

GENESIS 50

Written and compiled by Gary Kukis

Genesis 50:1–26 Jacob’s Burial; Joseph Reassures His Brothers; Joseph’s Death

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 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 is up to you whether to name them silently or speak them 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: In Genesis 50, Jacob is buried in the land of Canaan, with great pomp and circumstance. Many Egyptians go with Joseph and his brothers for this funeral. Upon their return, Joseph's brothers express personal concern that, now that Jacob is dead, Joseph will extract his revenge and kill them all. Joseph allays their fears with the marvelous statement, "You meant it for evil, but God meant it for good, to preserve many lives." Joseph later dies, and extracts an oath from his brothers to bury his bones in Canaan, knowing that God would come to visit Israel in Egypt.

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 50, 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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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	
Gloss	A gloss is simply taking the name of a place in one era and identifying it with the same place under a new name in a later era, so that the reader knows where the area is. This would have been done by a later writer or copyist.
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/>

[Chapter Outline](#)

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An Introduction to Genesis 50

Introduction: Genesis 50 (which begins with Jacob being dead) is a continuation of Genesis 49, where Jacob is on his deathbed and giving his end-of-life blessing. There should not have been a chapter break. Jacob has just finished with speaking to his sons and he is about to die (Genesis 49).

Once he dies (Genesis 49:33), his sons become quite concerned as to their future with Joseph. If he was like them, they would have been kept alive and pampered until the death of their father, and then their deaths would follow shortly afterward. However, Joseph is not a petty vindictive man. He was rightly related to history; he was occupied with the person of Jesus Christ; and even though he recognized the actions of his brothers as being evil, he knew this all fell under the heading of God's plan for his life. Without the actions of his brothers, he would have never come to Egypt, never become the crown prince over Egypt and would have not been able to deliver his family during this period of economic collapse. So Joseph has nothing planned by way of revenge. That is what a smaller man would have done.

The last decades of Joseph's life are not covered at all. Only his death. This final passage obviously was not written by Joseph, but by, perhaps, one of his sons or one of his brothers. Moses would have been able to write about it *only if* there was some previous record.

It is important to understand what has gone before.

The Prequel of Genesis 50

Genesis 50 will begin with

[Chapter Outline](#)

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

The Principals of Genesis 50

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

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We need to know where this chapter takes place.

The Places of Genesis 50

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Patriarchal Timeline for Genesis 50

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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
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.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 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. 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.

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
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.
	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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				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.
	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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		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.
	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.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(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.
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.

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
	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.
				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 50:

A Synopsis of Genesis 50

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](#)

For much of the end of Genesis, we had this very long and fascinating continuous narrative of Joseph which followed him from age 17 to the point of his family coming to Egypt to live. However, in the final few chapters of Genesis, the narratives have become more episodic again, focusing in on this or that aspect of the lives of the patriarchs. We studied Jacob's blessing of Joseph's sons in Genesis 48 and Jacob's blessing of his own 12 sons in Genesis 49.

In this final chapter of Genesis, we have the burial of Jacob followed by the death of Joseph.

Sometimes, the structure of a chapter can be quite complex.

William Ramey's Chiasm of Genesis 50:1–26

- A Burial arrangements for Israel (Jacob) (1-3)
 - a Joseph weeps (1)
 - x Joseph's command (2-3a)
 - a' Egyptians weep (3b)
- B Joseph's petition to Pharaoh (4-6)
 - a Joseph petitions Pharaoh's court (4a)
 - x Joseph's petition (4b-5)
 - a' Pharaoh grants Joseph's petition (6)
- C Preparation to bury Israel (7-9)
 - a Joseph's entourage assent to Canaan (7-8a)
 - x The people who stayed behind in Egypt (8b)
 - a' Additional details about entourage to Canaan (9)
- X Mourning for Israel (10-11)

William Ramey's Chiasmus of Genesis 50:1–26

- a Place and duration of mourning (10)
 - x The Canaanites observe the lamentation (11a-b)
- a' Place renamed (11c)

- C' Burial of Israel (12-14)
 - a Decent to Canaan (12-13a)
 - x Israel is buried in Canaan (13b-c)
 - a' Ascent to Egypt (14)

- B' Joseph brothers' petition (15-21)
 - a Brothers' fear (15)
 - x Brothers' petition and dream fulfilled (16-18)
 - a' Joseph reassures his brothers (19-21)

- A' Burial arrangements and death of Joseph (22-26)
 - a Joseph's age (22)
 - x Promises remembered and made (23-25)
 - a' Joseph's age (26)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

[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).

Paragraph Divisions of Modern Translations for Genesis 50 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
The Death of Israel	Jacob's Death and Burial (Gen. 49:29 to Gen. 50:14)	The Death of Jacob and the Final Days of Joseph (Gen. 49:29 to Gen. 50:26)	The Death and Burial of Jacob (Gen. 49:29 to Gen. 50:14)	Jacob's Funeral
Gen. 50:1-3 Gen. 50:4-6	Gen. 50:1-3 Gen. 50:4-11	Gen. 50:1-3 Gen. 50:4-6	Gen. 50:1-3 Gen. 50:4-5 Gen. 50:6	Gen. 50:1-3a Gen. 50:3b-6
Gen. 50:7-11 Burial at Machpelah	Gen. 50:12-14	Gen. 50:7-14	Gen. 50:7-9 Gen. 50:10-11 Gen. 50:12-14	Gen. 50:7-9 Gen. 50:10-11 Gen. 50:12-13 Gen. 50:14
Gen. 50:15-21	Joseph Reassures His Brothers Gen. 50:15-21	Gen. 50:15-21	Joseph Reassures His Brothers Gen. 50:15-17 Gen. 50:18 Gen. 50:19-21	From the Death of Jacob to the Death of Joseph Gen. 50:15-17 Gen. 50:18-21
Death of Joseph Gen. 50:22-26	Death of Joseph Gen. 50:22-26	Gen. 50:22-23 Gen. 50:24-26	The Death of Joseph Gen. 50:22-26	Gen. 50:22-25 Gen. 50:26

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 50 chapter comments).

[Chapter Outline](#)

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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](#)

Jacob is Embalmed and Mourned in the Land of Egypt

Gen. 49:33 [When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people. \(ESV\)](#)

In the previous chapter (which is not separated from Genesis 50 in the original Hebrew), Jacob gave his end-of-life blessing to all of his sons, and then he died. Genesis 50:1 is Joseph's response to the death of his father:

The final verse of the previous chapter leads right into this chapter. There is no reason for a break. Gen. 49:33 [When Jacob finished commanding his sons, he drew up his feet into the bed and breathed his last and was gathered to his people. \(ESV\)](#)

Several translations place Genesis 50:1 as the final verse of Genesis 49. In reading the verse above, it does make perfect sense. Then, with v. 2, we begin with the funeral arrangements. At one time, I concerned myself with a verse or a passage, which should be placed with the previous or next chapter—or with chapters that should have been divided up differently; but have decided simply to stick with the English division of chapters and verses, simply to make it easier for a person who wants information on a particular verse or passage—it will simply be easier to find.

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.

Kukis slavishly literal:

Kukis moderately literal:

And so falls Joseph upon faces of his father and so he weeps over him and so he kisses to him.

Genesis
50:1

Joseph fell upon his father and wept over him. He kissed him [goodbye].

Kukis not-so-literal paraphrase:

Joseph fell upon his father and wept over him, kissing him goodbye.

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.

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.

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

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 falls Joseph upon faces of his father and so he weeps over him and so he kisses to him.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And Joseph fell upon his father's face, and wept over him, and kissed him. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Jehuda, the strength of his brethren. He answered and said to his brethren, Come, and let us raise up to our father a tall cedar whose head shall reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.
Jerusalem targum	And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Jehuda, the strength of his brethren. And Jehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head shall reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And when Joseph saw this, he fell upon his father's face weeping and kissing him.
Aramaic ESV of Peshitta	Yoseph fell on his father's face, wept on him, and kissed him.
Peshitta (Syriac) ⁴	AND Joseph fell upon his fathers face, and wept over him, and kissed him.
Septuagint (Greek)	And Joseph fell upon his father's face, and wept on him, and kissed him. This is the New Brenton translation from http://www.katapi.org.uk/
NETS (Greek)	.
Brenton's Septuagint	.

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

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And Joseph put his head down on his father's face, weeping and kissing him.
Easy English	Joseph hugged his father's body. And he wept over him. And he kissed him.
Easy-to-Read Version–2006	When Israel died, Joseph was very sad. He hugged his father and cried over him and kissed him.
Easy-to-Read Version–2008	.
God's Word™	Joseph Buries His Father Joseph threw himself on his father, cried over him, and kissed him.
Good News Bible (TEV)	Joseph threw himself on his father, crying and kissing his face.
International Children's B.	Jacob's Burial When Jacob died, Joseph hugged his father and cried over him and kissed him.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	Joseph threw himself on his father. He cried over him, and kissed him.

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph fell across his father's body, wept over him, and kissed him.
Contemporary English V.	Joseph started crying, then leaned over to hug and kiss his father.
The Living Bible	Joseph threw himself upon his father's body and wept over him and kissed him.
New Berkeley Version	.
New Century Version	Jacob's Burial When Jacob died, Joseph hugged his father and cried over him and kissed him.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Well at that, JoSeeph fell over his father's face, cried over him, and kissed him.
Beck's American Translation	.
International Standard V	Joseph Mourns for His Father Then Joseph embraced his father [Lit. <i>Joseph fell on his father's face</i>], cried over him, and kissed him.
New Advent (Knox) Bible	Joseph, when he saw this, threw himself down at his father's side, weeping and covering his face with kisses.
Revised Knox Bible	.
Today's NIV	.
Translation for Translators	Jacob's body was taken to Canaan and buried there Joseph leaned close his father's face and cried over him and kissed him.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to cast himself down on his father's face, and was to weep and was to kiss him.
Conservapedia	Joseph was falling on his father's face, and weeping over him and kissing him.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	Tyndale placed this verse with the previous chapter.

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.

HCSB	Jacob's Burial Then Joseph, leaning over his father's face, wept and kissed him.
Jubilee Bible 2000 H. C. Leupold	. 13. Jacob's Burial (50:1-13) And Joseph fell upon his father's face and wept over him and kissed him.
Lexham English Bible	Jacob's Funeral and Joseph's Remaining Time in Egypt Then Joseph fell on the face of his father and wept upon him and kissed him.
NIV, ©2011 NIV – UK	. .
Tree of Life Version	Lamentation for Jacob Joseph fell upon his father's face, wept over him and kissed him.
Urim-Thummim Version	Then Joseph fell on his father's face, and shed tear over him and hugged him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph fell on his father's face, and wept upon him, and kissed him.
New American Bible (2002)	.
New American Bible (2011) ⁶	<i>Jacob's Funeral.</i> Joseph flung himself upon his father and wept over him as he kissed him.
New Jerusalem Bible	At this Joseph threw himself on his father's face, covering it with tears and kisses.
New Revised Standard V. Revised English Bible	. Then Joseph threw himself upon his father, weeping over him and kissing him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Yoseph falls on the face of his father and weeps on him and kisses him...
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Joseph flung himself upon his father's face and wept over him and kissed him.
Kaplan Translation	<i>Benjamin; Conclusion</i> Joseph fell on his father's face. He wept there and kissed [his father]. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible <i>The Scriptures</i> 1998	And Yosef fell upon the face of Aviv, and wept over him, and kissed him. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Burial Preparations and Mourning for Jacob Then Joseph fell upon his father's face, and wept over him and kissed him [tenderly].
The Expanded Bible	Jacob's Burial When Jacob died, Joseph hugged [fell on the face of] his father and cried over him and kissed him..
Kretzmann's Commentary	Verses 1-6 The Mourning for Jacob And Joseph fell upon his father's face, and wept upon him, and kissed him, an evidence of deep, almost uncontrollable sorrow.

⁶ Also called the revised edition.

NET Bible®

The Burials of Jacob and Joseph

Then Joseph hugged his father's face [*Heb* "fell on." The expression describes Joseph's unrestrained sorrow over Jacob's death; he probably threw himself across the body and embraced his father.]. He wept over him and kissed him. 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 be quoted elsewhere in this document.

Syndein/Thieme

The Voice

.
As his father passed on, Joseph threw himself onto his father's face, crying and kissing him.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] fell upon the face of his father and he wept upon him and he kissed him,...
Concordant Literal Version	And falling is Joseph on his father's face, and lamenting over him and kissing him.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Joseph fell on the face of his father and wept on him, and kissed him.
Jack Ballinger's translation	.
Modern English Version	The Burial of Jacob Then Joseph fell on his father's face and wept over him and kissed him.
Modern Literal Version	.
NASB	The Death of Israel Then Joseph fell on his father's face, and wept over him and kissed him.
New European Version	The Death and Burial of Jacob Joseph fell on his father's face, wept on him, and kissed him.
New King James Version	.
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	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	.

The gist of this passage: When Jacob breathes his last, Joseph falls upon his body and weeps and kisses him.

In the previous chapter, Jacob told his sons that he expected to be buried with his fathers in Canaan. Then we read: *And Jacob finished commanding his sons, and he gathered his feet into the bed. And he expired, and was gathered to his people.* (Genesis 49:33; Green's literal translation) This leads us directly to this verse.

Genesis 50:1a			
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
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
‘al (עַל) [pronounced <i>ġah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
‘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

Translation: Joseph fell upon his father...

Joseph, taken aback by his father's death, falls upon his father.

Exactly what this means is not clear. Today, a person might fall to his knees and lay over the body of a loved one at death. Being demonstrative as Jewish people tend to be, it would seem logical that Joseph would throw himself over the body of his father.

Genesis 50:1b			
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
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113

Genesis 50:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿal (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and wept over him.

Joseph cries at the loss of his father.

Genesis 50:1c

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
nâshaq (נָשַׁק) [pronounced <i>naw-SHAHK</i>]	<i>to kiss, to touch, to have close contact with; to equip, to arm</i>	3 rd person masculine singular, Qal imperfect	Strong's #5401 BDB #676
lâmed (ל) [pronounced <i>l</i>]	<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: He kissed him [goodbye].

Joseph then kisses his father goodbye.

Joseph was 30 years old when he stood before Pharaoh to interpret his dreams; and in this chapter, he will die at the age of 110 years. So, he will be the second highest ruler in the land of Egypt for a period of 80 years.

Jacob and his sons moved to Egypt after the second years of famine had begun (forcing them to return to Egypt). Joseph would have been about 40 years old then.

Jacob obviously improved and grew spiritually during this time. It is obvious from Genesis 49, that Jacob could speak to his entire family and provide them a message of spiritual importance.

It is clear that, in Genesis 49, Jacob experienced some significant spiritual advance; and what he said in the previous chapter was quite significant.

Genesis 50:1 And Joseph fell on his father's face, and wept on him, and kissed him.

Genesis 50:1 Joseph fell upon his father and wept over him. He kissed him [goodbye]. (Kukis mostly literal translation)

Genesis 50:1 Joseph fell upon his father and wept over him, kissing him goodbye. (Kukis paraphrase)

Jacob, the father of Joseph and the father of the other 11 brothers, has died in Egypt. Joseph falls upon his father and wept and kissed him. All of Jacob's other sons were there receiving his blessing.

As Joseph did have the authority in the land, he would make all of the arrangements for the mourning and then burial of his father's body.

And so charges Joseph his servants the physicians to embalm his father and so embalm the physicians Israel. And so is fulfilled to him forty a day for so is fulfilled days of the embalming. And so weep to him Egypt seventy a day.

Genesis
50:2–3

Joseph commanded his servants, the physicians, to embalm his father. Therefore, the physicians embalmed Israel. So the 40 days are fulfilled for him and the days of embalming are fulfilled. But the Egyptians wept 70 days for him.

Joseph commanded his servants, the physicians, to embalm his father Israel, and so they did. The embalming process took 40 days, but the Egyptians mourned 70 days for Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so charges Joseph his servants the physicians to embalm his father and so embalm the physicians Israel. And so is fulfilled to him forty a day for so is fulfilled days of the embalming. And so weep to him Egypt seventy a day.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. And forty days were completed to him; for so are completed the days of the embalmed; and the Mizraee mourned for him seventy days.
Targum (Pseudo-Jonathan)	And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Jakob the Holy, whose righteousness turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness of Jakob forty years are withheld from Mizraim, and there came famine but for two years only [Fiction]. And the days of his mourning passed.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he commanded his servants the physicians to embalm his father. And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.
Aramaic ESV of Peshitta	Yoseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Yisrael. Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians wept for him for seventy days.
Plain English Aramaic Bible	.
Peshitta (Syriac)	Then Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed; and the Egyptians mourned for him seventy days.
Septuagint (Greek)	And Joseph commanded his servants the embalmers to embalm his father; and the embalmers embalmed Israel. And they fulfilled forty days for him, for so are the days of embalming numbered; and Egypt mourned for him seventy days.

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English . And Joseph gave orders to his servants who had the necessary knowledge, to make his father's body ready, folding it in linen with spices, and they did so. 3 And the forty days needed for making the body ready went by: and there was weeping for him among the Egyptians for seventy days.

Easy English . Then Joseph spoke to his servants who were doctors. He told them to put special oil and material on Jacob's body. They did this so that it would stay whole. And it would not smell. So, Joseph's servants did as he said. The servants did this for 40 days. Because that is how long it takes to put the special oil and material on a body. And the Egyptians were sad for 70 days because Jacob died.

People put oil and materials on a body to keep it and to stop it smelling. Because it would be a long time before they would bury the body.

Usually they only did this to rich and important Egyptians when they died.

'The Egyptians were sad for 70 days' means that they would show that they were sad. They did this when someone important died. Jacob was important in Egypt because he was Joseph's father.

Easy-to-Read Version—2006 . Joseph commanded his servants to prepare his father's body. (These servants were doctors.) The doctors prepared Jacob's body to be buried. They prepared the body in the special way of the Egyptians. When the Egyptians prepared the body in this special way, they waited 40 days before they buried the body. Then the Egyptians had a special time of sadness for Jacob. This time was 70 days.

God's Word™ . Then Joseph ordered the doctors in his service to embalm his father. So the doctors embalmed Israel. The embalming was completed in the usual time—40 days. The Egyptians mourned for him 70 days.

Good News Bible (TEV) . He commanded the doctors who served him to prepare his father's body. So the doctors prepared Jacob's body to be buried. 3It took the doctors 40 days to prepare his body. This was the usual time it took. And the Egyptians had a time of sorrow for Jacob. It lasted 70 days.

The Message .
Names of God Bible .
NIRV .

Then Joseph talked to the doctors who served him. He told them to prepare the body of his father Israel to be buried. So the doctors prepared it. They took 40 days to do it. They needed that much time to prepare a body in the right way. The Egyptians mourned for Jacob 70 days.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. . Joseph gave orders for Jacob's body to be embalmed, and it took the usual forty days. The Egyptians mourned seventy days for Jacob.

The Living Bible . Afterwards he commanded his morticians to embalm the body. The embalming process required forty days, with a period of national mourning of seventy days.

New Berkeley Version .
New Century Version . He commanded the doctors who served him to prepare his father's body, so the doctors prepared Jacob's body to be buried. It took the doctors forty days to prepare his body (the usual time it took). And the Egyptians had a time of sorrow for Jacob that lasted seventy days.

New Life Version	Joseph told his servants the doctors to make his father ready to be buried. So the doctors made Israel ready. Forty days were needed for this. For this is how much time it took for making the body ready to be buried. And the Egyptians cried for him seventy days.
New Living Translation	Then Joseph told the physicians who served him to embalm his father's body; so Jacob was embalmed. The embalming process took the usual forty days. And the Egyptians mourned his death for seventy days.

Partially literal and partially paraphrased translations:

American English Bible	Then JoSeph told his servants (the embalmers) to [take charge of] his father's body, and the embalmers mummified IsraEl. The process took forty days, because that's how long it takes to mummify someone. And all of Egypt mourned over him for seventy days.
Beck's American Translation	.
International Standard V	After this, he issued orders to his physician servants to embalm his father. So they embalmed Israel. It took 40 days to complete the process, the normal period required for embalming. Meanwhile, the Egyptians mourned for him for 70 days.
New Advent (Knox) Bible	And now he would have the doctors who were in his service embalm his father with spices. Forty days went by, and they were still at their task; that is the custom of the embalmers in Egypt; and for seventy days the whole of Egypt mourned him.
Revised Knox Bible	.
Translation for Translators	Joseph commanded his servants who were morticians to «embalm his father's body/put spices on his father's body» to «preserve it/keep it from decaying», and then wrap it with strips of cloth. So the morticians did that. It took forty days to embalm Jacob's body, because that is the amount of time that was always required for them to embalm a body. And the people of Egypt cried for seventy days because of Jacob's death.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to lay charge to his servants, they being practitioners, to embalm his father. Even were they, being practitioners, to embalm Isra-eternal life. Forty days were to be fulfilled, for so were to be fulfilled the days of those being embalmed. Even were the Egypt to weep seventy days for him.
Conservapedia	Joseph instructed his servants the physicians to embalm hs father. The physicians embalmed Israel. Forty days were fulfilled for him, because that was the customary waiting period following embalming. The Egyptians lamented him for seventy days.
Ferrar-Fenton Bible	Embalming and Burial of Jacob Joseph afterwards ordered his servants the physicians to embalm his father. The physicians accordingly embalmed Israel. When the forty days were completed, which the embalming occupies, then the Mitzerites wept for him yet forty days, and at the conclusion of the forty days of mourning, Joseph addressed the court of Pharaoh and said : — " If, now, I have found favour in your sight, speak, I request to the ears of Pharaoh, and say ; " My father made me swear, saying, ' When I die, bury me in the tomb which I cut out for myself in the land of Canan : ' so now I wish to go up and bury my father, and will return." Vv. 4–5 are included for context.
God's Truth (Tyndale) HCSB	.
Jubilee Bible 2000	He commanded his servants who were physicians to embalm his father. So they embalmed Israel. They took 40 days to complete this, for embalming takes that long, and the Egyptians mourned for him 70 days. And Joseph commanded his slaves, the physicians, to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled

	the days of those who are embalmed; and the Egyptians mourned for him seventy days.
H. C. Leupold	And Joseph gave charge to servants of his, who were physicians, to embalm his father. So the physicians embalmed Israel, being occupied in the task a full forty days; for so many are the days used in embalming. And the Egyptians made mourning for him seventy days.
Lexham English Bible NIV, ©2011	. Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.
NIV – UK Tree of Life Version	. Then Joseph commanded his servants the physicians to embalm his father, so the physicians embalmed Israel. They took 40 days for him, because that is how long embalming takes, and Egypt wept 70 days.
Wikipedia Bible Project	And Joseph commanded his servants, the doctors, to embalm his father, and his doctors embalmed Israel. And forty days elapsed for him, as such is the wait for the embalmed ones; and the egyptians cried for him seventy days.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Joseph commanded his servants, the healers [healers , rapha, the word as a verb is always translated heal, so the healers.], to embalm his father, and the healers embalmed Israel. And forty days were fulfilled for him, because the days of those who are embalmed are rightly fulfilled, and Egypt mourned for him seventy days.
New American Bible (2002) New American Bible (2011)	. Then Joseph ordered the physicians in his service to embalm his father. When the physicians embalmed Israel, they spent forty days at it, for that is the full period of embalming; and the Egyptians mourned him for seventy days.
New Jerusalem Bible	Then Joseph ordered the doctors in his service to embalm his father. The doctors embalmed Israel, and it took them forty days, for embalming takes forty days to complete. The Egyptians mourned him for seventy days.
New RSV	Joseph commanded the physicians in his service to embalm his father. So the physicians embalmed Israel; they spent forty days in doing this, for that is the time required for embalming. And the Egyptians wept for him for seventy days.
Revised English Bible	He gave orders to the physicians in his service to embalm his father, and they did so, finishing the task in forty days, the usual time required for embalming. The Egyptians mourned Israel for seventy days. The REB has the final sentence as v. 4 in their translation.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Yosef ordered the physicians in his service to embalm his father. So the physicians embalmed Isra'el. Forty days were spent at this, the normal amount of time for embalming. Then the Egyptians mourned for him seventy days.
exeGesés companion Bible	...and Yoseph misvahs his servants the healers to embalm his father: and the healers embalm Yisra El. And they fulfill forty days for him; for thus they fulfill the days of the embalmed: and the Misrayim weep for him seventy days.
Hebraic Roots Bible	.
Israeli Authorized Version	.

JPS (Tanakh—1985)
Kaplan Translation

.
Joseph then ordered his servants, the physicians, to embalm his father. The physicians thus embalmed Israel. It took forty days, since that was the time required for embalming. Egypt mourned [Jacob] for seventy days. Forty for embalming, and thirty for mourning; (Rashi); cf. Numbers 20:29, Deuteronomy 34:8. Although embalming normally required 70 days (Herodotus loc. cit.), Jacob was only given a partial embalming, for 40 days. Nevertheless, the normal waiting period would still be 70 days (Sh'muel ben Chofni; cf. Midrash Aggadah.

Orthodox Jewish Bible

And Yosef commanded his avadim the rofe'im (physicians) to embalm Aviv; and the rofe'im embalmed Yisrael.

And arba'im yom were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Mitzra'im mourned for him shivim yom (seventy days).

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Then Joseph ordered his servants the physicians to embalm (mummify) his father. So the physicians embalmed Israel (Jacob). Now forty days were required for this, for that is the customary number of days [of preparation] required for embalming. And the Egyptians wept and grieved for him [in public mourning as they would for royalty] for seventy days.

The Expanded Bible

He commanded the doctors who served him to prepare his father's body [embalm his father], so the doctors prepared Jacob's body to be buried [^Lembalmed Israel; ^Canother name for Jacob; 32:28]. It took the doctors forty days to prepare his body [embalm him] (the usual time it took). And the Egyptians had a time of sorrow for Jacob that lasted [^Lwept over him for] seventy days.

Kretzmann's Commentary

And Joseph commanded his servants, the physicians, to embalm his father, an art in which the Egyptians had reached a high degree of perfection, as the condition of most mummies shows. And the physicians embalmed Israel. They took out those organs of the body which were most easily subject to decay, filling the cavities with spices, soaking the flesh in a solution which prevented its decaying, and then wrapping the body in linen smeared with gum. 6) And forty days were fulfilled for him; for so are fulfilled the days of those embalmed, so long it took for the entire process of embalming; and the Egyptians mourned for him threescore and ten days, not only during the forty days of the embalming, but for thirty days more, thus giving him the honor which was given to princes in Egypt.

NET Bible®

Joseph instructed the physicians in his service [*Heb* "his servants the physicians."] to embalm his father, so the physicians embalmed Israel. They took forty days, for that is the full time needed for embalming [*Heb* "and forty days were fulfilled for him, for thus are fulfilled the days of embalming."]. The Egyptians mourned [*Heb* "wept."] for him seventy days [*Seventy days*. This probably refers to a time of national mourning.].

Syndein/Thieme

The Voice

.
Then Joseph told the physicians in his service to embalm his father *and prepare him for the journey*. So the physicians embalmed Israel. It took 40 days to embalm him because that's how long it takes to embalm a body *properly*. And the Egyptians *paid their respects by mourning and weeping* for him for 70 days.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yoseph ^[Adding] directed his servants, the healers, to ripen his father and the healers ripened Yisra'el ^[He turns E], and the forty days were filled for him, for so will the days of the ripening be filled, and Mitsrayim ^[Troubles] wept for him for seventy days,...

Concordant Literal Version	And instructing is Joseph his servants, the healers, to embalm his father. And embalming are the healers Israel. And fulfilling are they for him forty days, for so they fill the days of the embalmed. And lamenting are the Egyptians with him seventy days.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	Then Joseph commanded his servants the physicians, to embalm his father,—so the physicians embalmed Israel. And they fulfilled for him forty days, for so, are they wont to fulfil the days of the embalmed,—and the Egyptians wept for him seventy days.
English Standard Version	.
Evidence Bible	.
Green’s Literal Translation	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern Literal Version	Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for him, for such is the time required for those who are embalmed. Then the Egyptians mourned for him seventy days.
Modern KJV	.
NASB	Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.
New European Version	Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians wept for him for seventy days.
New King James Version	.
Owen’s Translation	.
Ron Snider’s Translation	.
Stuart Wolf’s Translation	.
Third Millennium Bible	And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. And forty days were fulfilled for him (for so are fulfilled the days of those who are embalmed), and the Egyptians mourned for him threescore and ten days.
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 commands his servants, the physicians, to embalm his father, and the physicians embalm Israel; and they fulfil for him forty days, for so they fulfil the days of the embalmed, and the Egyptians weep for him seventy days.
The gist of this passage:	Joseph commanded the physicians to embalm his father, a process which took 40 days. Another 30 days were given over to mourning.

2-3

Genesis 50:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (I) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

Genesis 50:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'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
'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 3 rd person masculine singular suffix	Strong's #5650 BDB #713
'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
râphâ' (רָפְאוּ) [pronounced raw-FAW]	<i>those who heal, healers, physicians</i>	masculine plural, Qal active participle with the definite article	Strong's #7495 BDB #950
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chântû (חָנַט) [pronounced khaw-NAHT]	<i>to spice, to make spicy, to embalm; to ripen</i>	Qal infinitive construct	Strong's #2590 BDB #334
'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
'âb (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 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: Joseph commanded his servants, the physicians, to embalm his father.

We have the sign of the direct object used twice here, but it is for the same set of people. Joseph commanded his servants—specifically the physicians, to embalm his father.

This is the only place in the Bible where embalming is mentioned. We find the same word used in SOS 2:13; however, I do not know if there is a textual corruption because the meaning is obviously quite different. What is done with the body after death is a matter of local custom. There is not a right or a wrong way of burial. Jacob requesting to be buried in the promised land reveals his faith in the resurrection and his eternal inheritance of the land. In his life's end, he recognizes that it is God's will for him to be in Egypt, but when he is resurrected, he would like his body to be in Israel.

Like many things in the Bible, there is nothing here that instructs us as to what we should do in our own lives. This passage does not tell us that we need to be embalmed; this passage does not tell us that it is better if we are taken back to the place where we were born; or anything like that. The practice of embalming was strictly an Egyptian practice at this time; and my guess is, Jacob's parents and grandparents were not as carefully embalmed (they were probably given some spices to counteract the smell of decaying flesh).

Being buried in the Land of Promise is strictly a Jewish thing. Jacob is looking forward to the resurrection, to the time that he will be resurrected in the land that God gave to him and to his descendants. This indicates to all of his descendants that Jacob believed God; that Jacob knew that God was giving him this land.

Genesis 50:2b			
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
chânaṭ (חָנַט) [pronounced <i>khaw-NAHT</i>]	<i>to spice, to make spicy, to embalm; to ripen</i>	3 rd person masculine plural, Qal imperfect	Strong's #2590 BDB #334
râphâ' (רָפְאוּ) [pronounced <i>raw-FAW</i>]	<i>those who heal, healers, physicians</i>	masculine plural, Qal active participle with the definite article	Strong's #7495 BDB #950
'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
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

Translation: Therefore, the physicians embalmed Israel.

The physicians did as they had been instructed.

This suggests to us that, what the physicians were able to do to preserve life over a period of time may not have been very much. However, this often left them in charge of the dead bodies of those who died in their care. Therefore, it was natural for these physicians to take care of the bodies after death; and the most natural thing for a living person to do is to figure out how to reduce the amount of stink from the decaying process. No doubt there were two approaches—strongly scented spices to cover up the decay; and other spices which retarded the decaying process. This probably became more of a science than the preservation of life for early doctors.

Some have suggested that certain organs were removed and disposed of—those organs which might develop the greatest odor.

Genesis 50:2 And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel.

Genesis 50:2 Joseph commanded his servants, the physicians, to embalm his father. Therefore, the physicians embalmed Israel. (Kukis mostly literal translation)

This word *embalm* occurs only here and in the Song of Solomon. It is different from our concept of embalming insofar as, the blood is not replaced with a preserving fluid (insofar as I know). However, the body, at death, immediately begins to decay. This process of Egyptian embalming is done to retard the decaying process and to preserve the body and to reduce its stinkage.

This is why Jacob's body will be preserved for an extended mourning period and then brought to Canaan to be buried (actually, placed into a cave).

Genesis 50:3a			
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
mâlê' (מלא) [pronounced <i>maw-LAY</i>]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 rd person masculine plural, Qal imperfect	Strong's #4390 BDB #569
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ar ^e bâ'îym (ארבעים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undecidable plural noun	Strong's #705 BDB #917
yôwm (יומ) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: [So the 40 days are fulfilled for him...](#)

There was apparently a process of time before the body was buried or lain to rest (however this was to be done); and that this was a period of 40 days. It is my educated guess that Jacob is being treated like Egyptian royalty here, receiving the recognition and respect that normally would have only been afforded to the highest powers in Egypt.

This does seem like a very lengthy process for a body to be embalmed. How many embalmers were required and how long they actually spent on the body each day is unknown.

Genesis 50:3b			
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
kên (כן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Genesis 50:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâlê' (מָלֵא) [pronounced maw-LAY]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	3 rd person masculine plural, Qal imperfect	Strong's #4390 BDB #569
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
chânaṭ (חָנַט) [pronounced khaw-NAHT]	embalming	masculine plural abstract noun with the definite article	Strong's #2590 BDB #334

Translation: ...and the days of embalming are fulfilled.

I am assuming that the embalming process was ongoing, as long as a body has not been laid to rest. More spices would be added daily to try to cut back on the smell of a rotting corpse.

It is unknown if there is any viewing of the body during this time. Because there is an official 30 days of mourning to follow, this would suggest: (1) the body was not ceremonially viewed during the preparation process; and (2) the corpse could be presented at the end of those 40 days so that it did not cause an horrendous stench.

Herodotus, the father of history, tells us that the embalming process in Egypt took 70 days. Barthel informs us that Herodotus was fascinated by mummies and the Egyptian process of embalming and mummification. However, he wrote approximately 1000 years later, so obviously some techniques had changed over the centuries. However, his 70 day time period allows the 40 days given for embalming here to seem reasonable. We will explain the 70 day mourning period a few verses down.

The actual embalming process went as follows:

James Freeman on the Egyptian Embalming Process

1. The brain was removed by means of a crooked wire inserted through the nose into the brain cavity.
2. An incision was made in the left side of the abdomen by a stone, not a metal, knife. From this incision was removed the internal organs, with the exception of the heart and kidneys. It is possible that these organs were preserved and then replaced back in the body; they were removed, preserved and kept in vases; or they were removed and cast into the Nile. The differences here could be a result of misinterpreting the archeological data; different customs over different periods of time; or different customs depending upon what was the desire of the family.
3. The outside of the body was cleansed and the inside was cleaned with palm-wine, oil of cedar and other antiseptic preparations.
4. The cavities of the head and body were then filled with myrrh, cassia, cinnamon and whatever else might have aromatic and preservative functions.
5. The abdomen was then sewed up.
6. The body was then seeped in a niter solution for a period of 30, 40 or 70 days (we do not have agreement here for the same reasons as found in step #2).
7. The body and limbs were then wrapped in fine linen bandages, 7–8 inches wide and up to 600–700 feet

James Freeman on the Egyptian Embalming Process

- in length.
8. Here is when things get a little hazy. Because of the appearance of the charred bandages and bones, it is guessed that the bodies were subjected to very high temperatures during this process. This perhaps takes place prior to the bandaging and might involve being placed into an oven or soaked in boiling hot pitch. My only guess here is to make the body more malleable for the wrapping of the bandages.
 9. Then the bandaged body was then covered with layers of dampened, lime-plastered cloth. This was removed, allowed to harden, and then placed back onto the body and sewn up in back. Various things were painted on this outer caccoon, if you will, with the face painted as true to life as possible.
 10. Sometimes the body was then placed inside another case made of sycamore or cedar and that was even placed inside another similar case or a sarcophagus made of stone.

Manners and Customs of the Bible; James M. Freeman; reprinted in 1972 by Logos International; p. .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Various theories have been posed as to why this elaborate process was undertaken. It is thought that perhaps they desired to preserve the body as long as possible; that it was expected that the soul would return some day to inhabit the body; and perhaps they just had way too much time on their hands. The oldest surviving mummy is found in the British Museum, dating back to the fourth dynasty of Egypt, the mid-third millennium B.C. (to put this into perspective, Joseph lived 500-700 years after that).

Genesis 50:3c

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
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i>]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine plural, Qal imperfect	Strong's #1058 BDB #113
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
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
shib ^e îym (שִׁבְעִים) [pronounced <i>shib-GEEM</i>]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Translation: But the Egyptians wept 70 days for him.

Here, the noun is a masculine singular noun affixed to a masculine plural verb; however, *Egypt* is a metonym for *the Egyptian people*. Joseph obviously had developed a great reputation in Egypt; and therefore, his father was greatly respected in his death.

We have no idea as to the spiritual impact that Jacob and his sons had upon Egypt. I would assume that, for a time, there was worship of the True God. There may have even been the existence and possibly even the dissemination of the Scriptures. Whether this would have been in written for is unknown, but there are basic historical facts that the Exodus generation was aware of—who they were descended from, for instances.

The response of Egypt to the death of Jacob is quite extraordinary, and suggests that many Egyptians of this time period had believed in the Revealed God (as we see in our own lives, how people respond to churchgoers and ministers often reveals how they think about God).

Genesis 50:3 And forty days were fulfilled for him, for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him seventy days.

Genesis 50:3 So the 40 days are fulfilled for him and the days of embalming are fulfilled. But the Egyptians wept 70 days for him. (Kukis mostly literal translation)

There was a 40 day mourning period for Jacob; but it says that the Egyptians mourned him for 70 days. All of this takes place while Jacob's body has not yet been buried. That the Egyptians mourned Jacob for 70 suggests to us that this is a much different Jacob than we have studied throughout much of Genesis.

Genesis 50:2–3 Joseph commanded his servants, the physicians, to embalm his father. Therefore, the physicians embalmed Israel. So the 40 days are fulfilled for him and the days of embalming are fulfilled. But the Egyptians wept 70 days for him. (Kukis mostly literal translation)

Genesis 50:2–3 Joseph commanded his servants, the physicians, to embalm his father Israel, and so they did. The embalming process took 40 days, but the Egyptians mourned 70 days for Israel. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph and a Large Entourage Bury Jacob in the Land of Promise

And so pass days of his weeping and so speaks Joseph unto a house of Pharaoh, to say, “If please I have found grace in your [two] eyes, speak [you all] please in ears of Pharaoh, to say, ‘My father caused me to swear, to say, *I am dying; in my tomb which I have dug out for myself in a land of Canaan there-ward you will bury me.* And now I will go up please and let me bury my father and let me return.’ ”

Genesis
50:4–5

When the days of Jacob's [lit., *his*] mourning are over, Joseph [went to] speak to the house of Pharaoh, saying, “If indeed I have found grace in your sight, speak, if you would, to the ears of Pharaoh, saying, ‘My father caused me to swear [this to him], saying, *Listen, I am dying; [there is] a tomb which I have dug out for myself in the land of Canaan—there you will bury me.* And now, if you will, let me go up and bury my father and then I will return [here].’ ”

When the time of Jacob's mourning had come to a close, Joseph went to the house of Pharaoh to make a request. “If I have found grace in your sight, would you speak to Pharaoh on my behalf, telling him, “My father made me swear to him, and he charged me with this: *I am dying and I want to be buried in a tomb which I dug out for myself in the land of Canaan.* So I am making a formal request to take my father's body there and bury him, and then return here.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so pass days of his weeping and so speaks Joseph unto a house of Pharaoh, to say, "If please I have found grace in your [two] eyes, speak [you all] please in ears of Pharaoh, to say, 'My father caused me to swear, to say, <i>I am dying; in my tomb which I have dug out for myself in a land of Canaan there-ward you will bury me.</i> And now I will go up please and let me bury my father and let me return.' "
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And the days of his mourning passed: and Joseph spake with the house of Pharaoh, saying, If now I have found favour in your eyes, speak, I pray, before Pharaoh, saying My father adjured me, saying, Behold, I die; in my sepulchre which I have prepared for me in the land of Kanaan, there shalt thou bury me. And now let me go up, I pray, and I will bury my father and return.
Targum (Pseudo-Jonathan)	And the days of his mourning passed. And Joseph spake with the lords of the house of Pharaoh, saying If I may find favour in your eyes, speak now in the hearing of Pharaoh, saying, My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kanaan there shalt thou bury me. And now let me go up and bury my father, and I will return.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh: For my father made me swear to him, saying: Behold I die: thou shalt bury me in my sepulchre which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.
Aramaic ESV of Peshitta	When the days of weeping for him were past, Yoseph spoke to the house of Pharaoh, saying, "If now I have found favour in your eyes, please speak in the ears of Pharaoh, saying, 'My father made me swear, saying, "Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan.'" Now therefore, please let me go up and bury my father, and I will come again."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, If now I have found mercy in your eyes, speak in the presence of Pharaoh, saying, My father made me swear, saying, Behold I am dying; in my grave which I bought for myself in the land of Canaan, there you shall bury me. Now therefore let me go up and bury my father, and I will come back again.
Septuagint (Greek)	And when the days of mourning were past, Joseph spoke to the princes of Pharaoh, saying, If I have found favour in your sight, speak concerning me in the ears of Pharaoh, saying, My father adjured me, saying, In the sepulchre which I dug for myself in the land of Chanaan, there you shall bury me; now then I will go up and bury my father, and return again.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the days of weeping for him were past, Joseph said to the servants of Pharaoh, If now you have love for me, say these words to Pharaoh: My father made me take an oath, saying, When I am dead, put me to rest in the place I have made
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	ready for myself in the land of Canaan. So now let me go and put my father in his last resting-place, and I will come back again.
Easy English	The days of showing that they were sad ended. And Joseph said to Pharaoh's officers, 'If you agree, speak to Pharaoh for me. Tell him: 5 "My father made me make a promise. He said, 'I am going to die soon. Bury me in the grave that I dug myself. This is in Canaan.' Now let me go and bury my father. Then I will return.'"'
Easy-to-Read Version–2006	After the time of sadness was finished, Joseph spoke to Pharaoh's officers and said, "Please tell this to Pharaoh: 'When my father was near death, I made a promise to him. I promised that I would bury him in a cave in the land of Canaan. This is the cave that he prepared for himself. So please let me go and bury my father. Then I will come back here to you.'"
God's Word™	When the time of mourning for Jacob was over, Joseph spoke to the Pharaoh's palace staff. He said, "Please speak directly to Pharaoh. Tell him, 'My father made me swear an oath. He said, "I'm about to die. Bury me in the tomb I bought for myself in Canaan." Please let me go there and bury my father; then I'll come back.'"
Good News Bible (TEV) International Children's B.	. When this time of sorrow had ended, Joseph spoke to the king's officers. He said, "If you think well of me, please tell this to the king: 'When my father was near death, I made a promise to him. I promised I would bury him in a cave in the land of Canaan. This is a burial place that he cut out for himself. So please let me go and bury my father. Then I will return.'"
The Message	When the period of mourning was completed, Joseph petitioned Pharaoh's court: "If you have reason to think kindly of me, present Pharaoh with my request: My father made me swear, saying, 'I am ready to die. Bury me in the grave plot that I prepared for myself in the land of Canaan.' Please give me leave to go up and bury my father. Then I'll come back."
Names of God Bible NIRV	. After the days of sadness had passed, Joseph went to Pharaoh's officials. He said to them, "If you are pleased with me, speak to Pharaoh for me. Tell him, 'My father made me give my word to him. He said, "I'm about to die. Bury me in the tomb I dug for myself in the land of Canaan.'" So let me go there and bury my father. Then I'll come back.' "
New Simplified Bible	When the time of mourning was over, Joseph said to the king's officials: »Please take this message to the king: »When my father was about to die, he made me promise him that I would bury him in the tomb that he had prepared in the land of Canaan. Please, let me go and bury my father. Then I will come back.«

Thought-for-thought translations; paraphrases:

Common English Bible Contemporary English V.	. When the time of mourning was over, Joseph said to the Egyptian leaders, "If you consider me your friend, please speak to the king for me. Just before my father died, he made me promise to bury him in his burial cave in Canaan. If the king will give me permission to go, I will come back here."
The Living Bible	Then, when at last the mourning was over, Joseph approached Pharaoh's staff and requested them to speak to Pharaoh on his behalf. "Tell His Majesty," he requested them, "that Joseph's father made Joseph swear to take his body back to the land of Canaan, to bury him there. Ask His Majesty to permit me to go and bury my father; assure him that I will return promptly."
New Berkeley Version New Century Version	. When this time of sorrow had ended, Joseph spoke to the king's officers and said, "If you think well of me, please tell this to the king: 'When my father was near death, I made a promise to him that I would bury him in a cave in the land of Canaan, in

a burial place that he cut out for himself. So please let me go and bury my father, and then I will return.”

New Life Version
New Living Translation

.
When the period of mourning was over, Joseph approached Pharaoh’s advisers and said, “Please do me this favor and speak to Pharaoh on my behalf. Tell him that my father made me swear an oath. He said to me, ‘Listen, I am about to die. Take my body back to the land of Canaan, and bury me in the tomb I prepared for myself.’ So please allow me to go and bury my father. After his burial, I will return without delay.”

Partially literal and partially paraphrased translations:

American English Bible

Then when the days of mourning were completed, Joseph spoke to the Pharaoh's mighty ones and said: 'If I've found favor in your eyes, talk to Pharaoh for me and tell him that my father made me swear, saying, *I want you to bury me in the tomb that I dug for myself in the land of Canaan*. So, I wish to go there and bury my father... and then I'll return.'

Beck’s American Translation
International Standard V

.
At the conclusion of the mourning period, Joseph addressed Pharaoh’s household. “If you’re satisfied with me, would you please take this message to Pharaoh for me? Tell him, ‘My father told me, “Look! I’m about to die. Bury me in my grave that I dug for myself in the land of Canaan.” So please let me travel to bury my father. I’ll be right back.”

New Advent (Knox) Bible
Revised Knox Bible

.
Then, when the time of mourning was over, Joseph said to Pharaoh's courtiers, Do me a favour, and prefer this request of mine to Pharaoh. My father has left me bound by an oath; I am dying, said he, and I charge you to bury me in the tomb I dug for myself in Canaan. I would go back there to bury my father, and so return.

Translation for Translators

When the time of mourning was finished, Joseph said to the king's officials, “If you are pleased with me, please take this message to the king: ‘When my father was about to die, he told me to solemnly promise that I would bury his body in Canaan land, in the tomb that he himself had prepared. So please let me go up to Canaan and bury my father's body. Then I will return.’ ”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

As the days of his weeping was to pass by, even was Joseph to speak, to the house of Pharaoh, to the intent, "I am to have come upon favor in your eye, be speaking in the ears of Pharaoh, to the intent, 'His father is to have made him swear, to the intent, "Behold, I am dying; in the grave I am to have dug on the solid grounds of Canaan, was I to be buried." He was to go up, even was he to bury his father, and was to turn back.' "

Conservapedia

When the days of lamentation for him had passed, Joseph spoke to the household of Pharaoh, and said, "If I have found grace in your eyes, please take this message to Pharaoh: 'My father adjured me, and said, "Look, I'm dying. I want you to bury me in the tomb that I dug for myself in the land of Canaan.'"

Ferrar-Fenton Bible
God’s Truth (Tyndale)

.
And when the days of weeping were ended, Joseph spoke unto the house of Pharaoh saying: If I have found favour in your eyes, speak unto Pharaoh and tell him, how that my father made me swear and said: lo, I die, see that you bury me in my grave which I have made me in the land of Canaan. Now therefore let me go and bury my father, and then will I come again.

HCSB
Jubilee Bible 2000

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H. C. Leupold	When the days of weeping for him were passed, Joseph spoke to the household of Pharaoh and said: if now I have found favour in your eyes, speak, pray, in the hearing of Pharaoh and say: My father exacted an oath of me, saying: Behold, I am to die; in my grave which I digged for myself in the land of Canaan, there bury me. And let me go up, pray, and let me bury my father; thereafter I shall return.
Lexham English Bible NIV, ©2011 NIV – UK Tree of Life Version	. . . When the days of formal weeping passed, Joseph spoke to Pharaoh’s house saying, “If I’ve found favor in your eyes, please say in Pharaoh’s ears, “My father made me take an oath saying, ‘Behold, I am about to die. In my tomb—which I dug for myself in the land of Canaan—there you must bury me.’ So now, please allow me to go up and bury my father, and then return.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When the days of mourning were over, Joseph spoke to Pharaoh’s household, “If you wish to show me kindness, please let Pharaoh know that when my father was dying he made me swear that I would bury him in the tomb he had made ready for himself in Canaan. Ask him to let me go up and bury my father. I will come back again.”
The Heritage Bible	And the days of his weeping crossed over, and Joseph spoke to the house of Pharaoh, saying, If now there is grace in your eyes toward me, speak, please, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die; you shall bury me there in my grave which I have dug for me in the land of Canaan. And now, please, let me ascend, and bury my father, and return.
New American Bible (2002)	When that period of mourning was over, Joseph spoke to Pharaoh's courtiers. "Please do me this favor," he said, "and convey to Pharaoh this request of mine. Since my father, at the point of death, made me promise on oath to bury him in the tomb that he had prepared for himself in the land of Canaan, may I go up there to bury my father and then come back?"
New American Bible (2011)	When the period of mourning was over, Joseph spoke to Pharaoh’s household. “If you please, appeal to Pharaoh, saying: My father made me swear: ‘I am dying. Bury me in my grave that I have prepared for myself in the land of Canaan.’ So now let me go up to bury my father. Then I will come back [Gn 47:30].”
New Jerusalem Bible	When the period of mourning for him was over, Joseph said to Pharaoh's household, 'If you have any affection for me, see that this message reaches Pharaoh's ears, "My father put me under oath, saying: I am about to die. In the tomb which I dug for myself in Canaan, that is where you are to bury me. So may I have leave to go up and bury my father, and then come back?" '
New RSV Revised English Bible	. When the period of mourning was over, Joseph spoke to members of Pharaoh's household: “May I ask a favour -- please speak for me to Pharaoh. Tell him that my father on his deathbed made me swear that I would bury him in the grave that he had bought for himself in Canaan. Ask Pharaoh to let me go up and bury my father; and afterwards I shall return.” This is all v. 5 in the REB.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When the period of mourning was over, Yosef addressed to the household of Pharaoh: “I would like to ask a favor. Tell Pharaoh, ‘My father had me swear an oath. He said, “I am going to die. You are to bury me in my grave, which I dug for myself in the land of Kena’an.” Therefore, I beg you, let me go up and bury my
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	father; I will return.” Pharaoh responded, “Go up and bury your father, as he made you swear.”
exeGesés companion Bible	And when the days of his weeping pass, Yoseph words to the house of Paroh, saying, If I beseech, I find charism in your eyes, word, I beseech you, in the ears of Paroh, saying, My father oathed me, saying, Behold, I die: entomb me in the tomb I dug for myself in the land of Kenaan: and now ascend me, I beseech you, to entomb my father; and I return.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	. . The Egyptians bewailed him seventy days; ⁴ and when the wailing period was over, Joseph spoke to Pharaoh’s court, saying, “Do me this favor, and lay this appeal before Pharaoh: ⁵ My father made me swear, saying, “I am about to die. Be sure to bury me in the grave which I made ready for myself in the land of Canaan.” Now, therefore, let me go up and bury my father; then I shall return.’ ” ⁶ And Pharaoh said, “Go up and bury your father, as he made you promise on oath.”. A portion of v. 3 and all of v. 6 are include for context.
Kaplan Translation	When the period of mourning of Jacob was over, Joseph addressed Pharaoh's court and said, 'If you would do me a favor, give the following personal message to Pharaoh: 'My father bound me by an oath and he declared, 'I am dying. You must bury me in the grave that I prepared [(Targum). Literally 'dug.']] for myself in the land of Canaan.' Now, if you allow me, I will head north and bury my father. I will return.'
Orthodox Jewish Bible	And when the days of his mourning were past, Yosef spoke unto the Bais Pharaoh, saying, If now I have found chen in your eyes, speak, now, in the oznayim of Pharaoh, saying, Avi made me swear, saying, Hinei, I die; in my kever which I dug for myself in Eretz Kana’an, there shalt thou bury me. Therefore let me go up, now, and bury Avi, and I will return.
<i>The Scriptures</i> 1998	.
Expanded/Embellished Bibles:	
<i>The Amplified Bible</i>	When the days of weeping and public mourning for him were past, Joseph spoke to [the nobles of] the house of Pharaoh, saying, “If now I have found favor in your sight, please speak to Pharaoh, saying, ‘My father made me swear [an oath], saying, “Hear me, I am about to die; bury me in my tomb which I prepared for myself in the land of Canaan.” So now let me go up [to Canaan], please, and bury my father; then I will return.’” And Pharaoh said, “Go up and bury your father, as he made you swear.”
The Expanded Bible	When this time of ·sorrow had ended [·weeping passed], Joseph spoke to ·the king’s officers [·household of Pharaoh] and said, “If ·you think well of me [·I have found grace in your eyes], please ·tell this to the king [·speak now in the ear of Pharaoh]: ‘When my father was near death, ·I made a promise to him [·my father made me swear] that I would bury him in a cave in the land of Canaan, in a burial place that he cut out for himself. So please let me go and bury my father, and then I will return.’ ”
Kretzmann’s Commentary	And when the days of his mourning were past, when the official, solemn mourning for Jacob had come to an end, Joseph spake unto the house of Pharaoh, to the officials of the king's court for since he was still in mourning, he could not appear before Pharaoh in person, saying, if now I have found grace in your eyes, speak,

I pray you, in the ears of Pharaoh, saying, My father made me swear, saying, Lo, I die; in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Since his father had taken the solemn oath from him, Joseph asked the courtiers to do him the favor of applying to Pharaoh for leave of absence for him, that he might bury his father. Jacob, in anticipation of his death, probably at the time when he buried Leah, had prepared also his own burial-place in the cave of Machpelah. It is by no means a sign of a sickly morbidity if Christians purchase and prepare a cemetery lot for themselves where they hope eventually to rest, for they believe in the resurrection of the dead. Joseph's request was stated: *Now, therefore, let me go up, I pray thee, and bury my father, and I will come again.*

NET Bible®

When the days of mourning [*Heb* "weeping."] had passed, Joseph said to Pharaoh's royal court [*Heb* "the house of Pharaoh."], "If I have found favor in your sight, please say to Pharaoh [*Heb* "in the ears of Pharaoh."], 'My father made me swear an oath. He said [*Heb* "saying."], "I am about to die. Bury me in my tomb that I dug for myself there in the land of Canaan." Now let me go and bury my father; then I will return.'"

Syndein/Thieme
The Voice

When the time of mourning had passed, Joseph addressed Pharaoh's household. **Joseph:** If I have found favor with you, please speak to Pharaoh on my behalf. My father made me swear an oath. He said, "I am about to die. I want you to bury me in the tomb I made for myself in the land of Canaan." So I ask that you allow me to go *out of Egypt* to bury my father. *When I have honored his request, I will return to Egypt.*

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and the days of the time of his weeping crossed over and Yoseph ^[Adding] spoke to the house of Paroh ^[Great house] saying, please, if I found beauty in your eyes, please speak in the ears of Paroh ^[Great house] saying, my father made me swear saying, look, I am dying in my grave which I dug for me in the land of Kena'an ^[Lowered], unto there you will bury me, and now, please, I will go up and I will bury my father and I will turn back,...

Concordant Literal Version

And passing are the days of his lamentation, and speaking is Joseph to the household of Pharaoh, saying, "Pray, should I find grace in your eyes, pray, speak for me in the ears of Pharaoh, saying, that my father adjured me before his death saying, Behold! I am dying. In my tomb which I dug for myself in the land of Canaan, there shall you entomb me.' And now, pray, up will I go and entomb my father, as I swore, and return.

Context Group Version

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Darby Translation

.

Emphasized Bible

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English Standard Version

And when the days of weeping for him were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favour 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."

Evidence Bible

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Green's Literal Translation

.

Jack Ballinger's translation

.

Modern English Version

When the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, speak to Pharaoh, saying, 'My father made me swear, saying, "I am about to die. Bury me in my tomb which I dug for myself in the land of Canaan." Now therefore please let me go up and bury my father, and then I will return.' "

Modern Literal Version

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Modern KJV .
 NASB .
 New European Version .
 New King James Version .

Now when the days of his mourning were past, Joseph spoke to the household of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the hearing of Pharaoh, saying, 'My father made me swear, saying, "Behold, I am dying; in my grave which I dug for myself in the land of Canaan, there you shall bury me." Now therefore, please let me go up and bury my father, and I will come back.'"

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 .

And the days of his weeping pass away, and Joseph speaks unto the house of Pharaoh, saying, "If, I pray you, I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father caused me to swear, saying, Lo, I am dying; in my burying-place which I have prepared for myself in the land of Canaan, there will you bury me; and now, let me go up, I pray you, and bury my father, and return."

The gist of this passage:

Joseph speaks to the officials associated with Pharaoh and asks for permission to leave Egypt in order to bury his father in Canaan, as he promised his father.

4-5

Genesis 50:4a			
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
'âbar (אַבַּר) [pronounced gaw ^b -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]	3 rd person masculine plural, Qal imperfect	Strong's #5674 BDB #716
<p>BDB gives a huge array of meanings: 1) to pass over or by or through, alienate, bring, carry, do away, take, take away, transgress; 1a) (Qal); 1a1) to pass over, cross, cross over, pass over, march over, overflow, go over; 1a2) to pass beyond; 1a3) to pass through, traverse; 1a3a) passers-through (participle); 1a3b) to pass through (the parts of victim in covenant); 1a4) to pass along, pass by, overtake and pass, sweep by; 1a4a) passer-by (participle); 1a4b) to be past, be over; 1a5) to pass on, go on, pass on before, go in advance of, pass along, travel, advance; 1a6) to pass away; 1a6a) to emigrate, leave (one's territory); 1a6b) to vanish; 1a6c) to perish, cease to exist; 1a6d) to become invalid, become obsolete (of law, decree); 1a6e) to be alienated, pass into other hands.</p>			
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

Genesis 50:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bekiyth (תִּיב) [pronounced behk-EETH]	<i>weeping, mourning</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1068 BDB #114

This word only occurs here; and even that is disputed. The e-sword KJV concordance has it not occurring anywhere; but the Authorized KJV in e-sword identifies this as the word in this verse. There are many similar words with this general meaning with similar spellings. The Biblia Hebraica Stuttgartensia (Enhanced) (also on e-sword) gives the same reading.

Translation: *When the days of Jacob's [lit., his] mourning are over,...*

There came a point when the mourning was over for Jacob. It is not clear all that happened for such a mourning; but we are not filled in on those cultural details. We know enough to understand that the Egypt of this era was much different from the Egypt of Moses' time.

Genesis 50:4b

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
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -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 [went to] speak to the house of Pharaoh,...*

This is quite interesting. In the previous years, Pharaoh and Joseph spoke face to face and it appears as though their relationship was quite good. However, in this meeting, Joseph does not speak to the Pharaoh directly.

Notice how different this is from Genesis 47:1 [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."](#) (ESV)

There are several possible explanations: (1) Pharaoh could have been extremely busy; (2) attending a funeral made Joseph unclean; (3) there had been a falling out between Joseph and Pharaoh; (4) in later years, Pharaoh became more reclusive and there was less interaction with him. (5) This is a new Pharaoh and he is not as well-disposed towards Joseph as the previous Pharaoh. (I think it is 17 years which passed since Genesis 47:1 and this passage?) I have not come across an explanation which could be preferred over any other.

One possible explanation for this: Pharaoh and Joseph occupied different realms of Egypt, although Pharaoh kept several personal servants loyal to him with Joseph. When Joseph needed to speak to Pharaoh, he merely spoke to Pharaoh's representative in his palace and that representative would then travel and speak to Pharaoh. Joseph is asking for a temporary leave of absence to go and bury his father.

Another possible explanation: You may wonder why Joseph just did not, for something as important as this, go directly to Pharaoh himself. What seems most likely is, during the time of mourning (which close to a week would have passed before Joseph would have felt up to a trip), Joseph would allow his beard and hair to grow. The Egyptians did not like hair and it would have been a breach of etiquette to appear before the court of Pharaoh looking as he looked.

Genesis 50:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
'îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, 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
nâ' (נא) [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
Together, 'îm nâ' (אם נא) [pronounced <i>eem-naw</i>] mean <i>if indeed, if now</i> ; used in modestly, even timidly, assuming something. ⁷			
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 singular, Qal perfect	Strong's #4672 BDB #592
chên (חן) [pronounced <i>khayn</i>]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336

⁷ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 523.

Genesis 50:4c			
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
ʿēynayim (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 plural suffix	Strong's #5869 (and #5871) BDB #744
This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical. Possibly, this could also mean, <i>as you please, as you want, as you desire, whatever you think is right</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine plural, Piel imperative	Strong's #1696 BDB #180
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
ʾōzen (אָזְנִי) [pronounced OH-zen]	<i>[two] ears, both ears; metaphorically for hearing</i>	feminine dual construct	Strong's #241 BDB #23
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -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: ...saying, "If indeed I have found grace in your sight, speak, if you would, to the ears of Pharaoh,...

Joseph is telling the people of Pharaoh's house to convey a message to Pharaoh. For whatever reason, he does not request a direct audience.

The way that Joseph asks about finding grace in their sight is curious. Is this a standard preface to a request? (we find this phrase throughout Scripture.) Is Joseph concerned that perhaps he has fallen out of favor for some reason? Again, we do not know; I would lean toward this being a formality.

Genesis 50:4 And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, "If now I have found grace in your eyes, please speak in the ears of Pharaoh saying,

Genesis 50:4 When the days of Jacob's [lit., his] mourning are over, Joseph [went to] speak to the house of Pharaoh, saying, "If indeed I have found grace in your sight, speak, if you would, to the ears of Pharaoh, saying,..." (Kukis mostly literal translation)

It is interesting that Joseph does not have an audience with Pharaoh here but with his *house* (probably his sons, to whom he delegated authority). And perhaps Pharaoh has grown old and less interested in dealing with the administration of his country.

The time of mourning had come to an end. We may be reassured that the Egyptians were quite skilled in the preservation of a body, which was done no doubt to reduce the odor and rotting which takes place; and which allowed for a long period of time before the body needed to be buried.

Genesis 50:4d–5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
'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 1 st person singular suffix	Strong's #1 BDB #3
shâba ^c (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person singular suffix	Strong's #7650 BDB #989

Translation: ...saying, 'My father caused me to swear [this to him],...

This is a moderately complex message. Joseph first tells that he has been made by his father to take an oath. Based upon the narrative that we studied, we know this to be true.

Genesis 50:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<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

Genesis 50:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
'ānôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>dying, perishing; one who is dying [perishing]</i>	Qal active participle	Strong's #4191 BDB #559

Translation: ...saying, *Listen, I am dying;...*

Jacob began by saying, "I am dying," so this is his dying wish expressed to Joseph. As is often the case, most people make an attempt to respond to the dying wish of a loved one.

Genesis 50:5c

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
qeber (קֶבֶר) [pronounced <i>KEH^p-VEHR</i>]	<i>grave, sepulcher, tomb; burial place</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6913 BDB #868
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
kârâh (כָּרַח) [pronounced <i>kaw-RAW</i>]	<i>to bore, to dig; to hew [this word is a homonym]</i>	1 st person singular, Qal perfect	Strong's #3738 BDB #500
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
'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-ġahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: ...*[there is] a tomb which I have dug out for myself in the land of Canaan...*

Jacob apparently has dug out an area for himself in a tomb in the land of Canaan. This would be in the cave which Abraham purchased many years previous.

So, to understand, Jacob was very familiar with this cave; he had buried his father there and probably attended the funeral of Abraham there. He apparently dug out a section for himself where his body was to be placed (and perhaps Leah's was already there).

Genesis 50:5d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb with the directional hê	Strong's #8033 BDB #1027
This simply means <i>there</i> ; hê acts almost like a demonstrative.			
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
The NET Bible: <i>The imperfect verbal form here has the force of a command.</i> ⁸			

Translation: ...—*there you will bury me.*

Jacob requests that he be buried there.

Despite having a favorite wife (Jacob clearly favored Rachel), his request is to be buried in the cave with his father and grandfather. Jacob would be laid to rest next to or near Leah, who was the mother to most of his children. He could have chosen to be buried with Rachel, but he did not make that request. The idea is, all of them would stand together in that great day of resurrection, all in the land, all having been given the same promises by God.

Genesis 50:5e			
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
‘attâh (עַתָּה) [pronounced gâht-TAWH]	<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.			
‘âlâh (אָלַה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal imperfect	Strong's #5927 BDB #748
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

⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 6, 2017.

Genesis 50:5e

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
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #6912 BDB #868
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.			
'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 (אָב) [pronounced <i>aw^bv</i>]	<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 1 st person singular suffix	Strong's #1 BDB #3

Translation: And now, if you will, let me go up and bury my father...

Joseph's request is that he be able to take the body of his father and go up to Canaan in order to bury him there.

Genesis 50:5f

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
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #7725 BDB #996
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.			

Translation: ...nd then I will return [here].' ”

Of course, Joseph would return to Egypt afterwards. He has shown loyalty to Egypt and to Pharaoh and would continue in this way.

Joseph, even though a man who was a hard-liner against welfare and required the people to exchange something for the grain that they had given in taxes to the Egyptian government, was well-liked and respected by the Egyptian people and they empathized with him in his loss.

Genesis 50:5 My father made me swear, saying, ‘Lo, I die. You will bury me in my grave which I have dug for me in the land of Canaan.’ Now therefore, please, let me go up and bury my father, and I will come again.”

Genesis 50:5 ...‘My father caused me to swear [this to him], saying, *Listen, I am dying; [there is] a tomb which I have dug out for myself in the land of Canaan—there you will bury me.* And now, if you will, let me go up and bury my father and then I will return [here].’ ” (Kukis mostly literal translation)

Jacob requested to be buried in the land of Canaan, and expressed this to Joseph in particular. Therefore, Joseph now makes this request of Pharaoh, although it does not appear that he made this request in person.

Joseph promises to return.

Genesis 50:4–5 When the days of Jacob’s [lit., *his*] mourning are over, Joseph [went to] speak to the house of Pharaoh, saying, “If indeed I have found grace in your sight, speak, if you would, to the ears of Pharaoh, saying, ‘My father caused me to swear [this to him], saying, *Listen, I am dying; [there is] a tomb which I have dug out for myself in the land of Canaan—there you will bury me.* And now, if you will, let me go up and bury my father and then I will return [here].’ ” (Kukis mostly literal translation)

Genesis 50:4–5 When the time of Jacob’s mourning had come to a close, Joseph went to the house of Pharaoh to make a request. “If I have found grace in your sight, would you speak to Pharaoh on my behalf, telling him, “My father made me swear to him, and he charged me with this: *I am dying and I want to be buried in a tomb which I dug out for myself in the land of Canaan.* So I am making a formal request to take my father’s body there and bury him, and then return here.’ ” (Kukis paraphrase)

And so says Pharaoh, “Go up and bury your father as which he made you swear.”	Genesis 50:6	Pharaoh told him, “Go up and bury your father, just as he made you swear [to do].”
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Pharaoh told him, “Go up and bury your father, just as he made you swear to do.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Pharaoh, “Go up and bury your father as which he made you swear.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Pharaoh said, Go up and bury thy father, as he adjured thee.
Targum (Pseudo-Jonathan)	And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
Revised Douay-Rheims	And Pharaoh said to him: Go up and bury your father according as he made you swear.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Pharaoh said, "Go up, and bury your father, just like he made you swear."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Pharaoh said, Go up and bury your father, according as he made you swear.
Septuagint (Greek)	And Pharaoh said to Joseph, Go up, bury your father, as he constrained you to swear.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh said, Go up and put your father to rest, as you gave your oath to him.
Easy English	Pharaoh said, 'Go and bury your father. Because he made you promise that you would.'
Easy-to-Read Version–2006	.
God's Word™	.
Good News Bible (TEV)	.
International Children's B. <i>The Message</i>	Pharaoh said, "Certainly. Go and bury your father as he made you promise under oath."
Names of God Bible	.
NIRV	Pharaoh said, "Go there and bury your father. Do what he made you promise to do."
New Simplified Bible	The king replied: »By all means go and bury your father, as you promised you would.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	The king answered, "Go to Canaan and keep your promise to your father."
The Living Bible	.
New Berkeley Version	.
New Century Version	The king answered, "Keep your promise. Go and bury your father."
New Life Version	.
New Living Translation	Pharaoh agreed to Joseph's request. "Go and bury your father, as he made you promise," he said.

Partially literal and partially paraphrased translations:

American English Bible	And Pharaoh said to JoSeph: 'Go up [north] and bury your father, just as he made you swear.'
Beck's American Translation	.
International Standard V	"Please go," Pharaoh replied. "Bury your father, as he asked you to do."
New Advent (Knox) Bible	And Pharaoh told him, Go back, and bury thy father in fulfilment of thy oath.
Revised Knox Bible	.
Translation for Translators	After they gave the king the message, he replied, "Tell Joseph, 'Go up and bury your father's body, as you ◀swore/solemnly promised▶ that you would do.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say, "Be going up, be burying your father, as he is to have made you to swear."
Conservapedia	Pharaoh said, "Go up, and bury your father, exactly as he adjured you to do."
Ferrar-Fenton Bible	Pharaoh then replied, "Go up and bury your father, as he made you swear."
God's Truth (Tyndale)	.
HCSB	So Pharaoh said, "Go and bury your father in keeping with your oath."
Jubilee Bible 2000	.
H. C. Leupold	And Pharaoh said: Go up and bury thy father as thou art bound by oath to do.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Urim-Thummim Version And Pharaoh replied, depart and bury your father according to what he made you pledge.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible And Pharaoh said, Ascend, and bury your father, as he made you swear.
 New American Bible (2002) Pharaoh replied, "Go and bury your father, as he made you promise on oath."
 New American Bible (2011) .
 New Jerusalem Bible .
 New RSV .
 Revised English Bible Pharaoh's reply was: "Go and bury your father in accordance with your oath."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Pharaoh responded, "Go up and bury your father, as he made you swear."
 exeGeses companion Bible And Paroh says,
 Ascend and entomb your father,
 according as he oathed you.
 Hebraic Roots Bible .
 Israeli Authorized Version .
 JPS (Tanakh—1985) And Pharaoh said, "Go up and bury your father, as he made you promise on oath."
 Kaplan Translation 'Go bury your father,' said Pharaoh, 'just as he had you swear.'
 Orthodox Jewish Bible And Pharaoh said, Go up, and bury Avicha, according as he made thee swear.
 The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible ·The king [^lPharaoh] answered, "·Keep your promise. Go [^lAs he made you swear, go] and bury your father."
 Kretzmann's Commentary And Pharaoh said, Go up and bury thy father, according as he made thee swear.
 Pharaoh's regard for Joseph, as for a faithful servant, had in no wise been diminished, and he readily granted the request.
 NET Bible® So Pharaoh said, "Go and bury your father, just as he made you swear to do [*Heb* "he made you swear on oath."]."
 Syndein/Thieme .
 The Voice **Pharaoh:** Go up *to Canaan*, and bury your father as he made you swear to do.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.
 Concordant Literal Version And saying is Pharaoh to Joseph, "Go up and entomb your father, as he adjured you.
 Context Group Version .
 Darby Translation .
Emphasized Bible .
 English Standard Version And Pharaoh answered, "Go up, and bury your father, as he made you swear."
 Evidence Bible .
 Green's Literal Translation .
 Jack Ballinger's translation .
 Modern English Version .
 Modern Literal Version .
 Modern KJV .

NASB

New European Version

New King James Version

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

Pharaoh said, Go up, and bury your father, just like he made you swear.

And Pharaoh says, "Go up and bury your father, as he caused you to swear."

The gist of this passage: Pharaoh gives the okay to Joseph.**Genesis 50:6**

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 (אָמַר) [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
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -ÛOH]	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
'âlâh (אָלַח) [pronounced gaw-LAWH]	go up, ascend, come up, rise, to climb	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748
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
qâbar (קָבַר) [pronounced kaw-BAHR]	bury, heap up a mound	2 nd person masculine singular, Qal imperative	Strong's #6912 BDB #868
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^b V]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Genesis 50:6

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
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
<p>Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] 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>.</p>			
shāba' (שָׁבַע) [pronounced shaw ^b -VAHG]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #7650 BDB #989

Translation: Pharaoh told him, "Go up and bury your father, just as he made you swear [to do]."

Whether Pharaoh says this directly to Joseph or not is unknown. But he orders Joseph to do this.

Genesis 50:6 And Pharaoh said, "Go up and bury your father, according as he made you swear."

Genesis 50:6 Pharaoh told him, "Go up and bury your father, just as he made you swear [to do]." (Kukis mostly literal translation)

Genesis 50:6 Pharaoh told him, "Go up and bury your father, just as he made you swear to do." (Kukis paraphrase)

Pharaoh accepts this request and allows Joseph the time to do this. Bear in mind that, Joseph is the #2 man in all of Egypt, so his responsibility does not allow him much time to just take off for a few months. Anything which affects his duties would certainly need to be cleared with Pharaoh.

The events of vv. 2 & 3 are very possibly coterminous with vv. 4–6.

Comparing Genesis 49:2–3 with 49:4–6

Genesis 49:2–3

And Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel. Forty days were required for it, for that is how many are required for embalming. And the Egyptians wept for him seventy days.

Genesis 49:4–6

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.'" And Pharaoh answered, "Go up, and bury your father, as he made you swear."

Soon after Jacob's death, when Joseph was ready to continue with his duties as a son, after after the embalming process had begun, he contacted Pharaoh. That process itself took several days to several weeks. Joseph remained in Egypt for at least seventy days following Jacob's death. Here he has Pharaoh's permission to return to the land of Canaan to bury his father. He asked Pharaoh's permission for two reasons—one out of respect and deference to Pharaoh's position, and two, this would effectively shut down government in that area for several months. It will not just be Joseph carrying his father on the back of a donkey.

Chapter Outline

Charts, Graphics and Short Doctrines

And so goes up Joseph to bury his father. And so goes up with him all servants of Pharaoh, elders of his house, and all elders of a land of Egypt; and all a house of Joseph and his brothers and a house of his father. Only their children and their flock and their herd remained in a land of Goshen. And so goes up with him both chariot and horsemen. And so is the company great very.

Genesis
50:7–9

Joseph went up to bury his father. Also [with him] went up all the servants of Pharaoh, the elders of his household, all the elders of the land of Egypt, the entire house of Joseph, his brothers and the house of his father. Only their children, their flocks and herds remained [behind] in the land of Goshen. Furthermore, chariots and horsemen went up with him. Therefore, the encampment was very great.

Joseph went up to bury his father. The servants of Pharaoh also went up with him, along with the elders of his own household and all the elders of the land of Egypt, the entire household of Joseph, his brothers and the household of his father. Only their children, flocks and herds were left behind in the land of Goshen. Chariots and horsemen also went up with him. Therefore, the encampment was quite huge.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes up Joseph to bury his father. And so goes up with him all servants of Pharaoh, elders of his house, and all elders of a land of Egypt; and all a house of Joseph and his brothers and a house of his father. Only their children and their flock and their herd remained in a land of Goshen. And so goes up with him both chariot and horsemen. And so is the company great very.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph went up to bury his father; and all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, went up with him; and all the house of Joseph, and his brethren, and the house of his father: only the children, and the flocks, and the cattle, they left in the land of Goshen. And with him went up, also, chariots and horsemen [Sam. Vers. "footmen."]; and there was a very great host.
Targum (Pseudo-Jonathan)	And Joseph went up to bury his father; and all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mizraim, went up with him. And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen. And there went up with him chariots and horsemen and a very great host.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	So he went up, and there went with him all the ancients of Pharaoh's house, and all the elders of the land of Egypt,

And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

He had also in his train chariots and horsemen: and it was a great company.

Aramaic ESV of Peshitta

Yoseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt, all the house of Yoseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds, they left in the land of Goshen. There went up with him both chariots and horsemen. It was a very great company.

Plain English Aramaic Bible
Peshitta (Syriac)

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So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, And all the household of Joseph, his brothers, and his fathers household; only their little ones, their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company.

Septuagint (Greek)

So Joseph went up to bury his father; and all the servants of Pharaoh went up with him, and the elders of his house, and all the elders of the land of Egypt. And all the household of Joseph, and his brethren, and all the house of his father, and his kindred; and they left behind the sheep and the oxen in the land of Gesem. And there went up with him also chariots and horsemen; and there was a very great company.

Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

So Joseph went up to put his father in his last resting-place; and with him went all the servants of Pharaoh, and the chief men of his house and all the chiefs of the land of Egypt, And all the family of Joseph, and his brothers and his father's people: only their little ones and their flocks and herds they did not take with them from the land of Goshen. And carriages went up with him and horsemen, a great army.

Easy English

So Joseph went to bury his father. All Pharaoh's officers went with him. These were the important people who lived in Pharaoh's palace. And the important people who lived in Egypt went with Joseph. And every one in Joseph's household went to bury Jacob. All his brothers and everyone in his brothers' households went. They did not take their children or their animals. They left these in Goshen. Chariots and men on horses went with them. Very many people went with Joseph to bury Jacob.

Easy-to-Read Version–2006

So Joseph went to bury his father. All of Pharaoh's officials, personal advisors, and all the older leaders of Egypt went with Joseph. All the people in Joseph's family, his brothers, and all the people in his father's family went with him. Only the children and the animals stayed in the land of Goshen. So there was a large crowd of people with him. There was even a group of soldiers riding in chariots and some on horses. So Joseph left to bury his father. And all the high-ranking officials from Pharaoh's court went with him, all the dignitaries of Egypt, joining Joseph's family—his brothers and his father's family. Their children and flocks and herds were left in Goshen. Chariots and horsemen accompanied them. It was a huge funeral procession.

God's Word™

So Joseph left to bury his father. And all the high-ranking officials from Pharaoh's court went with him, all the dignitaries of Egypt, joining Joseph's family—his brothers and his father's family. Their children and flocks and herds were left in Goshen. Chariots and horsemen accompanied them. It was a huge funeral procession.

Good News Bible (TEV)

So Joseph went to bury his father. All the king's officials, the senior men of his court, and all the leading men of Egypt went with Joseph. His family, his brothers, and the rest of his father's family all went with him. Only their small children and their sheep, goats, and cattle stayed in the region of Goshen. Men in chariots and men on horseback also went with him; it was a huge group.

International Children's B.

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The Message

Names of God Bible
NIRV

So Joseph went to Canaan to bury his father. All Pharaoh's officials went with him. They were the important people of his court and all the leaders of Egypt. Joseph's family also went. His brothers and all the rest of his father's family went. Only their children and their flocks and herds were left in Goshen. Chariots and horsemen also went up with him. It was a very large group.

New Simplified Bible

So Joseph went to bury his father. All the king's officials, the senior men of his court, and all the leading men of Egypt went with Joseph. His family, including his brothers, and the rest of his father's family all went with him. Only their small children and their sheep, goats, and cattle stayed in the region of Goshen. Men in chariots and men on horseback also went with him. It was a very large group.

Thought-for-thought translations; paraphrases:

Common English Bible

So Joseph left to bury his father. All of Pharaoh's servants went with him, together with the elder statesmen in his household and all of the elder statesmen in the land of Egypt, Joseph's entire household, his brothers, and his father's household. Only the children, flocks, and cattle remained in the land of Goshen. Even chariots and horsemen went with him; it was a huge collection of people.

Contemporary English V.

When Joseph left Goshen with his brothers, his relatives, and his father's relatives to bury Jacob, many of the king's highest officials and even his military chariots and cavalry went along. The Israelites left behind only their children, their cattle, and their sheep and goats.

The Living Bible

So Joseph went, and a great number of Pharaoh's counselors and assistants—all the senior officers of the land, as well as all of Joseph's people—his brothers and their families. But they left their little children and flocks and herds in the land of Goshen. So a very great number of chariots, cavalry, and people accompanied Joseph.

New Berkeley Version
New Century Version

So Joseph went to bury his father. All the king's officers, the elders of his court, and all the elders of Egypt went with Joseph. Everyone who lived with Joseph and his brothers went with him, as well as everyone who lived with his father. They left only their children, their flocks, and their herds in the land of Goshen. They went with Joseph in chariots and on horses. It was a very large group.

New Life Version

So Joseph went to bury his father. With him went all the servants of Pharaoh, the leaders of his house and all the important men of the land of Egypt, and all those of the house of Joseph, and his brothers, and those of his father's house. They left only their little ones and their flocks and cattle in the land of Goshen. Wagons and men on horses went with him also. It was a very large group of people.

New Living Translation

So Joseph went up to bury his father. He was accompanied by all of Pharaoh's officials, all the senior members of Pharaoh's household, and all the senior officers of Egypt. Joseph also took his entire household and his brothers and their households. But they left their little children and flocks and herds in the land of Goshen. A great number of chariots and charioteers accompanied Joseph.

Partially literal and partially paraphrased translations:

American English Bible

So Joseph went up [to the land of Canaan] to bury his father; and all of Pharaoh's servants and the elders of his house, as well as all the elders of the land of Egypt traveled with him... along with the households of Joseph and his brothers and the household of his father and his relatives. However, they left the sheep and oxen behind in the land of Goshen. The entourage also included many chariots and horsemen, and a large crowd of others.

Beck's American Translation International Standard V	Joseph Mourns in Canaan So Joseph got up and went to bury his father, accompanied by all of Pharaoh's servants, all of the elders of Egypt, all of Joseph's household, his brothers, and his father's household. They left behind in the territory of Goshen only their youngest children, their flocks, and their herds. Chariots and horsemen also accompanied Joseph [Lit. <i>him</i>], so there were a lot of people.
New Advent (Knox) Bible	So he went, and with him went all Pharaoh's senators and all the elders of Egypt; Joseph's brethren too and all his household, except the children and the flocks and herds; these were left behind in the land of Gessen. He had chariots and horsemen with him, so it was a great retinue that accompanied him.
Revised Knox Bible Translation for Translators	. . . So Joseph went <i>up to Canaan</i> to bury his father's body. All of the king's officials, all the king's advisors, and all the elders in Egypt went with him. His own family's small children and their sheep and goats and their cattle stayed in Goshen region. But all the rest of Joseph's family and his <i>older</i> brothers <i>and younger brother</i> and his father's family went with him. Men riding in chariots [MTY] and on horses also went along. It was a huge group.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to go up to bury his father, even was to go up the servants of Pharaoh, the elders of his house, and the elders of the solid grounds of the Egypt, and the house of Joseph and his brothers, and his father's house. Their little ones, small cattle, and large cattle they were to have left, on the solid grounds of Goshen. They were to go up with chariots and horses; a very great camp.
Conservapedia	Joseph went up to bury his father. All of Pharaoh's servants, the old men of his household, and all the old men in the land of Egypt went up with him, together with the entire households of Joseph and his brothers, and his father's household. But they left their little children, their flocks, and their herds in the land of Goshen. They had a chariot and cavalry escort, and it was an exceedingly large company.
Ferrar-Fenton Bible	Joseph therefore went up to bury his father, and there went up with him all the ministers of Pharaoh, the nobles of his court, and all the nobles of the land of the Mitzeraim, with all the family of Joseph and his brothers, and the families of his father, except the children, and except the sheep and cattle which were left in the land of Goshen. There also accompanied him chariots and horsemen, making a very large army.
God's Truth (Tyndale)	And Joseph went up to bury his father, and with him went all the servants of Pharaoh that were the elders of his house, and all the elders of Egypt, and all the house of Joseph and his brethren and his father's house: only their children and their sheep and their cattle left they behind them in the land of Goshen. And there went with him also Chariots and horsemen: so that they were an exceeding great company.
HCSB Jubilee Bible 2000	. . . Then Joseph went up to bury his father, and with him went up all the slaves of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph and his brethren and his father's house; only their little ones and their sheep and their cows, they left in the land of Goshen. And both chariots and horsemen went up with him, and it was a very great company.
H. C. Leupold	So Joseph went up to bury his father; and there went up with him all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt; also Joseph's entire household and his brethren and his father's household. Only their little children and their flocks and their cattle did they leave behind in the land of Goshen. There also went up with him both chariots as well as horsemen. Their company was a very considerable one.

Lexham English Bible NIV, ©2011 NIV – UK Tree of Life Version So Joseph went up to bury his father. Also all of Pharaoh's servants, the elders of his household and all the elders of the land of Egypt went up with him, along with all of Joseph's house, his brothers, and his father's household. Only their children and their flocks and cattle were left in the land of Goshen. Chariots and horsemen also went up with him—it was a very impressive company.
Urim-Thummim Version	So Joseph departed to bury his dad, and with him went all the slaves of Pharaoh, the elders of his house and all the elders of the land of Egypt. And all the House of Joseph, and his brothers, and his father's house left: only their children, and their flocks, and their herds, remained in the land of Goshen. And there went up with him both chariots and horsemen, and it was a very numerous body of people.
Wikipedia Bible Project	And Joseph went up to bury his father. And all the Pharaoh's servants went up with him, the elders of the household, and all the elders of the land of Egypt. And all of Joseph's household, and his brothers and his father's household. Only their tots and sheep and cattle, did they leave in the land of Goshen. And up with him went chariots and horsemen, and the camp was very full.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Joseph ascended to bury his father, and all the servants of Pharaoh ascended with him, the elders of his house, and all the elders of the land of Egypt, And all the house of Joseph, and his brothers, and his father's house; they left only their little ones, and their flocks, and their herds in the land of Goshen. And both chariots, and horsemen ascended with him, and it was a very great army.
New American Bible (2002) New American Bible (2011)	. So Joseph went up to bury his father; and with him went all of Pharaoh's officials who were senior members of his household and all the other elders of the land of Egypt, as well as Joseph's whole household, his brothers, and his father's household; only their children and their flocks and herds were left in the region of Goshen. Chariots, too, and horsemen went up with him; it was a very imposing retinue.
New Jerusalem Bible	Joseph went up to bury his father, and with him went all Pharaoh's officials, the dignitaries of his palace and all the dignitaries of Egypt, as well as all Joseph's family, his brothers and his father's family. The only people they left behind in Goshen were those unfit to travel, and their flocks and cattle. Chariots and horsemen went up with him too; it was a very large retinue.
New RSV	So Joseph went up to bury his father. With him went up all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, as well as all the household of Joseph, his brothers, and his father's household. Only their children, their flocks, and their herds were left in the land of Goshen. Both chariots and charioteers went up with him. It was a very great company.
Revised English Bible	So Joseph went up to bury his father, and with him went all Pharaoh's officials, the elders of his household, and all the elders of Egypt, as well as all Joseph's own household, his brothers, and his father's household; only their children, with the flocks and herds, were left in Goshen. Chariots as well as horsemen went up with him, a very great company.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Yosef went up to bury his father. With him went all Pharaoh's servants, the leaders of his household and the leaders of the land of Egypt, along with the entire
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exeGeses companion Bible	household of Yosef, his brothers and his father's household; only their little ones, their flocks and their cattle did they leave in the land of Goshen. Moreover, there went up with him both chariots and horsemen — it was a very large caravan. And Yoseph ascends to entomb his father: and all the servants of Paroh ascend with him - the elders of his house and all the elders of the land of Misrayim and all the house of Yoseph and his brothers and the house of his father: only their toddlers and their flocks and their oxen they leave in the land of Goshen: and both chariots and cavalry ascend with him: and the camp is mighty heavy.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	. . . So Joseph went up to bury his father; and with him went up all the officials of Pharaoh, the senior members of his court, and all of Egypt's dignitaries, together with all of Joseph's household, his brothers, and his father's household; only their children, their flocks, and their herds were left in the region of Goshen. Chariots, too, and horsemen went up with him; it was a very large troop.
Kaplan Translation	Joseph headed north to bury his father, and with him went all of Pharaoh's courtiers who were his palace elders, as well as all the [other] elders of Egypt. All of Joseph's household, his brothers, and his father's family [also went]. All they left behind in Goshen were their small children, their sheep and their cattle. A chariot brigade and horsemen also went with them. It was a very imposing retinue.
Orthodox Jewish Bible	And Yosef went up to bury Aviv; and with him went up all the avadim of Pharaoh, the zekenim of his Bais, and all the zekenim of Eretz Mitzrayim, And kol Bais Yosef, and his achim, and Bais Aviv; only their little ones, and their tzon, and their bakar (cattle), they left in Eretz Goshen. And there went up with him both merkavot and parashim; and it was a very great machaneh.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Joseph went up [to Canaan] to bury his father, and with him went all the officials of Pharaoh, [the nobles of his court and] the elders of his household and all [the nobles and] the elders of the land of Egypt— and all the household of Joseph and his brothers and his father's household. They left only their little ones and their flocks and herds in the land of Goshen. Both chariots and horsemen also went up [to Canaan] with Joseph; and it was a very great company.
The Expanded Bible	So Joseph went to bury his father. All the king's officers [^L servants of Pharaoh], the elders of his court [^L house], and all the elders of Egypt went with Joseph. Everyone who lived with [^L All the house of] Joseph and his brothers went with him, as well as everyone who lived with [^L all the house of] his father. They left only their children [little ones], their flocks, and their herds in the land of Goshen [45:10]. They went with Joseph in chariots and on horses. It was a very large group [camp].
Kretzmann's Commentary	Verses 7-14 Jacob is Buried in Canaan And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, the most prominent court and state officials, in recognition of Joseph's high position, and all the house of Joseph, all the relatives of Joseph and of Jacob, and his brethren, and his father's house; only their little ones, and their flocks, and their herds they left in

the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company, an immense caravan, under the protection of an armed escort.

NET Bible®

So Joseph went up to bury his father; all Pharaoh's officials went with him – the senior courtiers [Or "dignitaries"; *Heb* "elders."] of his household, all the senior officials of the land of Egypt, all Joseph's household, his brothers, and his father's household. But they left their little children and their flocks and herds in the land of Goshen. Chariots and horsemen also went up with him, so it was a very large entourage [*Heb* "camp."].

Syndein/Thieme
The Voice

So Joseph went up to *Canaan* to bury his father. And all of Pharaoh's servants went with him *in a long procession that* included the elders of Pharaoh's household and the land of Egypt. Joseph's own household, his brothers, and his father's household joined *in the solemn march*. Only their children, flocks, and herds were left in the land of Goshen. Both chariots and charioteers accompanied him as well. It was a grand procession.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yoseph ^[Adding] went up to bury his father and all the servants of Paroh ^[Great house] went up with him, the bearded ones of his house and all the bearded ones of the land of Mitsrayim ^[Troubles], and all the house of Yoseph ^[Adding] and his brothers and the house of his father, only their children and their flocks and their cattle were left in the land of Goshen ^[Drawnear], and the rider also went up with him, also the horsemen, and the campsite existed very heavy,...

Concordant Literal Version

And up is Joseph going to entomb his father. And up with him are going all the servants of Pharaoh, and the elders of his household, and all the elders of the land of Egypt, and all Joseph's household, and his brothers, and all his father's household. But the tots and the flocks and their herds they leave behind in the land of Goshen. And up with him go both chariots and horsemen. And it comes to be an exceedingly heavy camp.

Context Group Version
Darby Translation
Emphasized Bible

So Joseph went up. to bury his father,—and there went up with him all the servants of Pharaoh the elders of his house, and all the elders of the land of Egypt; and all the house of Joseph, and his brethren, and the house of his father,—only their little ones and their flocks and their herds, left they. in the land of Goshen. And there went up with him, both chariots and horsemen,—so it came to pass that, the company, was exceeding great,...

English Standard Version
Evidence Bible
Green's Literal Translation
Jack Ballinger's translation
Modern English Version
Modern Literal Version

Joseph went up to bury his father, and all the servants of Pharaoh went up with him too, the elders of his household and all the elders of the land of Egypt, all the house of Joseph and his brothers and his father's household. They left only their little ones and their flocks and their herds in the land of Goshen. Both the chariots and horsemen also went up with him. It was a very great company.

Modern KJV
NASB
New European Version
New King James Version

So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, as well as

all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds they left in the land of Goshen. And there went up with him both chariots and horsemen, and it was a very great gathering.

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 .

And Joseph goes up to bury his father, and go up with him do all the servants of Pharaoh, elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brothers, and the house of his father; only their infants, and their flock, and their herd, have they left in the land of Goshen; and there go up with him both chariot and horsemen, and the camp is very great.

The gist of this passage: Jacob's entire household, except for the children and animals—along with a large number of Egyptian officials—all went up to Canaan to bury Jacob. It was a very large gathering.

7-9

Genesis 50:7a

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
'âlâh (אָלַח) [pronounced <i>áw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Yôwçêph (יוֹצֵף) [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> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	Qal infinitive construct	Strong's #6912 BDB #868
'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 (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

Translation: Joseph went up to bury his father.

Going up means that he goes to higher ground, which would be Canaan.

Genesis 50:7b			
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
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'ebâdîym (עֲבָדִים) [pronounced <i>é^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 construct	Strong's #5650 BDB #713
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: Also [with him] went up all the servants of Pharaoh,...

A great many people went with Joseph. The servants of Pharaoh accompanied him.

My assumption would be that, Joseph was so respected and beloved, that his father was also respected and loved as well; and that so many of the Egyptians were showing their respect towards both Joseph and Jacob by going with them all.

Genesis 50:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
z ^e qênîym (זִקְנִים) [pronounced <i>zê-kay-NEEM</i>]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (ו, 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

Genesis 50:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (לָ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
z ^o qênîym (זְקֵנִים) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; construct form	Strong's #2205 BDB #278
'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: ...the elders of his household, all the elders of the land of Egypt,...

The elders of *his* household refers to Pharaoh's household (this will become clear as we go down the list of those who accompany him).

Even though Jacob was living in Egypt for awhile, it is reasonable to suppose that all of these people gathered very much to support Joseph and to show their affection for him.

Genesis 50:7 And Joseph went up to bury his father. And all the servants of Pharaoh went up with him, the elders of his house, and all the elders of the land of Egypt,...

Joseph goes up to Canaan to bury his father. There is a very large number of people who go up with him. This suggests that people in Egypt were all affected by Jacob; and I would suggest to you that the religious services of Jacob's family included many Egyptians; perhaps hundreds. What I mean by religious services is, they would gather to speak the book of Genesis (or perhaps Job) aloud; and sacrifice an animal or two.

Bear in mind that the influx of Jacob's family was a blessing to Egypt; and it is logical that there was a great deal of positive volition in Egypt at this time. Every generation has to answer for itself and each generation can be dramatically different from the previous. These Egyptians were bonded to the Israelites, even though Jacob's sons' families were segregated from the Egyptians, there was no doubt some Egyptians brought into the Jacob family as wives.⁹

Genesis 50:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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

⁹ This is speculation, but a logical result of living in Egypt. Joseph did have an Egyptian wife.

Genesis 50:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (לֹ) [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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yôwçêph (יֹוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...the entire house of Joseph,...

Joseph would have had many servants and employees in his home. Obviously, they would have gone along (although, we would reasonably assume that a small staff remained to oversee the children and livestock in their absence).

Genesis 50:8b

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
ʾachîym (אֲחֵימִ) [pronounced awhk-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
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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾâb (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 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...his brothers and the house of his father.

Of course, all of Joseph's brothers would have gone to bury their father; and all those related to Jacob would have gone.

Remember that the "funeral activities" are over; the days of mourning are over. What is going on here is much more than a simple trip out to the gravesite to bury an old friend or relative. They are traveling quite a long distance to bury Jacob. All of this is a great testimony to the faith of Joseph and his family.

Genesis 50:7–8b [Joseph went up to bury his father. Also \[with him\] went up all the servants of Pharaoh, the elders of his household, all the elders of the land of Egypt, the entire house of Joseph, his brothers and the house of his father.](#) (Kukis mostly literal translation)

Genesis 50:8c

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
ṭaph (טַף) [pronounced tahf]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 3 rd person masculine singular suffix	Strong's #2945 BDB #381
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
tsô'n (צֹאן) [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
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
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
‘âzab (עָזַב) [pronounced ‘gaw-ZA ^{BV}]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person plural, Qal perfect	Strong's #5800 BDB #736
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
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.¹⁰

Translation: Only their children, their flocks and herds remained [behind] in the land of Goshen.

The children too young for such a trip and their flocks and herds were left behind.

¹⁰ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #1657.

The trip and the time of mourning would have taken no fewer than 2–3 weeks; so there were provisions made for the children and livestock.

There was a huge caravan that accompanied Joseph to the burial of his father. His father's death was mourned by heads of state as well as his own household dignitaries and servants. This was a testimony to the promises of God which were made to Abraham, Isaac and Jacob. The land of Canaan was given specifically to them as an eternal inheritance; and, that being so, meant that Jacob should be buried nowhere else but in Canaan.

Genesis 50:8 ...and all the house of Joseph, and his brothers, and his father's house. They left only their little ones and their flocks and their herds in the land of Goshen.

Genesis 50:8c **Only their children, their flocks and herds remained [behind] in the land of Goshen.** (Kukis mostly literal translation)

Joseph and all of his brothers attended; and probably their wives as well; and older children. It is not clear if their wives remained with the children; or if that was left to their servants. Perhaps they are not named in this verse because some did attend and some did not.

Genesis 50:9a			
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
‘âlâh (הָלַעַ) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
‘îm (מַעַ) [pronounced <i>ġeem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
gam (גַּמַּ) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
rekeb (בְּכָר) [pronounced <i>REH-khe^bv</i>]	<i>riders, cavalry; chariot; horses; the upper millstone [riding on a lower millstone]</i>	masculine singular noun	Strong's #7393 BDB #939

Apparently, the Jew saw this chariot as one unit comprised of 3 parts: the chariot, the rider and the horse. This word could refer to any of the 3 or to the unit as a whole.

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels*; their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Genesis 50:9 Exodus 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Samuel 11:21). Context makes it easy to distinguish the two divergent meanings.

This is the first occurrence of this word in Scripture.

Genesis 50:9a

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
pârâsh (פָּרָשׁ) [pronounced <i>paw-RASH</i>]	<i>horse, steed; horseman</i>	masculine plural noun	Strong's #6571 BDB #832

This is the first occurrence of this word in Scripture.

Translation: Furthermore, chariots and horsemen went up with him.

This is the first use of these words in Scripture. Egypt appears to have been one of the most advanced societies in that era. I assume that these would have been used as protection, as well as to carry supplies.

Genesis 50:9b

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
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 masculine singular, Qal imperfect	Strong's #1961 BDB #224
machăneh (מַחֲנֵה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VAYD</i>]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
m ^o ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: Therefore, the encampment was very great.

There was a massive movement of people who went to the land of Canaan to bury Jacob. Based upon the description, there were a large number of Egyptians in attendance. This is a level beyond what would have been expected. We already know about the 70 days of preparation and mourning which has already taken place—the Egyptians could have reasonably expected to not have to travel to Canaan. Let me suggest that this shows strong positive volition on the part of the Egyptians; and there is no doubt that Egypt, at this time, was a client nation to God.

Jacob had been in Egypt long enough to recover spiritually and to endear himself to the people of Egypt. Furthermore, Joseph, being respected and well-liked, was accompanied by this huge procession out of sympathy. We also have records of funeral processions of this approximate size for the funerals of important members of Egyptian society and royalty. This kind of procession occurred throughout all of Egypt during every period of ancient Egyptian history.

Genesis 50:9 And both chariots and horsemen went up with him. And it was a very great company.

Genesis 50:9 Furthermore, chariots and horsemen went up with him. Therefore, the encampment was very great. (Kukis mostly literal translation)

Genesis 50:7–9 Joseph went up to bury his father. Also [with him] went up all the servants of Pharaoh, the elders of his household, all the elders of the land of Egypt, the entire house of Joseph, his brothers and the house of his father. Only their children, their flocks and herds remained [behind] in the land of Goshen. Furthermore, chariots and horsemen went up with him. Therefore, the encampment was very great. (Kukis mostly literal translation)

Genesis 50:7–9 Joseph went up to bury his father. The servants of Pharaoh also went up with him, along with the elders of his own household and all the elders of the land of Egypt, the entire household of Joseph, his brothers and the household of his father. Only their children, flocks and herds were left behind in the land of Goshen. Chariots and horsemen also went up with him. Therefore, the encampment was quite huge. (Kukis paraphrase)

A very large group of people went with Joseph to mourn the passing of Jacob.

Jacob had lived in Egypt for a relatively short time—17 years—and we certainly recall that his spiritual walk was spotty, at best. However, apart from the wives of his 12 sons, everyone living in Goshen had come from Judah's loins.

Furthermore, it seems quite apparent that, during this 17 years, he gained a great deal of respect—not only from his sons and their sons, but from the Egyptians as well.

I do not find this explained by any commentator.

Jacob, at the End of His Life

1. It ought to be clear that Jacob was a very flawed man.
2. He used his twin brother's hunger against him, to take from him his birthright; and he later deceived his father, pretending to be his brother, in order to receive the end-of-life blessing of the elder son.
3. Throughout much of Jacob's life, we have observed him to be a complainer who often makes everything about himself. When his sons returned from Egypt and claimed that Benjamin, Jacob's favorite son, had to return with them, Jacob took this as a personal affront; as if his sons conspired against him to put Benjamin's life in jeopardy.
4. However, once Jacob moved to Egypt, along with the rest of his family, he seems to have become a changed man—changed for the better.
5. The first clear evidence of this is, Jacob's end-of-life blessings of Joseph's sons and of his own sons. No longer is everything about Jacob; but he focuses upon his sons and Jacob comes off appearing to be quite wise. Most of the time that Jacob spoke in Scripture, he did not come off as wise, grace oriented, or oriented to the plan of God. However, in the final chapters of Genesis, he does.
6. A minor note is, when Jacob was giving his end-of-life blessing, he knew he had to appear strong and authoritative, so he sits up in bed, despite this being difficult for him to do. He had a position in his family; and with that came responsibility. So he cannot appear to be some weak man wheezing out a few words in the end.
7. The final evidence of Jacob's spiritual growth is, he is honored not just by his sons but by many in Egypt, who mourn for him and who attend his burial in Canaan. This has to come from somewhere; and

Jacob, at the End of His Life

guaranteed that, if Jacob continued to be his old, self-centered self, there would not have been a surfeit of Egyptian mourners.

8. Jacob knew of God's promises for much of his life, but he seems to have taken them to heart in the final years of his life (that is, he now believes these promises).
9. It is my theory that it was tradition for the book of Genesis to be read during religious services (animal offerings); and that Jacob and his entire family participated in these. The oldest patriarch would have read (from memory) the entire book of Genesis down to his own life, which he would recount as well. Then Jacob's sons would stand and talk about their own life experiences. I believe that Judah stood up and spoke about his own life and the lives of his brothers in Canaan; and that Joseph stood up and spoke about his life in Egypt and the interactions with his brothers. Hence, the entire book of Genesis would be passed down by word of mouth (I am assuming that human memory was much better in this era).
 - 1) This theory would explain the preservation of the book of Genesis; and also, it would explain the different points of view that we seem to find throughout (these readings would continue in the time of Abraham, Isaac and Jacob).
 - 2) This could very easily explain Jacob's spiritual growth. He would have participated in these readings; but in Egypt, it appears that Jacob comes to fully realize and appreciate God's promises.
 - 3) This suggests to me that Jacob, when in Egypt, believed the promises of God. He looked around, he saw how God had preserved his family and had kept them pure; and he realized that God was truthful and could be believed.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph, his brothers, and many Egyptians, had gathered not just for the passing of Jacob but also for his burial in Canaan, which would have involved a fairly long trip. For most of us, a funeral involves a Friday afternoon; or a flight back home and a few days with family and friends. For the Egyptians, there was a trip which must be planned out, where food and provisions must be taken along.

After a very long mourning period, quite a number of Egyptians committed to a trip to Canaan—not an easy task. It is possible that many of these Egyptians had never been to Canaan, although many of them probably had some idea as to the location of Canaan.

And so they come as far as a threshing floor of Atad, which [is] on another side of the Jordan. And so they mourned there a mourning great and grievous greatly. And so he makes for his father a mourning seven days. And so sees dwellers the land, the Canaanite, a mourning in a threshing floor of Atad and so they say, "A mourning grievous this [is] to Egypt." Upon so he named her there Abel-misraim, which [is] on another side of the Jordan.

Genesis
50:10–11

When they came as far as Goren-Atad (which [was] on the other side of the Jordan), they mourned there much lamentation and great grief. Joseph [lit., *he*] prepared for his father a mourning [ceremony which lasted for] 7 days. The Canaanites, who lived in the land, saw the mourning [ceremony] at Goren-Atad, and they remarked, "This [must be] a grievous mourning for Egypt." Therefore, they named that place [lit., *her*] Abel-misraim, which [is] on the other side of the Jordan [River].

When they came as far as the Goren-Atad (which was on the other side of the Jordan), they expressed great lamentation and grief. Joseph prepared a ceremony of mourning for his father, which lasted for 7 days. The Canaanites observed this time of mourning which took place at Goren-Atad, and remarked, "This must be a grievous time for Egypt." Therefore, they named that place "Abel-misraim."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they come as far as a threshing floor of Atad, which [is] on another side of the Jordan. And so they mourned there a mourning great and grievous greatly. And so he makes for his father a mourning seven days. And so sees dwellers the land, the Canaanite, a mourning in a threshing floor of Atad and so they say, "A mourning grievous this [is] to Egypt." Upon so he named her there Abel-misraim, which [is] on another side of the Jordan.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And they came to the threshing floor [The house of barns,] of Atad, which is beyond Jardena, and lamented there with lamentations great and very strong. And he made a mourning for his father seven days. And the inhabitants of the land of Kenaan saw the mourning at the threshing floor of Atad, and said, This is a mighty mourning of the Mizraee; therefore its name is called Abel Mizraim; which is beyond Jardena.
Targum (Pseudo-Jonathan)	And they came to the threshing floor of Atad, which is beyond the Jardena, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days. And the inhabitants Of the land of Kenaan beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in honour of Jakob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of Jardena.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they came to the threshingfloor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days. And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.
Aramaic ESV of Peshitta	They came to the threshing floor of Atad, which is beyond the Yordan, and there they lamented with a very great and sore lamentation. He mourned for his father seven days. When the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore, its name was called Abel Mizraim, which is beyond the Yordan.
Plain English Aramaic Bible Peshitta (Syriac)	. And they came to the threshing floor of Atar, which is beyond the Jordan, and there they mourned with a great and very sore lamentation; and Joseph made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the threshing floor of Atar, they said, This is a grievous mourning to the Egyptians; therefore the name of it was called Abel-mizrin, which is beyond Jordan.
Septuagint (Greek)	And they came to the threshing-floor of Atad, which is beyond Jordan; and they bewailed him with a great and very sore lamentation; and he made a mourning for his father seven days. And the inhabitants of the land of Chanaan saw the mourning at the floor of Atad, and said, This is a great mourning to the Egyptians; therefore he called its name, The mourning of Egypt, which is beyond Jordan.
Brenton's Septuagint	.
Significant differences:	

Limited Vocabulary Translations:

Bible in Basic English	And they came to the grain-floor of Atad on the other side of Jordan, and there they gave the last honours to Jacob, with great and bitter sorrow, weeping for their father for seven days. And when the people of the land, the people of Canaan, at the grain-floor of Atad, saw their grief, they said, Great is the grief of the Egyptians: so the place was named Abel-mizraim, on the other side of Jordan.
Easy English	They came to Atad, near the River Jordan. They stopped at the place where people separated food plants. (They separated the good to eat parts from the parts that they could not eat.) And they stayed there for 7 days. And they showed that they were very sad. They were sad because Jacob died. The people were showing that they were sad. The Canaanites saw this at Atad. And they said, 'The Egyptians are showing that they are sad. This is because someone died.' And they called that place Abel Mizraim.
Easy-to-Read Version–2006	They went to Goren Atad, east of the Jordan River. There they had a long funeral service for Israel, which continued for seven days. When the people who lived in Canaan saw the funeral service at Goren Atad, they said, "This is a time of great sorrow for those Egyptians." So now that place across the Jordan River is named Abel Mizraim.
<i>God's Word</i> TM	When they came to the threshing floor of Atad, which is on the east side of the Jordan River, they began a great and solemn ceremony to mourn Jacob's death. Joseph took seven days to mourn his father's death. When the Canaanites living there saw the funeral ceremonies at the threshing floor of Atad, they said, "These funeral ceremonies are taken very seriously by the Egyptians." That's why that place on the east side of the Jordan was named Abel Mizraim [Egyptian Funeral Ceremonies].
Good News Bible (TEV)	When they came to the threshing place at Atad east of the Jordan, they mourned loudly for a long time, and Joseph performed mourning ceremonies for seven days. When the citizens of Canaan saw those people mourning at Atad, they said, "What a solemn ceremony of mourning the Egyptians are holding!" That is why the place was named Abel Mizraim.
International Children's B. <i>The Message</i>	. Arriving at the Atad Threshing Floor just across the Jordan River, they stopped for a period of mourning, letting their grief out in loud and lengthy lament. For seven days, Joseph engaged in these funeral rites for his father. When the Canaanites who lived in that area saw the grief being poured out at the Atad Threshing Floor, they said, "Look how deeply the Egyptians are mourning." That is how the site at the Jordan got the name Abel Mizraim (Egyptian Lament).
Names of God Bible NIRV	. They came to Atad, a place where grain was processed. It was near the Jordan River. There they sobbed loudly and bitterly. Joseph set apart seven days of sadness to honor his father's memory. The Canaanites living in that area saw how sad all of them were. They said, "The Egyptians are having a very special service for the dead." That's why that place near the Jordan River is called Abel of the Egyptians.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	When they arrived at the threshing floor of Atad on the other side of the Jordan River, they observed a solemn, deeply sorrowful period of mourning. He grieved seven days for his father.
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	When the Canaanites who lived in the land saw the observance of grief on Atad's threshing floor, they said, "This is a solemn observance of grief by the Egyptians." Therefore, its name is Abel-mizraim.
Contemporary English V.	After crossing the Jordan River and reaching Atad's threshing place, Joseph had everyone mourn and weep seven days for his father. The Canaanites saw this and said, "The Egyptians are in great sorrow." Then they named the place "Egypt in Sorrow."
The Living Bible	When they arrived at Atad (meaning "Threshing Place of Brambles"), beyond the Jordan River, they held a very great and solemn funeral service, with a seven-day period of lamentation for Joseph's father. The local residents, the Canaanites, renamed the place Abel-mizraim (meaning "Egyptian Mourners") for they said, "It is a place of very deep mourning by these Egyptians."
New Berkeley Version	.
New Century Version	.
New Life Version	They came to the grain-floor of Atad on the other side of the Jordan. There they cried with much sorrow. Joseph cried in sorrow for his father for seven days. When those who lived in the land, the Canaanites, saw the people crying in sorrow at the grain-floor of Atad, they said, "This is a great sorrow for the Egyptians." So the place was given the name Abelmizraim. It is on the other side of the Jordan.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then upon arriving at the threshing-floor of Atad (which is across the JorDan), they wailed for [Jacob] with a very deep grief, and they mourned there for his father for the next seven days. Well, when the people of the land of CanaAn saw the mourning at the floor of Atad, they said: 'This is a huge mourning to the Egyptians.' So after that, they named the place The Mourning of Egypt Beyond the JorDan.
Beck's American Translation	.
International Standard V	When they arrived at Atad's threshing floor, which is located beyond the Jordan River [The Heb. lacks <i>River</i>], they held a great and mournful memorial service, during which Joseph [Lit. <i>he</i>] spent seven days mourning for his father. As soon as the Canaanites who lived in the land observed the mourning going on at Atad's threshing floor, they commented "This is a significant time of mourning for the Egyptians." That's why the place, which is located beyond the Jordan River [The Heb. lacks <i>River</i>], became known as Abel-mizraim [The Heb. name <i>Abel-mizraim</i> means <i>Mourning of the Egyptians</i>].
New Advent (Knox) Bible	When they reached Atad's Threshing-floor, on the further side of Jordan, they spent seven days over the funeral rites, mourning long and bitterly; till the Chanaanites, watching it, said This is great lamentation the men of Egypt are making, and the place came to be called, The Lament of the Egyptians.
Revised Knox Bible	.
Translation for Translators	They went to the east side of the Jordan River and arrived at Atad. There was a place there where people threshed/beat the grain to separate the wheat from the chaff. There they mourned loudly for Jacob for a long time. Joseph performed mourning ceremonies for his father for seven days. 11 When the Canaan people-group who lived there saw them mourning like that, they said, "This is a sad mourning place for the people of Egypt!" So they named the place Abel-Mizraim, which sounds like the Hebrew words that mean "mourning of the Egyptians." •

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were coming to the threshing floor of thorns, across the Jordan, even were they mourning, a great and very grievous wailing, even was he to make a mourning for his father, seven days. They dwelling on those solid grounds, the Canaanites, they were perceiving them mourning, at the threshing floor of thorns. They were to say, "This is a grievous wailing to Egypt." Its name has been called Abel Mizrayim, across the Jordan.
Conservapedia	They came to the threshing-site of Atad, across the Jordan River, and they wailed with a great and exceedingly heavy wailing. He mourned for his father for seven days. When the Canaanites who lived in the land saw the mourning at the threshing-site of Atad, they said, "This is a great mourning for the Egyptians." So the place gained the name Abel-Mizraim-beyond-Jordan.
Ferrar-Fenton Bible	All these marched to Goren-Hatar which is over the Jordan, and mourned there with a great and very heavy mourning, and made a lamentation for his father for seven days. And when the inhabitants of the land of Canan saw the lamentation at Goren-Hatar they said, " This is a great grieving, for the Mitzerites ; " Therefore they called its name " Mitzers-lament." It is beyond the Jordan. This means on the West of the Jordan, and is an internal proof that Genesis was written upon the Eastern side, and by Moses, during the Exodus. If it were a forgery of some unknown scribe of Jerusalem of a few centuries before Christ, he would have made " beyond Jordan " lie on the East. — F. F.
God's Truth (Tyndale)	And when they came to the field of Atad beyond Jordan, there they made great and exceeding sore lamentation. And he mourned for his father seven days. When the inhabters of the land the Cananites saw the mourning in the field of Atad, they said: this is a great mourning which the Egyptians make. Wherefore the name of the place is called Abelmizraim, which place lies beyond Jordan. And his sons did unto him according as he had commanded them.
HCSB Jubilee Bible 2000 H. C. Leupold	. . . And they came to Goren Atad which is across the Jordan, and there they lamented with great and very heavy lamentation; and he made a seven-day mourning for his father. And the Canaanites, the inhabitants of the land, beheld the mourning in Goren Atad and they said: Heavy mourning ('e'bhel) is this for the Egyptians. Therefore they called its name meadow ('abhel) of the Egyptians, which is across the Jordan.
Lexham English Bible NIV, ©2011 NIV – UK Tree of Life Version	. . . When they came to the threshing floor of the bramble on the other side of the Jordan, they mourned there—a very great and solemn lamentation. He observed seven days of mourning for his father. When the inhabitants of the land, the Canaanites, saw the mourning ritual at the threshing floor of the prickly bush, they said, "A solemn mourning ritual this is for the Egyptians." That is why it is named Abel-Mizraim, which is on the other side of the Jordan.
Urim-Thummim Version Wikipedia Bible Project	. And they came to the threshing floor of Atad, which is in trans-Jordan. And they wailed there a great very loud wailing. and He performed a mourning for his father, seven days. And the Canaanites settled on the land saw the grieving in Atad, and said: "This is a heavy mourning for the Egyptians;" For this reason, it was named Evel Mizrayim (Abel Mizraim/Mourning-of-Egypt), which is trans-Jordan.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .

New American Bible (2002)	.
New American Bible (2011)	When they arrived at Goren-ha-atad,* which is beyond the Jordan, they held there a very great and solemn memorial service; and Joseph observed seven days of mourning for his father. When the Canaanites who inhabited the land saw the mourning at Goren-ha-atad, they said, "This is a solemn funeral on the part of the Egyptians!" That is why the place was named Abel-mizraim. It is beyond the Jordan Goren-ha-atad: "Threshing Floor of the Brambles." Abel-mizraim: although the name really means "watercourse of the Egyptians," it is understood here, by a play on the first part of the term, to mean "mourning of the Egyptians." The site has not been identified through either reading of the name. But it is difficult to see why the mourning rites should have been held in the land beyond the Jordan when the burial was at Hebron. Perhaps an earlier form of the story placed the mourning rites beyond the Wadi of Egypt, the traditional boundary between Canaan and Egypt (Nm 34:5; Jos 15:4, 47).
New Jerusalem Bible	On arriving at Goren-ha-Atad, which is across the Jordan, they there held a long and solemn lamentation, and Joseph observed seven days' mourning for his father. When the Canaanites, the local inhabitants, witnessed the mourning at Goren-ha-Atad, they said, 'This is a solemn act of mourning by the Egyptians,' which is why the place was given the name Abel-Mizraim-it is across the Jordan.
New RSV Revised English Bible	. When they came to the threshing-floor of Atad beside the river Jordan, they raised a loud and bitter lamentation; and Joseph observed seven days' mourning for his father. When the Canaanites who lived there saw this mourning at the threshing-floor of Atad, they said, "How bitterly the Egyptians are mourning!" So they named the place beside the Jordan Abel-mizraim.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When they arrived at the threshing-floor in Atad, beyond the Yarden, they raised a loud and bitter lamentation, mourning for his father seven days. When the local inhabitants, the Kena'ani, saw the mourning on the floor of Atad they said, "How bitterly the Egyptians are mourning!" This is why the place was given the name Avel-Mitzrayim [mourning of Egypt], there beyond the Yarden.
exeGesés companion Bible	And they come to the Threshingfloor of Thorns beyond Yarden; and there they chop with a great and mighty heavy chopping: and he works a mourning for his father seven days. And when the Kenaaniy who settle the land, see the mourning in the Threshingfloor of Thorns, they say, This is a heavy mourning to the Misrayim: so they call the name thereof Abel Misrayim - beyond Yarden.
Hebraic Roots Bible	And they came as far as the threshing floor of thorns, which is on the other side of the Jordan. And they mourned there with a great and very heavy mourning. And he made a heavy wailing for his father seven days. And those living in the land, the Canaanites, saw the wailing in the grain floor of thorns. And they said, This is a very great wailing to Egypt; for this reason its name was called Abel Mizraim (The Meadow of Egypt), which is on the other side of Jordan.
Israeli Authorized Version JPS (Tanakh—1985)	. When they came to Goren ha-Atad, which is beyond the Jordan, they held there a very great and solemn lamentation; and he observed a mourning period of seven days for his father. And when the Canaanite inhabitants of the land saw the

Kaplan Translation

mourning at Goren ha-Atad, they said, "This is a solemn mourning on the part of the Egyptians." That is why it was named Abel-mizraim, which is beyond the Jordan. They came to Bramble Barn [Or 'Bramble Threshing Floor' (see Judges 9:14, Psalms 58:10; Targum on Genesis 2:18; Shevi'ith 7:5). On the basis of the Septuagint and cognate Semitic words, the atad here is identified as the Box Thorn (*Lycium europaeum*), which is known to grow on the bank of the Jordan. As Maimonides notes (on Shevi'ith 7:5; cf. Saadia), it has black edible seeds (Sherashim). The Septuagint and the Vulgate translate it as Rhammus; while the Radak renders it in Spanish as cardon, the spurge.] (Goren HaAtad) on the bank of the Jordan [Literally, 'on the other side of the Jordan.' Usually, this is given with relation to the Holy Land, so this would be the east bank of the Jordan (Rabbenu Meyuchas). Cf. Numbers 32:19, Deuteronomy 1:1, 3:8, 4:49, 11:30; Joshua 1:14. This would indicate that instead of coming to Canaan along the coastal route, Joseph took the King's Highway (Numbers 20:17, 21:22), which lead to the trans-Jordan region. This was the route of the Exodus. According to others, however, 'the other side' here denotes the west bank of the Jordan (Sekhel Tov; Chizzkuni).], and there they conducted a great, imposing funeral. [Joseph] observed a seven day mourning period [Cf. 1 Samuel 31:13, Job 2:13. According to some sources, this is the source of the practice of sitting seven days in mourning (shiva) (Yerushalmi, Mo'ed Katan 3:5; Pirkey Rabbi Eliezer 17).] for his father. When the Canaanites living in the area saw the mourning in Bramble Barn, they said, 'Egypt is in deep mourning here.' The place on the bank of the Jordan was therefore called Egypt's Mourning (Avel Mitzraim [Or 'plain of Egypt' (cf. Rashi on Genesis 14:6 and on Numbers 33:49). On geographical grounds, this may be identified with Ebel Shittim (Numbers 33:49).]).

Orthodox Jewish Bible

And they came to the goren (threshing floor) of Atad, which is beyond the Yarden, and there they mourned with a gadol and very bitter lamentation; and he made evel (mourning) for Aviv shivat yamim.

And when the inhabitants of HaAretz, the Kena'ani, saw the evel (mourning) in the goren Atad, they said, This is a grievous evel to the Mitzrayim; therefore the shem of it was called Ebel Mitzrayim. It is beyond the Yarden.

The Scriptures 1998**Expanded/Embellished Bibles:***The Amplified Bible*

When they came to the threshing floor of Atad, which is beyond the Jordan, they mourned there with a great lamentation (expressions of mourning for the deceased) and [extreme demonstrations of] sorrow [according to Egyptian custom]; and Joseph observed a seven-day mourning for his father. When the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore the place was named Abel-mizraim (mourning of Egypt); it is west of the Jordan.

The Expanded Bible

When they came to the threshing floor of Atad [or Goren-ha-atad; or the threshing floor of the bramble], near the Jordan River, they cried loudly and bitterly for his father [lamented there with a great and exceedingly strong lament]. Joseph's time of sorrow [mourning] continued for seven days. The people that lived in Canaan saw the sadness [mourning] at the threshing floor of Atad [or Goren-ha-atad; or threshing floor of the bramble] and said, "Those Egyptians are showing great sorrow [intense in their mourning]!" So now that place is named Sorrow of the Egyptians [or Abel-mizraim].

Kretzmann's Commentary

And they came to the threshing-floor of Atad, which is beyond Jordan, on the east side of the river, the caravan finding it advantageous to travel around the Dead Sea; and there they mourned with a great and very sore lamentation; and he made a mourning for his father seven days. As distinguished from the official period of

mourning in Egypt, this was a week of weeping with the chanting of dirges. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians; wherefore the name of it was called Abelmizraim (the mourning of the Egyptians), which is beyond Jordan.

NET Bible®

When they came to the threshing floor of Atad on the other side of the Jordan, they mourned there with very great and bitter sorrow [*Heb* “and they mourned there [with] very great and heavy mourning.”]. There Joseph observed a seven day period of mourning for his father. When the Canaanites who lived in the land saw them mourning at the threshing floor of Atad, they said, “This is a very sad occasion [*Heb* “this is heavy mourning for Egypt.”] for the Egyptians.” That is why its name was called [The verb has no expressed subject and so it may be translated as passive.] Abel Mizraim, which is beyond the Jordan.

Syndein/Thieme
The Voice

When they came to the threshing floor of Atad *near Canaan but still* beyond the Jordan River, the *great company of* mourners paused to observe seven days of mourning for Joseph’s father. The weeping and lamentation grew so loud that the people who lived there, the Canaanites, could not help but notice the profound grief expressed on the threshing floor of Atad.

Canaanites: The Egyptians *must have experienced a terrible loss to* mourn so deeply.

This is why this place of mourning that lies beyond the Jordan was renamed Abel-mizraim.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.

...and they came unto Goren-Ha'atad ^[Threshing floor of the brambles] which is on the other side of the Yarden ^[Descender], and they lamented there a magnificent and very heavy lamenting and he did a mourning to his father seven days, and the settlers of the land of the one of Kena'an ^[Lowered] saw the mourning in Goren-Ha'atad ^[Threshing floor of the brambles] and they said, this is a heavy mourning for Mitsrayim ^[Troubles], therefore, he called out her title Aveyl-Mitsrayim ^[Mourning of Mitsrayim] which is on the other side of the Yarden ^[Descender],...

Concordant Literal Version

And coming are they unto the threshing site of Atad, which is across the Jordan, and wailing there are they with an exceedingly great and heavy wailing. And making is he a mourning for his father seven days. And seeing are the dwellers in the land, the Canaanites, the mourning on the threshing site of Atad, and saying are they, "A heavy mourning is this for the Egyptians. Therefore its name is called "Abel-Mizrai., which is across the Jordan.

Context Group Version
Darby Translation
Emphasized Bible

...And they came in, as far as the threshing-floor of the Buckthorn, which is beyond the Jordan, then wailed they there—an exceeding great and grievous walling,—and he made for his father a mourning, of seven days. And when the dwellers in the land—the Canaanites—saw the mourning in the threshing-floor of the Buckthorn, they said,—A grievous mourning, this! for the Egyptians. For this cause, was the name thereof called Abel Mizraim, which is beyond the Jordan.

English Standard Version
Evidence Bible
Green’s Literal Translation
Jack Ballinger’s translation
Modern English Version
Modern Literal Version
Modern KJV

NASB

When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father. Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

New European Version
New King James Version

Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan.

Owen's Translation
Ron Snider's Translation
Stuart Wolf's Translation
Third Millennium Bible
Updated Bible Version 2.11

And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they lamented with a very great and intense lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: therefore the name of it was called Abel-mizraim, which is beyond the Jordan.

A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And they come unto the threshing-floor of Atad, which is beyond the Jordan, and they lament there, a lamentation great and very grievous; and he makes for his father a mourning seven days, and the inhabitant of the land, the Canaanite, see the mourning in the threshing-floor of Atad, and say, "A grievous mourning is this to the Egyptians;" therefore has one called its name "The mourning of the Egyptians," which is beyond the Jordan.

The gist of this passage:

They come to the threshing floor of Atad, where they lament for 7 days; and this is so remarkable that the Canaanites notice and name this area, *the mourning of the Egyptians*.

10-11

Genesis 50:10a			
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
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, Qal imperfect	Strong's #935 BDB #97
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
gôren (גֹּרֵן) [pronounced GOH-ren]	<i>threshing floor</i>	masculine singular construct	Strong's #1637 BDB #175

Genesis 50:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾâṭād (אֲטָד) [pronounced aw-TAWD]	bramble, thorn, buck-thorn; transliterated, <i>Atad</i>	masculine singular noun; this might be a proper noun or part of a proper noun	Strong's #329 BDB #31

BDB: [T]he threshing *Atad*, meaning thorn, also called *Abelmizraim* and afterwards called *Bethhogla* was located on the west of Jordan between the Jordan and Jericho.¹¹

This word is used elsewhere as a normal masculine noun (Judges 9:14–15 Psalm 58:9). So, we do not know here if this refers to a place or to a person or to the description of a place.

Translation: When they came as far as Goren-Atad...

The *threshing floor of Atad*, I have transliterated to *Goren-Atad*, taking this to refer to a proper noun, referring to a city or to a place.

The NET Bible: *The location of the threshing floor of Atad is not certain. The expression the other side of the Jordan could refer to the eastern or western bank, depending on one's perspective. However, it is commonly used in the OT for Transjordan. This would suggest that the entourage came up the Jordan Valley and crossed into the land at Jericho, just as the Israelites would in the time of Joshua.*¹²

The embalming took 40 days, the preparation for the trip took perhaps another week; the traveling took close to two weeks, and they mourned for another seven days, making approximately seventy days of mourning. The loss of a father, a patriarch, was a very serious loss, particularly in the eastern world.

This threshing floor was not part of a building, but it was an open area outside, maybe 50-100 feet in diameter where grain was threshed and winnowed. This threshing floor would have been elevated, smooth, hard and clean. That is, if this is a threshing floor that we are speaking of (this could be a settlement named after a famous threshing floor that was there or had been there).

Genesis 50:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
baʿābûwr (בְּאֲבוּר) [pronounced bah-ǵu ^b -VOOR]	because of, for, that, for the sake of, on account of, in order that; while	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

Actually a combination of the bêyth preposition (*in, into, at, by, near, on, with, before*) and ʾābûwr (אֲבוּר) [pronounced ǵaw^v-BOOR] which means *a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective*. Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.

¹¹ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #329.

¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 7, 2017.

Genesis 50:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...(which [was] on the other side of the Jordan),...

I am hard-pressed to determine why this takes place on the other side of the Jordan. Did they come up the King's Highway, which is east of the Dead Sea and the Jordan River? Did they come to a place which is best suited for such a gathering?

It appears that Moses gathers the people of Israel in roughly the same area prior to the invasion of the land of Israel (an invasion led by Joshua).

It is most logical for them to gather on or near the land where Abraham purchased the cave for a grave site. That would be west of the Jordan. The text does not specifically say *east* or *west* of the Jordan. The NET Bible above suggests that Moses wrote this in the same area where he gave his final teaching which is found in the book of Deuteronomy. Therefore, *the other side of the Jordan* would have been west, where we think it ought to be.

However, I have already given many and strong arguments in favor of many authors (8–10) writing the book of Genesis. Personally, I think that there is no doubt about that. Can we reconcile these things and end up as this being a reference to the west side of the Jordan, which makes the most sense?

Let me suggest that the text of Genesis was already in existence, pretty much in its entirety; and perhaps Moses, among others, knew it by heart. Moses, who was able to write and who was instructed several times by God to write, could have committed the book of Genesis to writing (perhaps for the first time), and inserting **glosses** and clarifications here and there. Moses had just covered much of the Land of Promise, and he or his spies had been all over this land; so that he could best clarify where this or that place was (we have the example of Luz, later named Bethel). Moses would have been the ideal man for this project, having a great understanding of geography and having the ability to write.

It would only be reasonable that, given that Moses wrote 4 books of the Pentateuch, that he be pressed into writing the 1st book about God and man. However, Moses is not writing this from a few stories in the mythology of his nation; he has not woven together a variety of tales; nor has he made anything up. The book of Genesis already existed, but not necessarily in written form. Moses, who was a literary genius, simply put it *down on paper*, adding a few glosses here or there for the people of his time.

Genesis 50:10c

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
çâphad (סָפַד) [pronounced saw-FAHD]	<i>to lament, to grieve, to mourn; to wail, to bewail</i>	3 rd person masculine plural, Qal imperfect	Strong's #5594 BDB #704

Genesis 50:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
mîç ^e phêd (מִצְפֵּד) [pronounced miss ^e -FADE]	<i>mourning, wailing, lamenting, grieving</i>	masculine singular noun	Strong's #4553 BDB #704
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
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
kâbêd (כָּבֵד) [pronounced kaw ^b -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
m ^e ôd (מְאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

The NET Bible: *The cognate accusative, as well as the two adjectives and the adverb, emphasize the degree of their sorrow.*¹³

Translation: ...they mourned there much lamentation and great grief.

There continued to be great lamentation and grief. This strikes me as quite excessive, given the time that was devoted to back in Egypt.

Who knows? Perhaps Jacob made a great spiritual impact on the Egyptians in his final years? I would think that he knew by heart the book of Genesis up to that point in time. Did he teach it? Did his son Joseph teach it?

Genesis 50:10d			
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
‘âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

¹³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 7, 2017.

Genesis 50:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<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
'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 3 rd person masculine singular suffix	Strong's #1 BDB #3
'êbel (עבל) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun	Strong's #60 BDB #5
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398

Translation: Joseph [lit., *he*] prepared for his father a mourning [ceremony which lasted for] 7 days.

It seems like, because of all the mourning and displays of grief, that Joseph organizes a final ceremony of mourning to last for 7 days.

Genesis 50:10 And they came to the threshing floor of Atad, beyond Jordan, and there they mourned with a great and very sore lamentation. And he made a mourning for his father seven days.

Genesis 50:10 When they came as far as Goren-Atad (which [was] on the other side of the Jordan), they mourned there much lamentation and great grief. Joseph [lit., *he*] prepared for his father a mourning [ceremony which lasted for] 7 days. (Kukis mostly literal translation)

The actual preparation and trip into Canaan is glossed over; nothing is said about it.

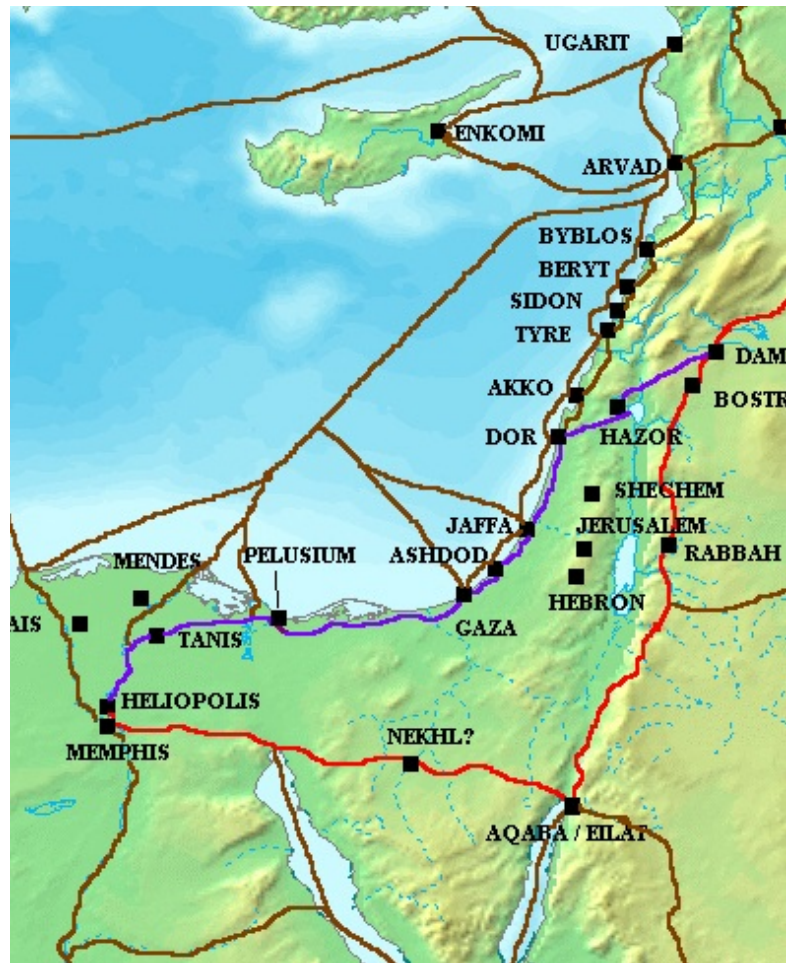
The threshing floor of Atad is not found anywhere else in Scripture. The proper name *Atad* also means *brambles, thornbush*; but this does not really help us in any further identification.

The phrase *beyond the Jordan* depends upon which side of the Jordan you come up on. The King's Highway comes up east of the Dead Sea and east of the Jordan, so I would speculate that this funeral procession from Egypt came up the King's Highway and then cut across the Jordan River from there.

The King's Highway (a map); from [WordPress](#); accessed February 7, 2018. You will notice in red a route from Egypt to the tip of the gulf of Aqaba, which then intersects with the King's Highway (also red) which goes north. At some point on that route, Joseph and the mourners would have cut west and crossed over the Jordan.

Although some commentators wonder if this particular route makes sense; it would have been a road which some travelers, traders and guides in Egypt would have known and, therefore, would have been a place where they could have easily guided the mourning party. This would have been a safe and easy route—particularly for a large procession of people.

The purple represents another route, which seems the shortest and most logical route. This would have involved going through Philistine country. We do not know if they were in this area as of yet, or who occupied this area (the Philistines are not mentioned in Scripture until the book of the Judges). Whereas, this is clearly the



shortest route, there may have been political reasons why it was not taken. Had the purple route been taken, *beyond the Jordan* would have been to the east, and there would have been some backtracking in their movements (that is, they would have crossed over the Jordan to the east side first; and then crossed back over to go to where Jacob would be buried).

The purple route is the route that the family of Jacob took (more or less) when they came to Egypt—so the sons of Jacob would be familiar with this route.

We do not have enough information to tell us which route was actually taken. The purple route seems the most reasonable—apart from the backtracking that they would have done. If they took the red route, then that could simply reflect some instability in the coastal area (something which the Egyptian palace would have been aware of).

Jacob's Body Carried into Canaan To Be Buried (a graphic); From [Wikimedia](#); accessed February 13, 2018; originally from *Illustrators of Figures de la Bible*, Gerard Hoet (1648-1733) and others, published by P. de Hondt in The Hague.

Genesis 50:11a

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
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^hV</i>]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle; construct form	Strong's #3427 BDB #442
'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
K ^e na'ănîy (כְּנַעֲנִי) [pronounced <i>k^e-nah-ġuh-NEE</i>]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
'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
'êbel (לְבַב) [pronounced <i>AY-beh</i>]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun with the definite article	Strong's #60 BDB #5
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
gôren (גֹּרֵן) [pronounced <i>GOH-ren</i>]	<i>threshing floor</i>	masculine singular construct	Strong's #1637 BDB #175
'âţâd (אֶתְד) [pronounced <i>aw-TAWD</i>]	<i>bramble, thorn, buck-thorn; transliterated, Atad</i>	masculine singular noun; this might be a proper noun or part of a proper noun	Strong's #329 BDB #31

BDB: [T]he threshing Atad, meaning thorn, also called Abelmizraim and afterwards called Bethhogla was located on the west of Jordan between the Jordan and Jericho.¹⁴

This word is used elsewhere as a normal masculine noun (Judges 9:14–15 Psalm 58:9). So, we do not know here if this refers to a place or to a person or to the description of a place.

Translation: The Canaanites, who lived in the land, saw the mourning [ceremony] at Goren-Atad,...

The Canaanites saw what was happening; this was clearly on their radar.

¹⁴ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #329.

Whether we are speaking of the Canaanites in the generic sense (as people who live in Canaan) or in the literal sense (as people descended from Canaan); again it appears more like that we are speaking of the west side of the Jordan River.

Genesis 50:11b			
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
'êbel (אֵבֶל) [pronounced AY-beh]	<i>mourning [for the dead]; the rites of mourning; mourning clothing; a period of mourning</i>	masculine singular noun	Strong's #60 BDB #5
kâbêd (כָּבֵד) [pronounced kaw ^b -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced l ^e]	<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
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: ...and they remarked, "This [must be] a grievous mourning for Egypt."

They associated the great ceremony with Egypt, as the people of Egypt would have been in the majority there. They would have had a particular look which set them apart; and their horses were probably out of the ordinary.

It would have seemed strange for Egyptians to be there in Canaan and mourning one of their own.

Genesis 50:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (אֲל) [pronounced ǰah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Genesis 50:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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 (לֵעַן כֵּן) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
qârâ' (אָרַךְ) [pronounced kaw-RAW]	<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 lamed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #8034 BDB #1027
'Âbêl Mitsrayim (אֲבֵל מִצְרַיִם) [pronounced aw-BALE-mits-RAH-yihm]	<i>meadow of Egypt; transliterated Abel Mizraim, Abel-Mitsrajim</i>	Proper noun/location	Strong's #67 BDB #6

The NET Bible: *The name Abel Mizraim means "the mourning of Egypt."*¹⁵

BDB: *[A] place east of the Jordan (perhaps "as fertile as Egypt").*¹⁶

Translation: Therefore, they named that place [lit., her] Abel-misraim,...

Where this all took place, the Canaanites named it *Abel-misraim*.

The Canaanites, a degenerate peoples to whom there was a lot of death, the loss of a man was not as important as what they see here. The sight of a caravan so large, one which was in mourning from Egypt, had an impact where it traveled and particularly where they stopped. Abel-mizraim means *a meadow of Egypt*. Now might be a good time to observe the radical difference between two words from different languages for the same thing: our English word *Egypt* and the Hebrew-Canaan word *Mizraim*.

It is fascinating as to the number of people and number of places which occur in Scripture only one time. With people, my guess is, they were, for the most part, believers in the Revealed God, and this was a testament to their faith. With places, that is more difficult to determine. I am sure that some of these names have been found here or there for archeology.

You might say that there is a certain fearlessness with which these places are named; as Scripture was often available in some form (even if by word of mouth) soon after it was recorded. In the New Testament, all of the documents, with the possible exception of John's writings, came out in the middle of the 1st century A.D.; which meant that the things that were said were subject to scrutiny by eyewitnesses. Even though the actual ministry of Jesus was over a very short period of time in a very limited geographical area, there were still tens of thousands of actual eyewitnesses; and hundreds of thousands of secondary witnesses (those who personally knew eyewitnesses—for instance, John Mark, the writer of the gospel of Mark, who knew both Peter and Paul). My point

¹⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 7, 2017.

¹⁶ *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #68.

is, it is very difficult to spread lies and legends in a time when there are hundreds of thousands of people who could potentially refute the specific facts of the biographies (Matthew, Mark and Luke) and histories (Acts) which existed in the first century. The book of John may be the only book of the New Testament (along with John's other writings) which were, for the most part, written and disseminated after almost all eyewitnesses had perished.

Throughout human history, God does things in the full view of a plethora of witnesses. Here, it is before thousands of Canaanites; and they observe this mourning service—what is essentially an *outing* for the people of Egypt.

Genesis 50:11d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
baʿăbûwr (בְּאֲבוּר) [pronounced bah-ġu ^b - VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and ʾăbûwr (אֲבוּר) [pronounced ġaw ^v -BOOR] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. BDB and the e-sword KJV+ list it as Strong's #5676 BDB #719 combined with the bêyth preposition. Strong's #5668 BDB #721.			
Yâr ^e dên (יַרְדֵּן) [pronounced yar ^e -DAYN]	<i>descender; flowing downward; the watering place; transliterated Jordan</i>	proper noun with the definite article	Strong's #3383 BDB #434

Translation: ...which [is] on the other side of the Jordan [River].

For the second time, we are told that this is on the other side of the Jordan River. Again, this is a matter of perspective. Where is the writer located when speaking of this ceremony?

Although a case could be made for the people all gathering east of the Jordan, it would be fairly convoluted, being that the burial site and the Canaanites are generally to be found west of the Jordan River.

Genesis 50:11 And when the inhabitants of the land, the Canaanites, saw the mourning at the grain floor of thorns, and they said, This is a grievous mourning to the Egyptians. Therefore they called its name, Meadow of Egypt, which is beyond Jordan.

Genesis 50:11 The Canaanites, who lived in the land, saw the mourning [ceremony] at Goren-Atad, and they remarked, "This [must be] a grievous mourning for Egypt." Therefore, they named that place [lit., *her*] Abel-misraim, which [is] on the other side of the Jordan [River]. (Kukis mostly literal translation)

It appears that most of the people who attended were Egyptians; and they apparently had an appearance that was very different from the look of the Canaanites. From ancient art, it appears that the Egyptians were generally clean-shaven while the sons of Israel were known for their beards. I am not certain if there is a general look applicable to the Canaanites (which name takes in a variety of peoples who lived in that land).

A sudden appearance by a very large group of Egyptians for a burial would have been a remarkable sight.

This was no doubt an area known to either the Egyptians or to the family of Jacob; and an area large enough for them to camp and mourn and offer sacrifices. Knowledge of this particular site could have been what took them along the red route from above.

Since this is in the Bible, we often wonder, *why did God the Holy Spirit place it there?* But, most of the time, what we are really asking is, *how does this relate to me and to my life?* And if it does not, *why is this in the Bible?*

Many times, these names of places were of great significance to the people of that era; but less so today. Many times, these ancient names coincide with archeological discoveries, which then confirm the Bible and its history (the foundation for much of the Bible is as much historical as it is theological).

Concerning the phrase *beyond the Jordan*; this all depends upon one's perspective. Later, as Israel becomes more established, *beyond the Jordan* will always refer to the land west of the Jordan. However, that may not be the case here.

Concerning the designation *Canaanite*: these are simply a diverse group of people who live in the land of Canaan; some (or many) of whom are no doubt related to Canaan. Even though some of these groups are exceedingly degenerate, this does not mean that all of them are. Also, this people became more degenerate over the next several generations.

Genesis 50:10–11 When they came as far as Goren-Atad (which [was] on the other side of the Jordan), they mourned there much lamentation and great grief. Joseph [lit., *he*] prepared for his father a mourning [ceremony which lasted for] 7 days. The Canaanites, who lived in the land, saw the mourning [ceremony] at Goren-Atad, and they remarked, "This [must be] a grievous mourning for Egypt." Therefore, they named that place [lit., *her*] Abel-misraim, which [is] on the other side of the Jordan [River]. (Kukis mostly literal translation)

Genesis 50:10–11 When they came as far as the Goren-Atad (which was on the other side of the Jordan), they expressed great lamentation and grief. Joseph prepared a ceremony of mourning for his father, which lasted for 7 days. The Canaanites observed this time of mourning which took place at Goren-Atad, and remarked, "This must be a grievous time for Egypt." Therefore, they named that place "Abel-misraim." (Kukis paraphrase)

And so make for him his sons thus as which he had commanded them. And so carry him his sons toward a land of Canaan and so they bury him in a cave of a field of Machpelah which bought Abraham with the field for a possession of a burial place from with Ephron the Hittite upon faces of Mamre.

Genesis
50:12–13

His sons did as he had commanded them. They [lit., *his sons*] carried him into the land of Canaan and buried him in the cave of the Machpelah field which Abraham purchased along with the field from Ephron the Hittite as his burial place [lit., *a possession of a burial place*] to the east of Mamre.

Jacob's sons did just as he had commanded them. They carried his body into the land of Canaan and buried him in the cave of the Machpelah field, which is east of Mamre. This is the field Abraham purchased from Ephron the Hittite specifically as a burial place.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so make for him his sons thus as which he had commanded them. And so carry him his sons toward a land of Canaan and so they bury him in a cave of a field of Machpelah which bought Abraham with the field for a possession of a burial place from with Ephron the Hittite upon faces of Mamre.

Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And his sons did as he had commanded them. And his sons carried him into the land of Kenaan, and buried him in the cavern of the Double Field, which Abraham bought for an inheritance sepulchre of Ephron the Hitaah, before Mamre.
Targum (Pseudo-Jonathan)	And his sons did for him as he had commanded them. But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Izhak his father; and the sons of Esau buried his body in the double field, and afterward the sons of Jakob buried him in the cave of the double field; in the field which Abraham bought for an inheritance sepulchre, of Ephron the Hitah, over against Mamre.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	So the sons of Jacob did as he had commanded them. And carrying him into the land of Chanaan, they buried him in the double cave which Abraham had bought together with the field for a possession of a buryingplace, of Ephron the Hethite over against Mambre.
Aramaic ESV of Peshitta	His sons did to him just as he commanded them, for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burial site, from Ephron the Hittite, before Mamre.
Plain English Aramaic Bible Peshitta (Syriac)	.
Septuagint (Greek)	And his sons did to Jacob just as he had commanded them; For they carried him into the land of Canaan, and buried him in the double cave, which is in the field, which Abraham purchased with the field for a possession for a burial ground from Ephron, the Hittite, before Mamre.
Brenton's Septuagint	And thus his sons did to him. So his sons carried him up into the land of Chanaan, and buried him in the double cave, which cave Abraam bought for possession of a burying place, of Ephron the Chettite, before Mambre.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So his sons did as he had given them orders to do: For they took him into the land of Canaan and put him to rest in the hollow rock in the field of Machpelah, which Abraham got with the field, for a resting-place, from Ephron the Hittite at Mamre.
Easy English	So Jacob's sons did what he had told them. They carried his body to Canaan. And they buried him in the grave. That was in the field of Machpelah, near Mamre. Abraham had bought the grave from Ephron the Hittite. He had bought it with the field.
Easy-to-Read Version–2006	.
God's Word™	Jacob's sons did for him what he had told them to do. They carried him back to Canaan and buried him in the cave in the field of Machpelah, east of Mamre. Abraham had bought this tomb from Ephron the Hittite.
Good News Bible (TEV)	.

International Children's B. So Jacob's sons did what their father commanded. They carried his body to the land of Canaan. They buried it in the cave in the field of Machpelah near Mamre. Abraham had bought this cave and field from Ephron the Hittite. He bought the cave to use as a burial place.

The Message Jacob's sons continued to carry out his instructions to the letter. They took him on into Canaan and buried him in the cave in the field of Machpelah facing Mamre, the field that Abraham had bought as a burial plot from Ephron the Hittite.

Names of God Bible
NIRV .
So Jacob's sons did exactly as he had commanded them. They carried his body to the land of Canaan. They buried it in the cave in the field of Machpelah near Mamre. Abraham had bought the cave as a place where he could bury his wife's body. He had bought the cave and the field from Ephron, the Hittite. After Joseph buried his father, he went back to Egypt. His brothers and all the others who had gone to help him bury his father went back with him.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. .
The Living Bible So his sons did as Israel commanded them, and carried his body into the land of Canaan and buried it there in the cave of Mach-pelah—the cave Abraham had bought in the field of Ephron the Hethite, close to Mamre.

New Berkeley Version .
New Century Version So Jacob's sons did as their father commanded. They carried his body to the land of Canaan and buried it in the cave in the field of Machpelah near Mamre. Abraham had bought this cave and field from Ephron the Hittite to use as a burial place. After Joseph buried his father, he returned to Egypt, along with his brothers and everyone who had gone with him to bury his father.

New Life Version .
New Living Translation So Jacob's sons did as he had commanded them. They carried his body to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre. This is the cave that Abraham had bought as a permanent burial site from Ephron the Hittite.

Partially literal and partially paraphrased translations:

American English Bible Yes, that's what his sons did for him. His sons carried him up into the land of CanaAn and buried him in the double cave that AbraHam bought as his own burying place from EphRon the Chettite, which is across from MamRe.

Beck's American Translation .
International Standard V ***The Burial at Machpelah***
And so Israel's [Lit. *so his*] sons did what he had instructed them to do: they carried him to the territory of Canaan and buried him in the cave in Machpelah field near Mamre that Abraham had purchased [Lit. *purchased along with the field*] as a cemetery from Ephron the Hittite.

New Advent (Knox) Bible Thus Jacob's sons carried out his command, by taking his body to Chanaan, and burying it in the double cave opposite Mambre, that Abraham bought, with the ground it stands in, from Ephron the Hethite, to be his burial-place.

Revised Knox Bible .
Translation for Translators Then Jacob's sons did for him what their father had commanded. They *crossed the Jordan River and* carried Jacob's body to Canaan land. They buried it in the cave in the field at Machpelah, east of Mamre *town*. That was the field that Abraham had bought from Ephron, who was one of the Heth people-group, to use as a burial

place. You can see by this translation, that they understand the celebration to take place east of the Jordan, and then they cross over the Jordan for the final burial.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	His sons were to effect, as is to have been laid charge to them. His sons were to bear him up to the solid grounds of Canaan, and were to bury him in the cave of the field of Machpelah, that Abraham is to have acquired with the field, a taking hold for a burying place, from Ephron, the Hittite, being turned towards Mamre.
Conservapedia	His sons followed his instructions exactly: his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham had bought with the field as a landholding for a tomb from Ephron the Hittite, facing Mamre.
Ferrar-Fenton Bible	Thus his sons did for him as he commanded them. So they, his sons, carried him to the land of Canan, and buried him in the cave in the field of Makphelah ; which field Abraham bought to be a burial place, from Ephron the Hitite, opposite Mamra.
God's Truth (Tyndale)	And his sons did unto him according as he had commanded them. And his sons carried him into the land of Canaan and buried him in the double cave which Abraham had bought with the field to be a place to bury in, of Ephron the Hethite before Mamre.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And his sons did for him even as he had ordered them. And his sons bore him to the land of Canaan and buried him in the cave of the field of Macpelah, which field Abraham bought for a burial place of his own possession from Ephron, the Hittite, over against Mamre.
Lexham English Bible NIV, ©2011	. So Jacob's sons did as he had commanded them: They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought along with the field as a burial place from Ephron the Hittite.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	And his sons did for him exactly as he had commanded them. For his sons carried him to the land of Canaan, and buried him at the cave in the field of Machpelah, (former property of Ephron the Hittite, before Mamre) that Abraham had purchased with the field for a graveyard.
Wikipedia Bible Project	And his sons did so to him as he had commanded. And they carried him to the land of Canaan, and they buried him in the cave of the field of Machpelah, which Abraham bought for a catacomb from Ephron the Hittite, there at Mamre.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And his sons did to him just what he commanded them; And his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham set up with the field for a possession of a sepulcher from Ephron, the Hittite, against the face of Mamre.
New American Bible (2002)	.
New American Bible (2011)	Thus Jacob's sons did for him as he had instructed them. They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, facing on Mamre, the field that Abraham had bought for a burial ground from Ephron the Hittite [Gn 23:16; Jos 24:32; Acts 7:16].
New Jerusalem Bible	.
New RSV	.

Revised English Bible Thus Jacob's sons did to him as he had instructed them: they took him to Canaan and buried him in the cave on the plot of land at Machpelah, the land which Abraham had bought as a burial-place from Ephron the Hittite, to the east of Mamre.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible His sons did to him as he had ordered them to do — they carried him into the land of Kena'an and buried him in the cave in the field of Makhpelah, which Avraham had bought, along with the field, as a burial-place belonging to him, from 'Efron the Hitti, by Mamre.

exeGesés companion Bible And his sons work to him according as he misvahed them: for his sons bear him to the land of Kenaan and entomb him in the cave of the field of Machpelah which Abraham chatteled with the field for a possession of a tomb of Ephron the Hethiy, at the face of Mamre.

Hebraic Roots Bible
Israeli Authorized Version
JPS (Tanakh—1985)
Kaplan Translation

.
. .
[Jacob's] sons did as he had instructed them. His sons carried him to Canaan, and they buried him in the cave of Makhpelah Field, bordering Mamre. [This is] the field that Abraham bought for burial property from Ephron the Hittite.

Orthodox Jewish Bible

And his [Ya'akov's] banim did unto him according as he commanded them; For his banim carried him into Eretz Kena'an, and buried him in the me'arah (cave) of the sadeh of Machpelah, near Mamre, the sadeh which Avraham had bought for an achuzzat kever (burial estate) and made the purchase from Ephron the Chitti.

The Scriptures 1998

And his sons did to him as he had commanded them, for his sons brought him to the land of Kena'an, and buried him in the cave of the field of Makpēlah, before Mamrē, which Abraham bought with the field from Ephron the Hittite as property for a burial site.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

.
So Jacob's sons did as their father commanded. His sons carried his body [him] to the land of Canaan and buried it [or him] in the cave in the field of Machpelah near Mamre. Abraham had bought this cave and field from Ephron the Hittite to use as a burial place [site].

Kretzmann's Commentary

And his sons did unto him (Jacob) according as he commanded them, the Egyptians apparently remaining in camp during that time; for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place of Ephron, the Hittite, before Mamre. Thus they performed their last duty of love toward their father, and incidentally confessed their belief in the fact that God will finally awaken His children unto life everlasting.

NET Bible®

So the sons of Jacob did for him just as he had instructed them. His sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah, near Mamre. This is the field Abraham purchased as a burial plot from Ephron the Hittite.

Syndein/Thieme
The Voice

.
So Jacob's sons carried out his last instructions as he had directed. They carried him to the land of Canaan and buried him in the cave of the field at Machpelah near

Mamre, which Abraham had bought along with the field from Ephron the Hittite so he could have a place to bury his family.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and his sons did to him so, just as he directed them, and his sons lifted him up unto the land of Kena'an ^[Lowered] and they buried him in the cave of the field of the Makhpelah ^[Double], the field for holdings of a grave which Avraham ^[Father lifted] purchased, from Ephron ^[Powdery], the one of Hhet ^[Shattered], upon the face of Mamre ^[Bitter place],...

Concordant Literal Version And doing for him are his sons so as he instructs them. And carrying him are his sons to the land of Canaan, and entombing him are they in the double cave of the field, the cave which Abraham bought with the field, for a freehold, for a tomb, from Ephron, the Hittite, adjoining Mamre.

Context Group Version .
 Darby Translation And his sons did to him according as he had commanded them; and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham had bought along with the field, for a possession of a sepulchre, of Ephron the Hittite, opposite to Mamre.

Emphasized Bible .
 English Standard Version Thus his sons did for him as he had commanded them, for his sons carried him to the land of Canaan and buried him in the cave of the field at Machpelah, to the east of Mamre, which Abraham bought with the field from Ephron the Hittite to possess as a burying place.

Evidence Bible .
 Green's Literal Translation .
 Jack Ballinger's translation .
 Modern English Version .
 Modern Literal Version .
 Modern KJV .
 NASB **Burial at Machpelah**

Thus his sons did for him as he had charged them; for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

New European Version .
 New King James Version .
 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 And his sons do to him so as he commanded them, and his sons bear him away to the land of Canaan, and bury him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a burying-place, from Ephron the Hittite, on the front of Mamre.

The gist of this passage: Jacob's sons did exactly as he had instructed them to do; his body was carried to the cave that Abraham purchased and deposited there.

Genesis 50:12			
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
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
kaph or k ^e (כ) [pronounced <i>kê</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka’âsher (כְּאֲשֶׁר) [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, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #6680 BDB #845

Translation: His sons did as he had commanded them.

His sons did exactly as Jacob had said. This passage simply confirms that.

Genesis 50:12 And his [Jacob's] sons did to him according as he commanded them.

Genesis 50:12 His sons did as he had commanded them. (Kukis mostly literal translation)

This is a reference to the sons of Jacob. Jacob told them exactly where he wanted to be buried and the embalming methods of Egypt allowed for the extended period of mourning and this long trip.

Genesis 50:13a

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
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê; construct form	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced <i>k^eNAH-gahn</i>]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: *They* [lit., *his sons*] [carried him into the land of Canaan...](#)

They carried Jacob's body to the land of Canaan. Insofar as we know, this will be the only time the sons would return to Canaan.

If you will recall, there are questions as to which side of the Jordan we are on. In we are in the Transjordan area (east of the Jordan River), then perhaps that is where the 7-day ceremony is held, after which they cross over into Canaan to bury Jacob's body. This is how the Translation for Translators sees it: [Then Jacob's sons did for him what their father had commanded. They crossed the Jordan River and carried Jacob's body to Canaan land. They buried it in the cave in the field at Machpelah, east of Mamre town. That was the field that Abraham had bought from Ephron, who was one of the Heth people-group, to use as a burial place.](#) This interpretation takes the verses that we are studying and understands them to be in a strict chronological order. So, the lamentation and the naming of the land where they all lamented all takes place first, east of the Jordan River (vv. 10–11). *Then* they cross over the Jordan River to place the body in the cave purchased by Abraham (vv. 12–13).

Personally, I am agnostic about where *the other side of the Jordan* actually is. There are reasonable arguments which could be made for either side. Now, bear in mind, this phrase *eventually* became understood to mean *east of the Jordan*; but it is not clear that it means that yet in the historical context of the book of Genesis.

Genesis 50:13b

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 50:13b			
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>	3 rd person masculine plural, Qal imperfect	Strong's #6912 BDB #868
’êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
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
m ^e ârâh (מְעָרָה) [pronounced m ^e -gaw-RAW]	<i>cave, den, hole</i>	feminine singular construct	Strong's #4631 BDB #792
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
Mak ^e phêlâh (מַכְפֵּלָה) [pronounced mahk-pay-LAW]	<i>double portion, the double; transliterated Machpelah</i>	proper singular noun/location	Strong's #4375 BDB #495

Translation: ...and buried him in the cave of the Machpelah field...

Abraham had purchased a place to be buried, which was a cave in the field of Machpelah. I do not recall if that is the name of a person or a place; but it certainly is connected with this particular place.

We have found in Palestines several tombs from the 1500-1200 B.C. era, which were family tombs, wherein they were utilized generation after generation. As the grave (or cave, actually) became full, the bones of previous generations were pushed to the back of the cave or placed in ossuary jars along with whatever possessions had been buried with them, and placed near the rear of the cave.

Genesis 50:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
’âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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).

Genesis 50:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾAb ^e râhâm (אֲבִרְחָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
ʾêth (אֶת) [pronounced <i>ayth</i>]	<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
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i>]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i>]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular construct	Strong's #272 BDB #28
qeber (קֶבֶר) [pronounced <i>KEH^p-VEHR</i>]	<i>grave, sepulcher, tomb; burial place</i>	masculine singular noun	Strong's #6913 BDB #868
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
ʾêth (אֶת) [pronounced <i>ayth</i>]	<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 ʾêth 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.			
ʿEph ^e rôwn (עֹפְרָת) [pronounced <i>gef-ROHN</i>]	<i>fawn-like; transliterated Ephron</i>	masculine singular proper noun	Strong's #6085 BDB #780
Chittîy (חִיטִּי) [pronounced <i>khiht-TEE</i>]	<i>a descendant of Heth; transliterated Hittite</i>	gentilic adjective; with the definite article	Strong's #2850 BDB #366
ʿal (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
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, ʿal and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
Mam ^e rêʾ (מַמְרֵא) [pronounced <i>mahm-RAY</i>]	<i>strength; fatness; transliterated Mamre</i>	proper singular noun/location	Strong's #4471 BDB #577

Translation: ...to the east of Mamre which Abraham purchased along with the field from Ephron the Hittite as his burial place [lit., a possession of a burial place].

I have moved some words around so that they fit together better in the English.

This cave was to the east of Mamre, and Abraham bought it specifically as a burial site.

Notice that there is more time given to this event of the burial of Jacob than there is to the rest of the life of Joseph as the ruler of Egypt. Whereas we do not know the exact time frame, it is likely that Joseph died within thirty years of the death of his father. Joseph, when he writes this, likely on his return or immediately after his return from Canaan, he is like any person who has had a personal tragedy—somewhat stunned, who wants to say more than he actually does.

Genesis 50:13 For his sons carried him to the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a burying place from Ephron the Hittite, before Mamre.

Genesis 50:13 They [lit., his sons] carried him into the land of Canaan and buried him in the cave of the Machpelah field which Abraham purchased along with the field from Ephron the Hittite as his burial place [lit., a possession of a burial place] to the east of Mamre. (Kukis mostly literal translation)

They took Jacob's body to the cave in the field of Machpelah, purchased many years ago by Abraham. This had served as the family burial site (with the exception of Rachel). Also, I don't believe that we know where the maidservants of Leah and Rachel are buried.

Genesis 50:12–13 His sons did as he had commanded them. They [lit., his sons] carried him into the land of Canaan and buried him in the cave of the Machpelah field which Abraham purchased along with the field from Ephron the Hittite as his burial place [lit., a possession of a burial place] to the east of Mamre. (Kukis mostly literal translation)

Genesis 50:12–13 Jacob's sons did just as he had commanded them. They carried his body into the land of Canaan and buried him in the cave of the Machpelah field, which is east of Mamre. This is the field Abraham purchased from Ephron the Hittite specifically as a burial place. (Kukis paraphrase)

And so returns Joseph Egypt-ward, he and his brothers and all those going up with him to bury his father, after his burying of his father.

Genesis
50:14

So Joseph returned to Egypt, along with [lit., he and] his brothers and all those who went up with him to bury his father, after his father's burial [lit., after his burying of his father].

So Joseph returned to Egypt, along with his brothers and all who went with him to bury his father.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so returns Joseph Egypt-ward, he and his brothers and all those going up with him to bury his father, after his burying of his father.

Dead Sea Scrolls

.

Targum of Onkelos

.

Jerusalem targum

.

Targum (Onkelos)

And Joseph returned into Mizraim, he and his brethren, and all who went up with him to bury his father, after he had buried his father.

Targum (Pseudo-Jonathan)	And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.
Aramaic ESV of Peshitta	Yoseph returned into Egyptmdashhe, and his brothers, and all that went up with him to bury his father, after he had buried his father.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Joseph returned to Egypt, he and his brothers, and all who went up with him to bury his father, after he had buried his father.
Septuagint (Greek)	And Joseph returned to Egypt, he and his brethren, and those that had gone up with him to bury his father.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when his father had been put to rest, Joseph and his brothers and all who had gone with him, went back to Egypt.
Easy English	So Joseph buried his father. Then he returned to Egypt together with his brothers. And everyone who went with him returned too.
Easy-to-Read Version–2006	After Joseph buried his father, he and everyone in the group with him went back to Egypt.
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	After Joseph buried his father, he returned to Egypt. His brothers and everyone who had gone with him to bury his father also returned.
The Message	.
Names of God Bible	.
NIRV	His brothers and all the others who had gone to help him bury his father went back with him.
New Simplified Bible	After the funeral, Joseph, his brothers, and everyone else returned to Egypt.

Thought-for-thought translations; paraphrases:

Common English Bible	After the funeral, Joseph, his brothers, and everyone else returned to Egypt.
Contemporary English V.	.
The Living Bible	Then Joseph returned to Egypt with his brothers and all who had accompanied him to the funeral of his father.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Joseph Reassures His Brothers After burying Jacob, Joseph returned to Egypt with his brothers and all who had accompanied him to his father's burial.

Partially literal and partially paraphrased translations:

American English Bible	Then JoSepth and his brothers returned to Egypt, along with all those who had come with him to bury his father.
Beck's American Translation	.
International Standard V	After he had buried his father, Joseph and his brothers returned to Egypt, along with everyone who had gone with him to attend the burial.

New Advent (Knox) Bible	And Joseph, when the funeral rites were done, went back to Egypt with his brethren and all his retinue.
Revised Knox Bible	.
Translation for Translators	After he had buried his father, Joseph and his <i>older</i> brothers <i>and younger brother</i> and all the others who had gone up to Canaan with him for the funeral returned to Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to turn back to the Egypt, and his brothers, they going up to bury their father, after that they are to bury their father.
Conservapedia	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And Joseph returned to Egypt again and his brethren, and all that went up with him to bury his father, as soon as he had buried him.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	Then Joseph returned to Egypt, he and his brethren and all who had gone up with him to bury his father, after the burial of his father.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	Then Joseph returned to Egypt, he and his brothers, and all that left with him to bury his father, after he had buried his dad.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph returned into Egypt, he and his brothers, and all those who ascended with him to bury his father, after he buried his father.
New American Bible (2002)	After Joseph had buried his father he returned to Egypt, together with his brothers and all who had gone up with him for the burial of his father.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	After burying his father, Joseph returned to Egypt with his brothers and all who had gone up with him for the burial.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Yoseph returns to Misrayim - he and his brothers and all who ascended with him to entomb his father - after he entombed his father.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	After he buried his father, Joseph returned to Egypt along with his brothers and all those who went with him to his father's burial.
Orthodox Jewish Bible	And, after burying Aviv, Yosef returned into Mitzrayim, he, and his achim, and all that went up with him to bury Aviv.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. The children of Israel were not to stay in Canaan at this time, but according to the will of God many years were yet to elapse before their deliverance from Egypt would come. In his hands are the destinies of all mankind.

NET Bible®

After he buried his father, Joseph returned to Egypt, along with his brothers and all who had accompanied him to bury his father.

Syndein/Thieme .

The Voice

After he had buried his father, Joseph gathered his brothers and the *vast company of mourners* who had journeyed with him to bury his father, and they all returned to Egypt.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yoseph ^[Adding] turned back from unto Mitsrayim ^[Troubles], he and his brothers and all the ones going up with him to bury his father after he buried his father,...

Concordant Literal Version

And returning is Joseph to Egypt, he and his brothers and all those going up with him to entomb his father, after his father's entombment.

Context Group Version .

Darby Translation .

Emphasized Bible

Then Joseph returned to Egypt he and his brethren and all who had been up with him to bury his father,—after he had buried his father.

English Standard Version .

Evidence Bible .

Green's Literal Translation .

Jack Ballinger's translation .

Modern English Version .

Modern Literal Version .

Modern KJV .

NASB .

New European Version .

New King James Version

And after he had buried his father, Joseph returned to Egypt, he and his brothers and all who went up with him to bury his father.

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

Joseph returned into Egypt—he, and his brothers, and all that went up with him to bury his father, after he had buried his father.

Young's Literal Translation .

Young's Updated LT

And Joseph turns back to Egypt, he and his brothers, and all who are going up with him to bury his father, after his burying his father.

The gist of this passage:

Joseph, his brothers, and everyone else return to Egypt after burying Jacob's body.

Genesis 50:14a

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
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun with the directional hê	Strong's #4714 BDB #595

The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the *âh* (ה) ending. This is called the *directive hê* or the *he locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* 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 *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: So Joseph returned to Egypt,...

Just as Joseph told Pharaoh, he return to Egypt. This was God's plan for the Jewish race, to remain in Egypt. Joseph may not have realized it, but his people would be there for the next 400 years.

As mentioned before, the people of Canaan would be under great judgment for their degeneracy; and God separated the patriarchs from these people, as their behavior had begun to impact the actions of the 12 brothers.

Genesis 50:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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
'achîym (אֲחֵימ) [pronounced awhk-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
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

Genesis 50:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôl (לָךְ) [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
‘âlâh (הֹלְעִים) [pronounced ġaw-LAWH]	<i>those going up, ascending ones, those coming up, ones climbing up; those leaping</i>	masculine plural, Qal active participle	Strong's #5927 BDB #748
’êth (אִתּוֹ) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
lâmed (לֵ) [pronounced l’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to bury, to heap up a mound</i>	Qal infinitive construct	Strong's #6912 BDB #868
’êth (אִתּוֹ) [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, 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

Translation: ...along with [lit., *he and*] his brothers and all those who went up with him to bury his father,...

All those who were with Joseph returned with him. This is pointed out simply because the famine is well over and his family could choose to return to Canaan and live there. However, their children and all of their flocks were now in Egypt. They had homes there in Egypt. So, his brothers could not simply say, “Well, we have decided to just stay here in Canaan.” However, had they chosen to, they could have returned to Canaan.

In any case, God placed the patriarchs in Egypt.

Genesis 50:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
’achar (אַחֲרָיִם) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
qâbar (קָבַר) [pronounced kaw-BAHR]	<i>to bury, to heap up a mound</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #6912 BDB #868

Genesis 50:14c			
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
'âb (אָב) [pronounced <i>aw^bv</i>]	<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

Translation: ...after his father's burial [lit., after his burying of his father].

All of this takes place after the burial of their father.

Genesis 50:14 And Joseph returned to Egypt, he and his brothers, and all that went up with him to bury his father, after he had buried his father.

Joseph and all of his brothers return to Egypt. Egypt would be the home for the sons of Jacob for the next 400 years.

Genesis 50:14 So Joseph returned to Egypt, along with [lit., he and] his brothers and all those who went up with him to bury his father, after his father's burial [lit., after his burying of his father]. (Kukis mostly literal translation)

Genesis 50:14 So Joseph returned to Egypt, along with his brothers and all who went with him to bury his father. (Kukis paraphrase)

[Chapter Outline](#)

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Joseph's Brothers Become Fearful of Him but Joseph Shows them Grace

Hajime Murai's Literary Structure of Genesis 50:15–21

A (50:15-17) "Please, therefore, forgive the crime that we, the servants of your father's God, committed. (50:17)" (הער)

B (50:18) Let us be your slaves! (50:18)

A' (50:19-21) "Even though you meant harm to me, God meant it for good (50:20)" (הער)

A: Forgiveness of sins. B: Let us be your slaves.

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so see brothers of Joseph that was dead their father and so they say, “If hates us Joseph, and returning he will return to us all the evil which we did to him.”

Genesis
50:15

When Joseph’s brothers saw that their father was dead, they said, “If Joseph hates us, then he will surely recompense to us all the evil which we did to him.”

When Joseph’s brothers thought about the death of their father, they remarked, “What if Joseph hates us? Surely then he will pay us back for all the evil that we did to him.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so see brothers of Joseph that was dead their father and so they say, “If hates us Joseph, and returning he will return to us all the evil which we did to him.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And the brethren of Joseph saw that their father was dead; and they said, Perhaps Joseph will retain enmity against us, and requiting will requite us all the evil which we did him.
Targum (Pseudo-Jonathan)	And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph ill bring upon us all retaineth enmity against us, and will bring upon us all the evil that we did him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.
Aramaic ESV of Peshitta	When Yoseph's brothers saw that their father was dead, they said, "It may be that Yoseph will hate us, and will fully pay us back for all of the evil which we did to him."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And when Josephs brothers saw that their father was dead, they were afraid, saying. It may be Joseph will harm us, and perhaps he will requite us all the evil which we did to him.
Septuagint (Greek)	Joseph reassures his brothers. Gn.50.15-21 And when the brethren of Joseph saw that their father was dead, they said, <i>Let us take heed</i> , lest at any time Joseph remember evil against us, and recompense to us all the evils which we have done against him.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now after the death of their father, Joseph's brothers said to themselves, It may be that Joseph's heart will be turned against us, and he will give us punishment for all the evil which we did to him.
Easy English	So Jacob was dead. And Joseph’s brothers were frightened. They said to each other, ‘We did a bad thing to Joseph. Perhaps he now wants to do something bad to us.’
Easy-to-Read Version–2006	The Brothers Are Still Afraid of Joseph After Jacob died, Joseph’s brothers were worried. They were afraid that Joseph would still be mad at them for what they had done years before. They said, “Maybe Joseph still hates us for what we did.”
God’s Word™	Joseph Forgives His Brothers

Joseph's brothers realized what their father's death could mean. So they thought, "What if Joseph holds a grudge against us? What if he decides to pay us back for all the evil we did to him?"

Good News Bible (TEV)
International Children's B.

The Brothers Fear Joseph

After Jacob died, Joseph's brothers said, "What if Joseph is still angry with us? We did many wrong things to him. What if he plans to pay us back?"

The Message

After the funeral, Joseph's brothers talked among themselves: "What if Joseph is carrying a grudge and decides to pay us back for all the wrong we did him?"

Names of God Bible
NIRV

Joseph Calms His Brothers' Fears

Now that their father was dead, Joseph's brothers were worried. They said, "Remember all the bad things we did to Joseph? What if he decides to hold those things against us? What if he pays us back for them?"

New Simplified Bible

Thought-for-thought translations; paraphrases:

Common English Bible

Joseph and his brothers in Egypt

When Joseph's brothers realized that their father was now dead, they said, "What if Joseph bears a grudge against us, and wants to pay us back seriously for all of the terrible things we did to him?"

Contemporary English V.

After Jacob died, Joseph's brothers said to each other, "What if Joseph still hates us and wants to get even with us for all the cruel things we did to him?"

The Living Bible

But now that their father was dead, Joseph's brothers were frightened. "Now Joseph will pay us back for all the evil we did to him," they said.

New Berkeley Version
New Century Version

The Brothers Fear Joseph

After Jacob died, Joseph's brothers said, "What if Joseph is still angry with us? We did many wrong things to him. What if he plans to pay us back?"

New Life Version
New Living Translation

But now that their father was dead, Joseph's brothers became fearful. "Now Joseph will show his anger and pay us back for all the wrong we did to him," they said.

Partially literal and partially paraphrased translations:

American English Bible

Well, after Joseph's brothers saw their father had died, they said: 'Let's not forget that Joseph may decide to get even with us and pay us back for all the evil things that we did to him at any time.'

Beck's American Translation
International Standard V

Later, after Joseph's brothers faced the reality of their father's death, they asked themselves, "What happens if Joseph decides to hold a grudge against us? What if he pays us back in full for all the wrong things we did to him?"

New Advent (Knox) Bible

His brethren, now that their father was dead, grew afraid of Joseph; what if he should remember his wrongs, they asked one another, and punish us for our ill deeds?

Revised Knox Bible
Translation for Translators

Joseph told his brothers that he would not get revenge for what they did to him

After Jacob died, Joseph's brothers became worried. They realized what might happen. They said, "Suppose Joseph hates us and tries to get revenge for all the evil things that we did to him many years ago?"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph's brothers were to perceive, that their father is to have died, they were to say, "If that Joseph was to hold a grudge, and was to bring back, a bringing back of evil, even is to have been recompensed!"
Conservapedia	Now when Joseph's brothers realized that their father was dead, they were saying to themselves, "Suppose Joseph holds a grudge against us! Won't he requite on us all the evil we did him?" "What goes around, comes around."
Ferrar-Fenton Bible	Then Joseph returned to Mitzer, himself, and his brothers, and all who had accompanied him to bury his father, after he had buried his father. But when Joseph's brothers saw that their father was dead, they said to one another, "Joseph will hate us; and will return upon us all the wrong which we heaped upon him."
God's Truth (Tyndale)	When Josephs brethren saw that their father was dead, they said: Joseph might fortune to hate us and reward us again all the evil which we did unto him.
HCSB	Joseph's Kindness When Joseph's brothers saw that their father was dead, they said to one another, "If Joseph is holding a grudge against us, he will certainly repay us for all the suffering we caused him."
Jubilee Bible 2000 H. C. Leupold	. When the brethren of Joseph realized that their father was dead they said: What if Joseph should turn against us and should actually pay back all the evil which we did him!
Lexham English Bible	And when the brothers of Joseph saw that their father [was] dead, they said, "It may be [that] Joseph will hold a grudge against us and pay us back dearly for all the evil that we did to him."
NIV, ©2011 NIV – UK	. .
Tree of Life Version	Joseph Comforts His Brothers When Joseph's brothers saw that their father had died, they said, "Maybe Joseph will be hostile towards us and pay us back in full for all the evil we showed him.
Wikipedia Bible Project	And Joseph's brothers saw their father's death, and they said to him: "Joseph will hate us: pay repay to us he will all the evil we have dealt him."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The last years of Joseph When Joseph's brothers realized that their father was dead they said, "What if Joseph turns against us in hate because of the evil we did him?"
The Heritage Bible	And the brothers of Joseph saw that their father was dead, and they said, Possibly Joseph will persecute us, and turning back, will turn back upon us all the evil with which we treated him.
New American Bible (2002)	.
New American Bible (2011)	<i>Plea for Forgiveness.</i> Now that their father was dead, Joseph's brothers became fearful and thought, "Suppose Joseph has been nursing a grudge against us and now most certainly will pay us back in full for all the wrong we did him!" [50:15–26] The final reconciliation of the brothers. Fearful of what may happen after the death of their father, the brothers engage in a final deception, inventing the dying wish of Jacob. Again, Joseph weeps, and, again, his brothers fall down before him, offering to be his slaves (44:16, 33). Joseph's assurance is also a summation of the story: "Even though you meant harm to me, God meant it for good, to achieve this present end, the survival of many people" (v. 20). Joseph's adoption of the children of Manasseh's son Machir recalls Jacob's adoption of his grandchildren (48:5, 13–20); the adoptions reflect tribal history (cf. Jgs 5:14).
New Jerusalem Bible	Seeing that their father was dead, Joseph's brothers said, 'What if Joseph intends to treat us as enemies and pay us back for all the wrong we did him?'

New RSV
Revised English Bible .
Now that their father was dead, Joseph's brothers were afraid, for they said, "What if Joseph should bear a grudge against us and pay us back for all the harm we did to him?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Realizing that their father was dead, Yosef's brothers said, "Yosef may hate us now and pay us back in full for all the suffering we caused him."

exeGesés companion Bible And when the brothers of Yoseph see that their father is dead, they say, What if Yoseph opposes us; and in returning, returns all the evil we dealt him?

Hebraic Roots Bible
Israeli Authorized Version
JPS (Tanakh—1985)
Kaplan Translation .
. .

Joseph's brothers began to realize [the implications] of their father's death. 'What if Joseph is still holding a grudge against us?' they said. 'He is likely to pay us back for all the evil we did him.'

Orthodox Jewish Bible And when the Achei Yosef (the brothers of Yosef) saw that Avihem was dead, they said, What if Yosef will hate us, and will certainly requite us all the ra'ah which we did unto him.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible When Joseph's brothers saw that their father was dead, they said, "What if Joseph carries a grudge against us and pays us back in full for all the wrong which we did to him?"

The Expanded Bible **The Brothers Fear Joseph**
·After Jacob [The brothers of Joseph saw that their father had] died, ·Joseph's brothers [and they] said, "What if Joseph ·is still angry with [holds a grudge against] us? We did many wrong things to him. What if he plans to pay us back?"

Kretzmann's Commentary **Verses 15-21**
Joseph Reassures his Brothers
And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. They thought that it had been only for the sake of his aged father that Joseph had refrained from taking revenge upon them for the wrong which they had done, that the enmity which he had concealed for so long a time would now cause him to pay them back in kind.

NET Bible® When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge and wants to repay¹⁹ us in full [The infinitive absolute makes the statement emphatic, "repay in full."] for all the harm [Or "evil."] we did to him?"

Syndein/Thieme
The Voice .
When Joseph's brothers began to realize *the implications* of their father's death, Joseph's brothers *began to worry*.

Joseph's Brothers: What if Joseph still bears a grudge *in some way* against us and decides to pay us back in full for all of the wrong we did to him?.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the brothers of Yoseph ^[Adding] saw that their father died and they said, will Yoseph ^[Adding] hold a grudge to us and return to us all the dysfunction which we yielded to him,...
Concordant Literal Version	And seeing are Joseph's brothers that their father is dead, and saying are they, "What if Joseph is holding a grudge against us and is reversing, yea reversing to us all the evil with which we requited him?"
Context Group Version	And when Joseph's brothers saw that their father was dead, they said, It may be that Joseph will spurn us, and will fully repay us all the evil which we did to him.
Darby Translation	And when Joseph's brethren saw that their father was dead, they said, If now Joseph should be hostile to us, and should indeed requite us all the evil that we did to him!
<i>Emphasized Bible</i>	Now when the brethren of Joseph saw that their father was dead, they said—Oh! if Joseph should lie in wait for us,—and should return, to us, all the evil wherewith we requited him!
English Standard Version	God's Good Purposes When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and pay us back for all the evil that we did to him."
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	Joseph Reassures His Brothers When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us and will certainly pay us back for all the wrong we did to him."
Modern Literal Version	.
Modern KJV	.
NASB	.
New European Version	Joseph's Brothers Fear Joseph's Revenge When Joseph's brothers saw that their father was dead, they said, It may be that Joseph will hate us, and will fully pay us back for all of the evil which we did to him.
New King James Version	Joseph Reassures His Brothers When Joseph's brothers saw that their father was dead, they said, "Perhaps Joseph will hate us, and may actually repay us for all the evil which we did to him."
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	And when Joseph's brethren saw that their father was dead, they said, Joseph will perhaps hate us, and will certainly requite us all the evil which we did to him.
World English Bible	When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us, and will fully pay us back for all the evil which we did to him."
<i>Young's Literal Translation</i>	.
Young's Updated LT	And the brothers of Joseph see that their father is dead, and say, "Peradventure Joseph does hate us, and does certainly return to us all the evil which we did with him."
The gist of this passage:	Joseph's brothers begin to be concerned that he will harm them now that their father is dead and because of how they had treated him in the past.

Genesis 50:15a			
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
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine plural, Qal imperfect	Strong's #7200 BDB #906
'achîym (אָחִים) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural construct	Strong's #251 BDB #26
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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
mûwth (מוֹת) [pronounced moot]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
'âb (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 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: When Joseph's brothers saw that their father was dead,...

Joseph's brothers begin to consider their situation. They know what they did to Joseph. This has been on their mind for a long, long time. When they were placed into prison, even not knowing that it was Joseph who was the prime minister, they all believed that this was happening because they had sold Joseph into slavery (at that time, they did not know that the prime minister was actually Joseph, the brother they did this to).

Genesis 50:15b			
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

Genesis 50:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lû (ול) [also writteen lû' (אול)] [pronounced lue]	<i>O that, would that, if only, if</i> [an unlikely condition]	conjunction	Strong's #3863 (and #3808?) BDB #530
sâṭam (שׂטַם) [pronounced saw-TAHM]	<i>to hate; to oppose; to bear a grudge, to retain [or, cherish] animosity, to be against; to lay snares [for someone], to lay a trap, to follow with hostility</i>	3 rd person masculine singular, Qal imperfect with the 1 st person plural suffix	Strong's #7852 BDB #966
Yôwçêph (יׁוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...they said, "If Joseph hates us,...

The word *if* indicates a possible but unlikely condition. They are recognizing that this is a possible situation. Joseph could have made nice with his brothers for all the time that their father was alive, so that he lured them all there.

Genesis 50:15c

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
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive absolute	Strong's #7725 BDB #996
The NET Bible: <i>The infinitive absolute makes the statement emphatic, "repay in full."</i> ¹⁷			
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996

All of the BDB Hiphil definitions are: *to cause to return, bring back; to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment; to bring back, refresh, restore; to bring back, report to, answer; to bring back, make requital, pay (as recompense); to turn back or backward, repel, defeat, repulse, hinder, reject, refuse; to turn away (face), turn toward; to turn against; to bring back to mind; to show a turning away; to reverse, revoke.*

¹⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 7, 2017.

Genesis 50:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
'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
râ'âh (רָעָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	1 st person plural, Qal perfect	Strong's #1580 BDB #168
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...then he will surely recompense to us all the evil which we did to him.”

“Listen,” they say to one another, “We could get back to Egypt and suddenly Joseph may turn against us and harm us.” *There is nothing holding Joseph back, at this point,* is their thinking. They presume that Joseph may have made nice, as long as their father remained alive; but now that he has passed, Joseph may choose to deal with them in a different way. After all, Joseph is the second-in-command in Egypt.

During this seventy days plus the return trip of a few weeks, Joseph's brothers had a long time to think over what had occurred. When someone is a failure in the spiritual life, they tend to replay moments of their lives from the past over and over again, as if somehow they could change the past. The past is unchangeable and, although we should learn from our previous errors, we should not dwell obsessively in the past, reliving our failures and our mistakes.

One of the things that we learn from psychology, first revealed to us here in the Bible, is that people impute their own shortcomings to others. In psychology this is called projection. Given three months to ponder the death of their father, their own mortality and what they had done with their lives, the ten brothers realize that if Joseph is anything like they are (and they assume that he is), then he will have them executed now that their father is dead. We learn a lot about people by listening to what they suspect us of doing or what they think that we are capable of doing. Most of the time they are telling us that they are that way and, if the circumstances were reverse, the things which they accuse us of are things that they would do themselves.

Genesis 50:15 And when Joseph's brothers saw that their father was dead, they said, Joseph will perhaps hate us, and will certainly repay us all the evil which we did to him.

Probably immediately after the funeral and burial, Joseph's brothers began to consider their situation at this point. They had sold Joseph into slavery; some of them had advocated for his murder in his hearing.¹⁸ Given Joseph's great power and authority in Egypt, no doubt he could have had all of his brothers killed.

It occurred to the brothers that Joseph may have been quietly waiting to exact revenge, something that he could not do while his father is alive. Now, Joseph is free to act with impunity—at least, this is how they see it.

Genesis 50:15 When Joseph's brothers saw that their father was dead, they said, "If Joseph hates us, then he will surely recompense to us all the evil which we did to him." (Kukis mostly literal translation)

Genesis 50:15 When Joseph's brothers thought about the death of their father, they remarked, "What if Joseph hates us? Surely then he will pay us back for all the evil that we did to him." (Kukis paraphrase)

And so they command unto Joseph, to say, "Your father commanded to faces of his death, to say, 'Thus you [all] say to Joseph: I urge you bear please a violation of your brothers and their sin, for evil they did to you.' And now, bear please to a violation of servants of Elohim of your father." And so weeps Joseph in their speaking to him.

Genesis
50:16–17

They sent a message to [lit., *commanded*] Joseph, saying, "Your father commanded before his death, 'This [is what] you [all] will say to Joseph, I [*strongly*] urge you to please to bear the transgression of your brothers and their sin; [and] for the evil [that] they did to you.' Therefore, bear the violation of [your] servants of Elohim of your Father." While speaking to him, Joseph was weeping.

The brothers sent this message to Joseph: "Before his death, your father said these things to be repeated to you: 'I strongly urge you to forgive the transgressions and sins of your brother; and for the evil that they did to you.' Therefore, please forgive us, who are also the servants of the God of your father." Joseph wept as they spoke to him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they command unto Joseph, to say, "Your father commanded to faces of his death, to say, 'I urge you bear please a violation of your brothers and their sin, for evil they did to you.' And now, bear please to a violation of servants of Elohim of your father." And so weeps Joseph in their speaking to him.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And they made visitation to Joseph, saying, Thy father commanded before his death, saying, Thus shall you speak to Joseph, I pray you to forgive the guilt of thy brethren and their sin wherewith they did evil against thee. And now forgive, I beseech thee, the guilt of the servants of the God of thy father. And Joseph wept when they spake with him.
Targum (Pseudo-Jonathan)	And they instructed Bilhah to say to Joseph, Thy father commanded before his death to speak to thee, Thus shall you say to Joseph, Forgive now the guilt of thy

¹⁸ I believe that this is why Joseph chose Simeon rather than Reuben to be incarcerated.

brethren and their sin, for They committed evil against thee; but forgive, I beseech thee, the guilt of the servants of the God of thy father. [JERUSALEM. And they instructed the tribe of Bilhah the handmaid of Rahel to say, Thy father before he was gathered commanded, saying.]

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

.
And they sent a message to him, saying: Thy father commanded us before he died, That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practiced against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

Aramaic ESV of Peshitta

They sent a message to Yoseph, saying, "Your father commanded before he died, saying, 'You shall tell Yoseph, "Now please forgive the disobedience of your brothers, and their sin, because they did evil to you.'" Now, please forgive the disobedience of the servants of God of your father." Yoseph wept when they spoke to him.

Plain English Aramaic Bible
Peshitta (Syriac)

.
So they came to Joseph and said to him, Your father did command before he died, saying, Thus shall you say to Joseph, Forgive, we pray you now, the trespass of your brothers and their sins; for they did evil to you; and now forgive the trespass of the servants of the God of your father. And Joseph wept when they spoke to him.

Septuagint (Greek)

And they came to Joseph, and said, Your father adjured us before his death, saying, Thus say you to Joseph, Forgive them their injustice and their sin, forasmuch as they have done you evil; and now pardon the injustice of the servants of the God of your father. And Joseph wept while they spoke to him.

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

So they sent word to Joseph, saying, Your father, before his death, gave us orders, saying, You are to say to Joseph, Let the wrongdoing of your brothers be overlooked, and the evil they did to you: now, if it is your pleasure, let the sin of the servants of your father's God have forgiveness. And at these words, Joseph was overcome with weeping.

Easy English

So they sent a message to Joseph. It said, 'Your father said this to us before he died: "This is what you are to say to Joseph: I, Jacob ask you to forgive your brothers the wrong that they did against you." Now, please forgive our sins. Forgive the sins of the servants of the God of your father.' When Joseph received their message, he wept.

Easy-to-Read Version—2006
God's Word™

.

Good News Bible (TEV)
International Children's B.
The Message

.
So they sent Joseph a message, "Before his death, your father gave this command: Tell Joseph, 'Forgive your brothers' sin—all that wrongdoing. They did treat you very badly.' Will you do it? Will you forgive the sins of the servants of your father's God?"

When Joseph received their message, he wept.

Names of God Bible

They sent a messenger to Joseph to say, "Before your father died, he commanded us, 'This is what you should say to Joseph, "I'm begging you to forgive the crime and the sin your brothers committed against you. What they did to you was very evil.'" So now, please forgive our crime, because we are servants of your father's **Elohim**." Joseph cried when he got their message.

NIRV They said, "Your father gave us directions before he died. He said, 'Here's what you must say to Joseph. Tell him, "I'm asking you to forgive your brothers. Forgive the terrible things they did to you. Forgive them for treating you so badly.'" ' Now then, please forgive our sins. We serve the God of your father.'" When their message came to Joseph, he wept.

New Simplified Bible Thus they sent word to Joseph, saying: »Your father gave us orders before his death. He said, »'You are to say to Joseph: »Let the wrongdoing of your brothers be overlooked, and the evil they did to you. If it is your pleasure, forgive the sin of the servants of your father's God.«'« Upon hearing these words Joseph was overcome with weeping.

Thought-for-thought translations; paraphrases:

Common English Bible So they approached Joseph and said, "Your father gave orders before he died, telling us, 'This is what you should say to Joseph. "Please, forgive your brothers' sins and misdeeds, for they did terrible things to you. Now, please forgive the sins of the servants of your father's God.'" Joseph wept when they spoke to him.

Contemporary English V. So they sent this message to Joseph: Before our father died, he told us, "You did some cruel and terrible things to Joseph, but you must ask him to forgive you." Now we ask you to please forgive the terrible things we did. After all, we serve the same God that your father worshiped. When Joseph heard this, he started crying.

The Living Bible

New Berkeley Version

New Century Version

.
.
So they sent a message to Joseph that said, "Your father gave this command before he died. He said to us, 'You have done wrong and have sinned and done evil to Joseph. Tell Joseph to forgive you, his brothers.' So now, Joseph, we beg you to forgive our wrong. We are the servants of the God of your father." When Joseph received the message, he cried.

New Life Version

New Living Translation

.
So they sent this message to Joseph: "Before your father died, he instructed us to say to you: 'Please forgive your brothers for the great wrong they did to you—for their sin in treating you so cruelly.' So we, the servants of the God of your father, beg you to forgive our sin." When Joseph received the message, he broke down and wept.

Partially literal and partially paraphrased translations:

American English Bible So they went to JoSeph and said: 'Before his death, your father made us swear. He instructed us to tell JoSeph this: *Forgive us for the bad things we've done and for our sins, because we've really done an evil thing to you. Now, forgive the injustice of the servants of the God of your father.*'

Well, JoSeph started to weep while they were talking to him.

Beck's American Translation

International Standard V

.
So they sent this message to Joseph: "Before he died, your father left some instructions. He told us, 'Tell Joseph, "Please forgive your brothers' offenses. I beg you, forgive their sins, because they wronged you.'" So please forgive the transgression of the servants of your father's God."

New Advent (Knox) Bible

Revised Knox Bible

Translation for Translators

.
So they sent someone to tell this to Joseph for them: "Before our father died, he told us this: 'Say to Joseph, "Please forgive your *older* brothers for the evil thing that they did to you, for their terrible sin against you, because what they did to you was very wrong.'" ' So now we, who are servants of your father's God, ask you, please

forgive us for what we did to you." But Joseph just cried when he received their message.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were laying charge to Joseph, to the intent, "Your father is to have laid charge, turned before his death, to the intent, was he to say, 'Joseph, be lifting up in favor, the transgression of your brothers, even their missing the mark - is you to have recompensed to them evil? Be lifting up the transgression of the servants of the Gods, of your father.'" Joseph was to weep, as he is to be declare it.
Conservapedia Ferrar-Fenton Bible	. They therefore sent to Joseph and said, " Our father commanded us before he died; ' Say to Joseph this, forgive, I pray, your brothers' fault and sin in the wrongs they heaped upon you.' Consequently we beg of you to forgive the fault of the servants of the God of your father." Joseph, however, wept at their address to him.
God's Truth (Tyndale)	They did therefore a commandment unto Joseph saying: your father charged before his death saying: This wise say unto Joseph, forgive I pray you the trespass of your brethren and their sin, for they rewarded you evil. Now therefore we pray you, forgive the trespass of the servants of your fathers God. And Joseph wept when they spoke unto him.
HCSB Jubilee Bible 2000 H. C. Leupold Lexham English Bible NIV, ©2011 So they sent word to Joseph, saying, "Your father left these instructions before he died: 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.
NIV – UK Tree of Life Version	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And they commanded Joseph, saying, Your father commanded us in the face of his death, saying, You shall speak to Joseph like this, Forgive, please, the transgression of your brothers, and their sin, because they did evil to you and now, please, lift the transgression of the servants of the God of your father. And Joseph wept when they spoke to him.
New American Bible (2002)	So they approached Joseph and said: "Before your father died, he gave us these instructions: 'You shall say to Joseph, Jacob begs you to forgive the criminal wrongdoing of your brothers, who treated you so cruelly.' Please, therefore, forgive the crime that we, the servants of your father's God, committed." When they spoke these words to him, Joseph broke into tears.
New American Bible (2011)	So they sent to Joseph and said: "Before your father died, he gave us these instructions: 'Thus you shall say to Joseph: Please forgive the criminal wrongdoing of your brothers, who treated you harmfully.' So now please forgive the crime that we, the servants of the God of your father, committed." When they said this to him, Joseph broke into tears.
New Jerusalem Bible	So they sent this message to Joseph: 'Before your father died, he gave us this order: "You are to say to Joseph: Now please forgive the crime and faults of your

brothers and all the wrong they did you." So now please forgive the crime of the servants of your father's God.' Joseph wept at the message they sent to him.

New RSV

Revised English Bible

They therefore sent a messenger to Joseph to say, "In his last words to us before he died, your father gave us this message: 'Say this to Joseph: I ask you to forgive your brothers' crime and wickedness; I know they did you harm.' So now we beg you: forgive our crime, for we are servants of your father's God." Joseph was moved to tears by their words.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So they sent a message to Yosef which said, "Your father gave this order before he died: 'Say to Yosef, "I beg you now, please forgive your brothers' crime and wickedness in doing you harm.'" So now, we beg of you, forgive the crime of the servants of the God of your father." Yosef wept when they spoke to him; and his brothers too came, prostrated themselves before him and said, "Here, we are your slaves." V. 18 is included for context.

exeGesés companion Bible

And they misvah Yoseph, saying,
Your father, at the face of his death,
misvahed, saying,
Say thus to Yoseph, Bear, O I beseech, I beseech,
the rebellion of your brothers and their sin;
for they dealt you evil:
and I beseech, we beseech you,
bear the rebellion
of the servants of the Elohim of your father.
- and Yoseph weeps when they word to him.

Hebraic Roots Bible

Israeli Authorized Version
JPS (Tanakh—1985)

So they sent this message to Joseph, "Before his death your father left this instruction: So shall you say to Joseph, 'Forgive, I urge you, the offense and guilt of your brothers who treated you so harshly.' Therefore, please forgive the offense of the servants of the God of your father." And Joseph was in tears as they spoke to him.

Kaplan Translation

They instructed [messengers] to tell Joseph: 'Before he died, your father gave us final instructions. He said, 'This is what you must say to Joseph: Forgive the spiteful deed and the sin your brothers committed when they did evil to you.' Now forgive the spiteful deed that [we], the servants of your father's God, have done.'

Orthodox Jewish Bible

As [the messengers] [(Lekach Tov).] spoke to him, Joseph wept.
And they sent word unto Yosef, saying, Avicha did command before he died, saying,
So shall ye say unto Yosef, Forgive, now, the peysha of thy achim, and their chattat; for they did unto thee ra'ah; and now, forgive the peysha of the Avdei Elohei Avicha. And Yosef wept when they spoke unto him.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

So they sent a message to [instructed; commanded] Joseph that said, "Your father gave this command before he died. He said to us, 'You have done wrong and have sinned and done evil to Joseph. Tell Joseph to forgive you, his brothers.' So now, Joseph, we beg you to forgive our wrong. We are the servants of the God of your father." When Joseph received the message, he cried.

- Kretzmann's Commentary **And they sent a messenger unto Joseph, they commanded or instructed some one to bring him a message, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren and their sin, for they did unto thee evil. So the sons' fear of Joseph's revenge had caused them to make a full confession to their father and to ask his advice in this difficult matter. Their repentance, their conversion, was now an accomplished fact: they had made a full and free confession. And now, we pray thee, forgive the trespass of the servants of the God of thy father. Thus the brothers received perfect assurance of the forgiveness of their sin, for it is by confessing and forsaking sins that mercy is obtained. And Joseph wept when they spake unto him, it grieved him to think that they believed him capable of such meanness, but he wept also tears of joy over this evidence of complete repentance.**
- NET Bible® **So they sent word** [The verb means "command," but they would hardly be commanding him. It probably means they sent their father's instructions to Joseph.] **to Joseph, saying, "Your father gave these instructions before he died: 'Tell Joseph this: Please forgive the sin of your brothers and the wrong they did when they treated you so badly.' Now please forgive the sin of the servants of the God of your father."** When this message was reported to him, Joseph wept [*Heb* "and Joseph wept when they spoke to him."].
- Syndein/Thieme {Brother's Lie to Joseph - More Human Viewpoint}
And they sent a messenger unto Joseph, saying, your father did command before he died, saying, "So shall you say unto Joseph, Forgive, I beseech you now, the trespass of your brethren, and their sin for they did unto you evil. And now, we beseech you, forgive the trespass of the servants of the 'Elohiym/Godhead of your father." And Joseph wept when they spoke unto him {why? because he realized that his brothers were still baby believers - no maturity}.
 {Note: This demonstrated the meanness of the souls of the brothers. They judged Joseph by 'what they would do in his place' instead of the pattern of the Grace of God. So they thought with Jacob dead Joseph would take his revenge on them now. Even believers often impute to others their own 'trends of their Old Sin Nature' and their incorrect motivations in life. Luck for them, Joseph did not share their smallness in soul.}
- The Voice **So they sent a message to Joseph.**
Joseph's Brothers' Message: Your father gave us this instruction before he died. He told us to say to you, "Please, I beg you. Forgive the crime of your brothers and the sins they committed against you. They were wrong to treat you so badly." So please do *what your father asked and* forgive the crime that we, the servants of the God of your father, committed against you.
 Joseph cried when they spoke these words to him.

Literal, almost word-for-word, renderings:

- Benner's Mechanical Trans. ...and directed Yoseph ^[Adding] saying, your father had directed before his death saying, in this way you will say to Yoseph ^[Adding], please lift up the revolution of your brothers and their error given that they yielded you dysfunction and now please, lift the revolution of your servants of the powers of your father, and Yoseph ^[Adding] wept in their speaking to him, ...
- Concordant Literal Version **And instructions are they giving to Joseph, saying, "Your father gave instructions before his death, saying, `Thus are you saying to Joseph: Oh, bear, pray, with the transgression of your brothers and their sin, that with evil they requited you.' And now, pray, bear with the transgression of the servants of the Elohim of your father. And lamenting is Joseph as they speak to him.**
- Context Group Version **And they told Joseph the following order, Your father commanded before he died, saying, So you (pl) shall say to Joseph, Forgive, I beg of you now, the transgression**

of your brothers, and their disgrace, because they did to you evil. And now, we pray you, forgive the transgression of the slaves of the God of your father. And Joseph wept when they spoke to him.

- Darby Translation .
- Emphasized Bible .
- English Standard Version .
- Evidence Bible .
- Green's Literal Translation .
- Jack Ballinger's translation .
- Modern English Version .
- Modern Literal Version .

So they sent a message to Joseph, saying, "Your father gave this command before he died: 'Say to Joseph, "I beg you, forgive the transgressions of your brothers and their sin. For they did evil to you." ' Now, please forgive the transgressions of the servants of the God of your father." And Joseph wept when they spoke to him.

- Modern KJV .
- NASB .
- New European Version .

They sent a message to Joseph, saying, Your father commanded before he died, saying, 'You shall tell Joseph, Now please forgive the disobedience of your brothers, and their sin, because they did evil to you'. Now, please forgive the disobedience of the servants of the God of your father. Joseph wept when they spoke to him.

- New King James Version .

So they sent *messengers* to Joseph, saying, "Before your father died he commanded, saying, 'Thus you shall say to Joseph: "I beg you, please forgive the trespass of your brothers and their sin; for they did evil to you.'" Now, please, forgive the trespass of the servants of the God of your father.'" And Joseph wept when they spoke to him.

- 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 .

And they give a charge for Joseph, saying, "Your father commanded before his death, saying, Thus you [all] do say to Joseph, I pray you, bear, I pray you, with the transgression of your brothers, and their sin, for they have done you evil; and now, bear, we pray you, with the transgression of the servants of the God of your father;" and Joseph weeps in their speaking unto him.

The gist of this passage:

The brothers of Joseph claim that Jacob asked Joseph to forgive his brothers and not to do evil to them. Joseph weeps at the reception of this message.

16-17

Genesis 50:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 50:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
The full list of BDB meanings for the Piel stem: <i>to lay charge upon; to give charge to, give command to; to give charge unto; to give charge over, appoint; to give charge, command; to charge, command; to charge, commission; to command, appoint, ordain (of divine act)</i> . Gesenius adds, <i>to commission</i> . In Genesis 50:16, this is translated <i>to send a messenger [r]</i> (ESV, Green, KJV, Owens, Webster, WEB).			
'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
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: They sent a message to [lit., commanded] Joseph,...

There is a verb which means *to send a message to*; but that verb is not found here. I think the idea is, they are conveying a command from their father to Joseph. They seem to hope that this will have the effect or power of a command.

Joseph lived in a palace and his brothers lived in the land of Goshen. They were too afraid of Joseph to come to him personally, so they sent a messenger instead.

Genesis 50:16b

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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
'âb (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 2 nd person masculine singular suffix	Strong's #1 BDB #3

Genesis 50:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<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 [or, the edge of a sword]</i> . L ^e pânîym (לפָּנֵי) 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> .			
mûwth (מוּת) [pronounced mooth]	<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 with the 3 rd person masculine singular suffix	Strong's #4191 BDB #559

Translation: ...saying, “Your father commanded before his death,...

They did not go to Joseph directly (they know where he lives). Whether this is a written or spoken message, I could not say. Is someone watching from afar, ready to warn the brothers, depending upon Joseph's response?

Genesis 50:16 And they sent a message to Joseph, saying, “Your father commanded before he died, saying,...

The other brothers apparently have a meeting and discuss the situation. Here they are in Egypt, where Joseph, their younger brother, has considerable authority; he might even authorize their deaths as revenge for what they had done to him.

They are afraid to confront him directly; so they first send him a note (this could be a message given verbally by a messenger). This note supposedly contains the words of their father Jacob before he died.

Genesis 50:16c–17a

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
'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>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 50:16c–17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [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	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415

Translation: ...'This [is what] you [all] will say to Joseph...

This will be a quote, within a quote. The message comes from Joseph's brothers, but this is what their father has presumably said.

I should qualify this with, this is what the brothers say their father said. This is something that the brothers claim that their father Jacob said to them to say to Joseph. It is not recorded anywhere; and what is said seems to be something that Jacob would have said to Joseph; not something that he would have said to Joseph's brothers.

Genesis 50:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ânnâ' (אָנְנָא) or 'ânnâh (אָנְנָה) [pronounced AWW-naw]	oh now; ah now; I [we] beseech [pray] you	Interjection of entreaty	Strong's #577 BDB #58
<p>'Ânnâ is a contraction of the words Strong's #253 or #162 (an onomatopoeic interjection of lamentation, meaning <i>ah, alas</i>); and Strong's #4994 (a particle used for a submissive and modest request, meaning <i>now; I pray you, I urge you</i>).</p> <p>According the Gesenius, when followed by an imperative or a future apocopated, it is an optative; it is used elsewhere absolutely¹⁹ (I don't know if I grasp that).</p>			
nâsâ' (נָשָׂא) [pronounced naw-SAW]	lift up, bear, carry	2 nd person masculine singular, Qal imperative	Strong's #5375 BDB #669

¹⁹ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 63.

Genesis 50:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
<p>Nâsâ' actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: to support, to sustain, to endure; to take, to take away, to carry off, to forgive.</p>			
nâ' (נָא) [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
<p>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 <i>let</i>.</p>			
pesha' (פָּשָׁע) [pronounced PEH-shahg]	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine singular construct	Strong's #6588 BDB #833
'achîym (אֲחֵימ) [pronounced awhk-EEM]	brothers, kinsmen, close relatives; tribesmen; fellow-countrymen	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
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
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2403 BDB #308

Translation: ...I [strongly] urge you to please to bear the transgression of your brothers and their sin;...

This is a quote within a quote within a quote. This is what Jacob presumably said to his sons, to say this to Joseph. He urges Joseph to forgive his brothers. They have sinned against Joseph; and Jacob is telling Joseph to forgive them their sins and transgressions.

We do not know if Jacob said this. We do not have a record of it. Did the brothers prod Jacob to say something like this? Or did they just make this up out of whole cloth? We simply do not know. However, if Jacob said this, why did he never say it to Joseph? That makes me think that this is not really a quotation, but something that the brothers just made up.

Genesis 50:17c

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
râ'âh (רָעָה) [pronounced raw-GAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	3 rd person masculine plural, Qal perfect with the 2 nd person masculine singular suffix	Strong's #1580 BDB #168

Translation: ...[and] for the evil [that] they did to you.'

What they did against Joseph was evil and Joseph is being asked to set this aside; to forgive them for doing this.

Again, this is what they say that their father Jacob said. How convenient that the 10 brothers heard him say this, but that Joseph did not.

Genesis 50:16–17c They sent a message to [lit., commanded] Joseph, saying, “Your father commanded before his death, ‘This [is what] you [all] will say to Joseph, I [strongly] urge you to please to bear the transgression of your brothers and their sin; [and] for the evil [that] they did to you.’ (Kukis mostly literal translation)

Genesis 50:17d

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
‘attâh (עַתָּה) [pronounced ġaht-TAWH]	<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.			
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>lift up, bear, carry</i>	2 nd person masculine singular, Qal imperative	Strong's #5375 BDB #669

Nâsâ' actually has a variety of Qal meanings: It means ❶ to take up, to lift up, to bear up; ❷ to lift up someone's head (this is used in a favorable way; i.e., it is misused to mean to make one cheerful or merry; ❸ to lift up one's own countenance, i.e., to be cheerful, full of confidence, ❹ to bear, to carry, ❺ to lift up in a balance, i.e., to weigh carefully; ❻ to bear one's sin or punishment, ❼ to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); ❽ to lift up the soul (i.e., to wish for, to desire); ❾ to have the heart lifted up (i.e., they are ready and willing to do something; ❿ to bear one's sin (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: to support, to sustain, to endure; to take, to take away, to carry off, to forgive.

Genesis 50:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
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> .			
lâmed (ל) [pronounced le]	<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
pesha' (פָּשָׁע) [pronounced PEH-shahg]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine singular construct	Strong's #6588 BDB #833
'ebâdîym (עֲבָדִים) [pronounced ée ^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
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
'âb (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 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: Therefore, bear the violation of [your] servants of Elohim of your Father."

His brothers are portrayed as servants of the God of Jacob—and we have studied them. They have not been all that impressive as God's servants. Furthermore, Jacob himself was never very impressed with them either.

Genesis 50:17a-d 'So will you say to Joseph, Please lift up the rebellion of your brothers, and their sin. For they did evil to you. And please now lift up the rebellion of the servants of the God of your father.' "

This is somewhat difficult to understand, so let me offer another translation:

Gen 50:17a-d 'Say to Joseph, "Please forgive the transgression of your brothers and their sin, because they did evil to you." (ESV)

What appears to be the case is, the message is sent to Joseph, carried either by some messengers or perhaps even by 2 or 3 of Joseph's brothers. The latter would make more sense, and fit in with their own plea at the end.

This so-called message from Jacob was something that the brothers made up out of whole cloth. Furthermore, it is an incredibly illogical message. Jacob had become closer to Joseph during this time (which is logical; something that we should have expected) and would have spend a great deal of time with Joseph. Therefore, if Jacob wanted any particular sort of behavior from Joseph, he would have said this directly to Joseph. If Jacob wanted Joseph to go easy on his brothers, he would have said to Joseph directly, "Listen, I will die. After I am dead, do not harm your brothers." Now, I don't think that Jacob ever said this to Joseph, because there was no need to. And Jacob certainly did not say these things to Joseph's brothers, as he would have spoken to Joseph directly. So there is no message from Jacob to Joseph; this is just something his brothers have concocted to save themselves.

This is a phony message and Joseph knows it. Whereas, he was able to manipulate the circumstances to get what he wanted; his brothers seem to be much less adept at it.

Gen 50:17d [And now, please forgive the transgression of the servants of the God of your father.](#)" (ESV)

Gen 50:17d [Now please forgive the servants of the God of your father.](#)" (UDB)

Both the ESV and the UDB have interpreted this as, the first sentence is the special message from Jacob; and the second sentence is what the brothers say from themselves to Joseph.

Genesis 50:17d [Therefore, bear the violation of \[your\] servants of Elohim of your Father.](#)" (Kukis mostly literal translation)

What appears to be the message is, Jacob had said to his sons to convey to Joseph, to set aside their evil and wrongdoing; and recognize them as the servants of their God.

The Brothers Are Lying About What Their Father Jacob Said

1. Jacob has lived in the land of Egypt for 17 years (Genesis 47:28).
2. We would assume that, Jacob and Joseph would have spent a great deal of time together, given the lost time when Jacob believed his son to be dead.
3. During this time, Jacob would have come to find out exactly what happened and how Joseph ended up in Egypt.
4. If Jacob said anything to his other 10 sons (Benjamin was too young to have been involved; Benjamin is younger than Joseph), then it would have been prefaced with the statement, "You lying meatballs, you have been lying to me about Joseph all of these years..."
5. If Jacob had been concerned about Joseph not forgiving his brothers, then he would have said something to Joseph directly—again, Jacob lived in the land of Egypt for 17 years.
6. Or in the alternative, Jacob would have called his 11 sons before him and said, "What your brothers did, Joseph, was unforgivable. However, you must forgive them."
7. He did not do this. Otherwise, the message to Joseph would have read, "Please *remember* what our father said to all of us..."
8. What Jacob would not have done is had a private meeting with the 10 brothers to say, "If it ever comes up, tell your brother Joseph to forgive you and not to avenge your treatment of him."
- 9.

Genesis 50:17e			
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
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep [for] (in grief, humiliation, or joy), to weep [bitterly], to weep upon [i.e., to embrace and weep], to cry [for], to bewail</i>	3 rd person masculine singular, Qal imperfect	Strong's #1058 BDB #113
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 3 rd person masculine plural suffix	Strong's #1696 BDB #180
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'el (אֵל) [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

Translation: While speaking to him, Joseph was weeping.

Joseph does not appear to question whether Jacob said this or not. Although he could have reasoned out for himself that all of this was a lie, Joseph either did not; or he just let it go. Throughout all the time that the brothers have been in Egypt (17 years), Joseph bore no ill will toward his brothers. As this message is read/spoken to him, Joseph weeps. That his brothers would think this of him, that they would be afraid for their own lives—that is a disturbing thing to Joseph. My guess is, after all of this time, he has grown to love his brothers.

The brothers have lived under Joseph's rule for several years now and he has provided for them and their loved ones. He is hurt that they would think these things about him. He knows that their father said no such thing because he would have said something like that directly to Joseph and not to them. Or else he would have said that to all of them as he prophesied as to their futures. Joseph recognizes that this is a lie—a poorly crafted one at that—and that after all of these years, he has not earned their trust and love. What he may or may not realize is that they say these things because this is what they are capable. They are judging Joseph based upon what they would do in a similar situation. Under the exact same circumstances, they would killed Joseph when their father died, had he done the same thing to them as they originally did to him.

Genesis 50:17e And Joseph wept when they spoke to him.

Genesis 50:17e *While speaking to him, Joseph was weeping.* (Kukis mostly literal translation)

Joseph cries at hearing this message from his brothers. My interpretation here is, Joseph was hurt by the implication that he would try to harm them, simply because their father has died and now he has a free hand.

Genesis 50:16–17 They sent a message to [lit., *commanded*] Joseph, saying, “Your father commanded before his death, ‘This [is what] you [all] will say to Joseph, I [*strongly*] urge you to please to bear the transgression of your brothers and their sin; [and] for the evil [that] they did to you.’ Therefore, bear the violation of [your] servants of Elohim of your Father.” While speaking to him, Joseph was weeping. (Kukis mostly literal translation)

Genesis 50:16–17 The brothers sent this message to Joseph: “Before his death, your father said these things to be repeated to you: ‘I strongly urge you to forgive the transgressions and sins of your brother; and for the evil that they did to you.’ Therefore, please forgive us, who are also the servants of the God of your father.” Joseph wept as they spoke to him. (Kukis paraphrase)

Joseph’s brothers have come to a point where they think they might be in danger for their lives, their father having passed away. Now, Joseph can take revenge upon them. First they delivered a phony message to Joseph—sort of a message from the grave from their father; then they directly expressed their own concern of what Joseph might do to them. They have asked him for his forgiveness.

And so he comes also his brothers and so they fall to his faces and so they say, “Behold us, to you for servants.”

Genesis
50:18

And he came—also his brothers—and they fell [to the ground] before them, saying, “Here we [are], your servants.”

His brothers came and fell to the ground before him, saying, “We are your servants.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he comes also his brothers and so they fall to his faces and so they say, “Behold us, to you for servants.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And his brethren came and fell before him, and said, Behold, we are thy servants.
Targum (Pseudo-Jonathan)	And his brethren came also, and bowed themselves before him, and said, Behold, we are thy servants.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And his brethren came to him: and worshipping prostrate on the ground they said: We are thy servants.
Aramaic ESV of Peshitta	His brothers also went and fell down before his face; and they said, "Behold, we are your servants."
Plain English Aramaic Bible	.
Peshitta (Syriac)	And his brothers also went and fell down before him; and they said, Behold, we are your servants.
Septuagint (Greek)	And they came to him and said, We, these <i>persons</i> , are your servants.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then his brothers went, and falling at his feet, said, Truly, we are your servants.
Easy English	.
Easy-to-Read Version–2006	His brothers went to him and bowed down in front of him. They said, “We will be your servants.”
God’s Word™	.
Good News Bible (TEV)	Then his brothers themselves came and bowed down before him. “Here we are before you as your slaves,” they said.
International Children’s B. The Message	. Then the brothers went in person to him, threw themselves on the ground before him and said, “We’ll be your slaves.”
Names of God Bible	.
NIRV	.
New Simplified Bible	Then his brothers also came and immediately bowed down in front of him. »We are your slaves!« they said.

Thought-for-thought translations; paraphrases:

Common English Bible	His brothers wept too, fell down in front of him, and said, “We’re here as your slaves.”
Contemporary English V.	Right then, Joseph’s brothers came and bowed down to the ground in front of him and said, “We are your slaves.”
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	Then his brothers came and fell down in front of him and said, “See, we are your servants.”
New Living Translation	Then his brothers came and threw themselves down before Joseph. “Look, we are your slaves!” they said.

Partially literal and partially paraphrased translations:

American English Bible	Then they came up to him and said, ‘We are your servants!’
Beck’s American Translation	.
International Standard V	So Joseph’si brothers went to visit him, fell prostrate in front of him, and declared, “Look! We’re your servants.”
New Advent (Knox) Bible	.
Revised Knox Bible	So they sent a message to him, Our father, before he died, laid a charge on us. We were to say to you in his name, Forget, I pray you, the crime which your brethren committed, the cruel wrong they did you. And it is our prayer too that you would grant forgiveness to us, the servants of the God your father served. Joseph wept upon hearing it; and when his brethren came and bowed to the ground before him, owning themselves his servants, his answer was, Do not be afraid; who am I, that I should oppose my will to God’s will? Vv. 15–17 & 19 are included for context.
Translation for Translators	Then his <i>older</i> brothers themselves came and threw themselves on the ground in front of Joseph, and one of them said, “Please listen. We will just be your servants.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	His brothers were to come, and were to cast themselves down, turned before him. They were to say, “We are your servants.”
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Conservapedia	Moreover, his brothers went and fell down in his presence, and said, "Look at us! We are your slaves."
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And his brethren came and fell before him and said: behold we be your servants.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	Then came the brethren themselves and fell down before him and said: Here we are ready to be thy slaves.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Then Joseph wept when they spoke to him, and his brothers also came and fell down before him and said, "Behold, we are your slaves!" A portion of v. 17 is included for context.
Urim-Thummim Version	Then his brothers also went and fell down before his face, and they replied, we are your slaves.
Wikipedia Bible Project	And they came, also his brothers, and they fell before them, and they said, "Here, we would be servants to you".

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And his brothers also walked, and fell before his face, and they said, Behold, we are your servant.
New American Bible (2002)	Then his brothers proceeded to fling themselves down before him and said, "Let us be your slaves!"
New American Bible (2011)	.
New Jerusalem Bible	Then his brothers went to him themselves and, throwing themselves at his feet, said, 'Take us as your slaves!'
New RSV	Then his brothers also wept [Cn: Heb also came], fell down before him, and said, 'We are here as your slaves.'
Revised English Bible	His brothers approached and bowed to the ground before him. "We are your slaves," they said.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef wept when they spoke to him; and his brothers too came, prostrated themselves before him and said, "Here, we are your slaves." A portion of v. 17 is included for context..
exeGesés companion Bible	.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	His brothers went to him themselves, flung themselves before him, and said, "We are prepared to be your slaves."
Kaplan Translation	His brothers then came and threw themselves at his feet. 'Here!' they said, 'We are your slaves!'
Orthodox Jewish Bible	And his achim also went and fell down before him; and they said, Behold us, we are thy avadim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then his brothers went and fell down before him [in confession]; then they said, "Behold, we are your servants (slaves)."
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The Expanded Bible	And his brothers went to him and bowed low before him and said, “We are your slaves.”
Kretzmann’s Commentary	And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. They freely offered what they had formerly resented with indignation.
NET Bible®	Then his brothers also came and threw themselves down before him; they said, “Here we are; we are your slaves.”
Syndein/Thieme	{Cowards and Bullies Fall Apart When Braced} And his brethren also went and fell down before his face; and they kept on saying, "Behold, we . . . {are} your slaves/servants {`ebed} {crawling for their lives! They do not understand Grace.}."
The Voice	And his brothers approached and fell at his feet. Joseph’s Brothers: Look! We are your slaves.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and his brothers also walked and they fell to his face and they said, look, we belong to you for servants,...
Concordant Literal Version	And going are his brothers, moreover, and falling before him. And saying are they, "Behold us yours for servants."
Context Group Version	.
Darby Translation	And his brethren also went and fell down before his face, and said, Behold, we are thy bondmen.
<i>Emphasized Bible</i>	Then went his brethren also, and fell down before him,—and said, Behold us! thine for servants.
English Standard Version	.
Evidence Bible	.
Green’s Literal Translation	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
NASB	Then his brothers also came and fell down before him and said, “Behold, we are your servants.”
New European Version	.
New King James Version	.
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	His brothers also went and fell down before his face; and they said, “Behold, we are your servants.”
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And his brothers also go and fall before him, and say, “Lo, we are to you for servants.”
The gist of this passage:	The brothers come in before Joseph, fall on their faces, and tell him that they are his servants.

Genesis 50:18a

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
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
gam (גם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'achîym (אחי) [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

Translation: *And he came—also his brothers—...*

This is somewhat confusing—the singular person coming in, or going or walking would reasonably refer to Joseph. But his brothers seem to follow suit. Most translations simply have his brothers *coming, going, walking, advancing*.

Genesis 50:18b

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
nâphal (נפל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פני) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before him, before his face, in his presence, in his sight, in front of him*. Literally, this reads *to his faces*.

Translation: *...and they fell [to the ground] before them,...*

Joseph's brothers bow before him in obeisance.

Genesis 50:18c			
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
hinnêh (הנה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person plural suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person plural suffix, hinnêh literally means <i>behold us</i> ; however, it is an idiom which seems to mean, <i>here we are, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person plural as the subject of the next verb.			
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l</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
^e bâdîym (עבדֵימ) [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	Strong's #5650 BDB #713

Translation: ...saying, "Here we [are], your servants."

They tell Joseph that they are his servants.

After some frank discussion, they recognize that they live in Joseph's land, they have just escaped death by starvation, and if they all picked up and moved back to Canaan, Joseph, if he was of a mind to, could find and slaughter them with ease. They realize that Joseph could kill them at any time and they realize that their story is as lame as they come and their lying to someone who might want to kill them would only make the situation worse. So they put themselves at Joseph's mercy. Certainly you have heard the expression, *letg's get it over with*.

The impression I get from this is, they have floated their phony story about what their father said to them; they thought about this and talked it over as a group; and then decided, "Look, we cannot hide from Joseph; we cannot flee. He probably won't buy that story about our father. Let's just throw ourselves at his mercy." And that is what they did.

Genesis 50:18 And his brothers also went and fell down before his face. And they said, "Behold, we are your servants."

Genesis 50:18 **And he came—also his brothers—and they fell [to the ground] before them, saying, “Here we [are], your servants.”** (Kukis mostly literal translation)

Genesis 50:18 **His brothers came and fell to the ground before him, saying, “We are your servants.”** (Kukis paraphrase)

Joseph’s brothers have panicked at this point, worried about what Joseph might do to them because their father has died and Joseph now has a free hand to harm them. They first sent him a message, but they realize that is not enough. So now they go to Joseph directly and beg for his mercy. It is possible that 2 or 3 of them have brought this message to Joseph. We think of a message as something written on a piece of paper (or something which is texted to us); this message could have been given verbally.

It is very likely that the brothers discussed this, knowing that their father would die, and that they would need some credible story to keep Joseph from killing them.

His brothers decide to go to Joseph directly and appeal to him as well. Were they hiding behind a corner when the message was delivered? Did they talk it out and decide to go to Joseph? (After all, how could they hide themselves from Joseph in Egypt?) Did 2 or 3 of the brothers deliver this message, and several others come in to beg his forgiveness after the phony message was delivered?

Whatever the case, the brothers decided the best thing to do is a face to face meeting, at which time, they place themselves at the mercy of Joseph. In their minds, they likely figured that, there was really no place to run; and that Joseph would find and catch them anyway.

Bear in mind that, with all of these narratives, there are two authors: the human author (whichever person formally speaks of these incidents during religious gatherings) and God the Holy Spirit. From the human viewpoint, they are relaying something which is very emotional and important to them; from God the Holy Spirit, what is going to be found in this narrative is a wonderful Biblical principle—something which all believers should hold onto. The spiritual principle is what God the Holy Spirit wants all people to get from this.

And so says unto them Joseph, “Do not fear [you all], for how upon Elohim [am] I? And you [all] thought against me evil; Elohim thought her for good for the intent of doing as the day the this to keep alive people many. And no do not fear [you all]; I [even] I will sustain you [all] and your little ones.” And so he comforts them and so he speaks upon their heart.

Genesis
50:19–21

Joseph said to them, “Do not fear, for [am] I [not] under Elohim? You [all] plotted [lit., *thought, calculated*] evil against me, [but] Elohim determined [things] for good, to the end that, this day, [of] keeping many people alive. Therefore, do not fear [me]. [It is] I [who] will sustain you [all], along with your children.” [With these words], Joseph [lit., *he*] comforted them and spoke to their hearts.

Joseph explained to them, “Do not fear me. Am I not under the authority of God? You may have plotted evil against me, but God took those things and made them good, with the result of keeping many people alive to this day. Therefore, do not fear me. I am the one who will sustain you and your children.” With these words, Joseph comforted his brothers, carefully reasoning with them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says unto them Joseph, “Do not fear [you all], for how upon Elohim [am] I? And you [all] thought against me evil; Elohim thought her for good for the intent of

doing as the day the this to keep alive people many. And no do not fear [you all]; I [even] I will sustain you [all] and your little ones." And so he comforts them and so he speaks upon their heart.

Dead Sea Scrolls
Targum of Onkelos
Jerusalem targum
Targum (Onkelos)

.
.
.
And Joseph said to them, Fear not, for I fear the Lord. When you thought evil against me, before the Lord it was intended for good, to be done, as at this day, for the preservation of much people. And now do not fear; I will sustain you and your children. And he consoled them, and spake consolation to their heart.

Targum (Pseudo-Jonathan)

And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the Lord. [Jerusalem. And Joseph said to them, Fear not, for the evil that you did me Hath ended. Are not the thoughts of the sons of men before the Lord?] You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the Lord thought on me for good; for my father hath caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Jakob, And now fear not; I will sustain you and your little ones. And he comforted them, and spake consolation to their heart.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.)

.
And he answered them: Fear not: can we resist the will of God?
You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.
Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

Aramaic ESV of Peshitta

Yoseph said to them, "Do not be afraid, for am I in the place of God? As for you, you meant evil against me, but God meant it for good, to bring to pass, as it is this day, to save many people alive. Now therefore do not be afraid. I will nourish you and your little ones." He comforted them, and spoke kindly to them.

Plain English Aramaic Bible
Peshitta (Syriac)

.
But Joseph said to them, Fear not; for I am a servant of God. But as for you, you thought evil against me; but God meant it for good, to do as he has done this day, to save many lives. Now therefore do not be afraid; I will provide for you and your little ones. And he comforted them, and spoke kindly to them.

Septuagint (Greek)

And Joseph said to them, Fear not, for I am God's. Ye took counsel against me for evil, but God took counsel for me for good, that the matter might be as it is to-day, and much people might be fed. And he said to them, Fear not, I will maintain you, and your families: and he comforted them, and spoke kindly to them.

Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Joseph said, Have no fear: am I in the place of God? As for you, it was in your mind to do me evil, but God has given a happy outcome, the salvation of numbers of people, as you see today. So now, have no fear: for I will take care of you and your little ones. So he gave them comfort with kind words.

Easy English

But Joseph said to them, 'Do not be frightened. Only God judges. I will not.' 'You wanted to hurt me. But God wanted what you did for his good plan. God is saving many lives because I am here. So do not be frightened. I will give you what you

need for you, and your children.’ And Joseph spoke kind words to them. So, they knew that he would not hurt them.

Easy-to-Read Version—2006 Then Joseph said to them, “Don’t be afraid. I am not God! I have no right to punish you. It is true that you planned to do something bad to me. But really, God was planning good things. God’s plan was to use me to save the lives of many people. And that is what happened. So don’t be afraid. I will take care of you and your children.” And so Joseph said kind things to his brothers, and this made them feel better.

God’s Word™

Good News Bible (TEV)

But Joseph said to them, “Don’t be afraid; I can’t put myself in the place of God. You plotted evil against me, but God turned it into good, in order to preserve the lives of many people who are alive today because of what happened. You have nothing to fear. I will take care of you and your children.” So he reassured them with kind words that touched their hearts.

International Children’s B.

Then Joseph said to them, “Don’t be afraid. Can I do what only God can do? You meant to hurt me. But God turned your evil into good. It was to save the lives of many people. And it is being done. So don’t be afraid. I will take care of you and your children.” So Joseph comforted his brothers and spoke kind words to them.

The Message

Joseph replied, “Don’t be afraid. Do I act for God? Don’t you see, you planned evil against me but God used those same plans for my good, as you see all around you right now—life for many people. Easy now, you have nothing to fear; I’ll take care of you and your children.” He reassured them, speaking with them heart-to-heart.

Names of God Bible

Joseph said to them, “Don’t be afraid! I can’t take **Elohim’s** place. Even though you planned evil against me, **Elohim** planned good to come out of it. This was to keep many people alive, as he is doing now. Don’t be afraid! I will provide for you and your children.” In this way he reassured them, setting their minds at ease.

NIRV

But Joseph said to them, “Don’t be afraid. Do you think I’m God? You planned to harm me. But God planned it for good. He planned to do what is now being done. He wanted to save many lives. So then, don’t be afraid. I’ll provide for you and your children.” He calmed their fears. And he spoke in a kind way to them.

New Simplified Bible

Joseph replied to them: »Do not be afraid! I cannot take God’s place. »Even though you planned evil against me, God planned good to come out of it. This was to keep many people alive, as he is doing now. »You have nothing to fear. I will take care of you and your children.« So he reassured them with kind words that touched their hearts.

Thought-for-thought translations; paraphrases:

Common English Bible

But Joseph said to them, “Don’t be afraid. Am I God? You planned something bad for me, but God produced something good from it, in order to save the lives of many people, just as he’s doing today. Now, don’t be afraid. I will take care of you and your children.” So he put them at ease and spoke reassuringly to them.

Contemporary English V.

But Joseph told them, “Don’t be afraid! I have no right to change what God has decided. You tried to harm me, but God made it turn out for the best, so that he could save all these people, as he is now doing. Don’t be afraid! I will take care of you and your children.” After Joseph said this, his brothers felt much better.

The Living Bible

But Joseph told them, “Don’t be afraid of me. Am I God, to judge and punish you? As far as I am concerned, God turned into good what you meant for evil, for he brought me to this high position I have today so that I could save the lives of many people. No, don’t be afraid. Indeed, I myself will take care of you and your families.” And he spoke very kindly to them, reassuring them.

New Berkeley Version

New Century Version

Then Joseph said to them, “Don’t be afraid. Can I do what only God can do? You meant to hurt me, but God turned your evil into good to save the lives of many

	people, which is being done. So don't be afraid. I will take care of you and your children." So Joseph comforted his brothers and spoke kind words to them.
New Life Version	But Joseph said to them, "Do not be afraid. Am I in the place of God? You planned to do a bad thing to me. But God planned it for good, to make it happen that many people should be kept alive, as they are today. So do not be afraid. I will take care of you and your little ones." He gave them comfort and words of kindness.
New Living Translation	But Joseph replied, "Don't be afraid of me. Am I God, that I can punish you? You intended to harm me, but God intended it all for good. He brought me to this position so I could save the lives of many people. No, don't be afraid. I will continue to take care of you and your children." So he reassured them by speaking kindly to them.

Partially literal and partially paraphrased translations:

American English Bible	And JoSeph said: 'Don't be afraid, for I [belong to] God. So although you once met and talked about doing evil things to me; God made what you said about me [turn out] for the good. And that's why things happened as they have today... so that many people might be fed.' Then he said to them: 'Don't be afraid; I'll take care of you and your families.' And he reassured them and spoke kindly to them.
Beck's American Translation International Standard V	“Don't be afraid,” Joseph responded. “Am I sitting in God's place? As far as you're concerned, you were planning evil against me, but God intended it for good, planning to bring about the present result so that many people would be preserved alive. So don't be afraid! I'll take care of you and your little ones.” So Joseph [Lit. <i>he</i>] kept on comforting them, speaking to the needs of [The Heb. lacks <i>the needs of</i>] their hearts.
New Advent (Knox) Bible	...Do not be afraid; who am I, that I should oppose my will to God's will? You thought to do me harm, but God turned it all to good account; I was to be raised up to greatness, as you see, for the saving of a multitude of people. Do not be afraid; both you and your children shall still have maintenance from me. With such kindly words he comforted them. A portion of v. 19 was left off (and already quoted).
Revised Knox Bible Translation for Translators	. But Joseph replied to them, “Do not be afraid! <i>God is the one who punishes people; ◀am I God?/I am not God!▶</i> [RHQ] As for you, yes, you wanted to do something very evil to me. But God caused something good to come from it! He wanted to save many people from dying of hunger, and that is what happened! Today they are alive! So I say again, do not be afraid! I will make sure that you and your children have enough to eat.” In that way he reassured them and made their hearts to be peaceful.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say, "Yous were to revere the Gods. Yous are to have reckoned it for evil, but the Gods are to have reckoned it for that beneficial, for the purpose to prepare the day, to preserve alive a preserving alive of many people. Were yous to fear? - I was to sustain you all's little ones. He was to comfort them, and was to speak to the sensibility of their hearts.
Conservapedia	Joseph told them, "You mustn't be afraid! Do I stand in God's place? What you devised as evil against me, God devised for good, so that I could be in this place, at this moment, to preserve so many lives. So you mustn't be afraid of me now. I will sustain you, and your little children, too." So he comforted them, and spoke to their hearts.

Ferrar-Fenton Bible	But Joseph replied to them ; " Fear nothing ! For I am subject to God. Although you set upon me for injury, God turned it to good, in order that I might make this nation, to give life to many peoples. Go now do not fear me. I will protect you, and your children." Thus he comforted them and spoke to their hearts.
God's Truth (Tyndale)	And Joseph said unto them: fear not, for am not I under God? you thought evil unto me: but God turned it unto good to bring to pass, as it is this day, even to save much people alive. Fear not therefore, for I will care for you and for your children, and he spoke kindly unto them.
HCSB Jubilee Bible 2000 H. C. Leupold	. . And Joseph said to them: Do not be afraid; for am I in God's place? Ye on your part did devise evil against me. God devised it for good, in order that he might do as has this day actually happened, namely keep alive a great multitude. And now do not be afraid. I myself will provide for you and for your little ones. So he consoled them and spoke comforting words.
Lexham English Bible NIV, ©2011	. But Joseph said to them, "Don't be afraid. Am I in the place of God? You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.
NIV – UK Tree of Life Version Urim-Thummim Version	. . And Joseph answered them, fear not: for I am Elohim's outpost. As for you, you devised against me the bad - Elohim however devised it for good (in order to do), as has happened this day, to keep alive a numerous people. Now therefore do not fear for I will support you, and your children. Then he comforted them and spoke kindly to them.
Wikipedia Bible Project	And Joseph said to them "Don't be afraid: have I replaced God? And now, as you thought to do evil upon me, God has thought it good, for allowing this day, so as to let a numerous nation live. And now, don't fear--- I will finance you and your tots." And he comforted them, and spoke to their hearts.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Joseph reassured them, "Don't be afraid! Am I in the place of God? You intended to do me harm, but God intended to turn it to good in order to bring about what is happening today—the survival of many people. So have no fear! I will provide for you and your little ones." In this way he touched their hearts and consoled them.
The Heritage Bible	And Joseph said to them, Do not fear, because, am I in the place of God? And you, you calculated evil against me; God calculated it for good in order to make it as it is this day, to cause much people to live. And now, do not fear; I will nourish you, and your little ones. And he comforted them, and spoke to their hearts.
New American Bible (2002)	But Joseph replied to them: "Have no fear. Can I take the place of God? Even though you meant harm to me, God meant it for good, to achieve his present end, the survival of many people. Therefore have no fear. I will provide for you and for your children." By thus speaking kindly to them, he reassured them. Note the very slight difference.
New American Bible (2011)	But Joseph replied to them: "Do not fear. Can I take the place of God? Even though you meant harm to me, God meant it for good, to achieve this present end, the survival of many people [Gn 45:5]. So now, do not fear. I will provide for you and for your children." By thus speaking kindly to them, he reassured them [Gn 47:12].

New Jerusalem Bible But Joseph replied, 'Do not be afraid; is it for me to put myself in God's place? The evil you planned to do me has by God's design been turned to good, to bring about the present result: the survival of a numerous people. So there is no need to be afraid; I shall provide for you and your dependants.' In this way he reassured them by speaking affectionately to them.

New RSV

Revised English Bible But Joseph replied, "Do not be afraid. Am I in the place of God? You meant to do me harm; but God meant to bring good out of it by preserving the lives of many people, as we see today. Do not be afraid. I shall provide for you and your dependants." Thus he comforted them and set their minds at rest.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But Yosef said to them, "Don't be afraid! Am I in the place of God? You meant to do me harm, but God meant it for good — so that it would come about as it is today, with many people's lives being saved. (vii) So don't be afraid — I will provide for you and your little ones." In this way he comforted them, speaking kindly to them.

exeGesés companion Bible And Yoseph says to them, Awe not:
for am I in the place of Elohim?
But as for you, you fabricated evil against me;
but Elohim fabricated it to good,
in order to work, as this day,
to preserve many people alive.
And now, awe not:
I nourish you and your toddlers.
- and he sighs over them and words to their heart.

Hebraic Roots Bible
Israeli Authorized Version
JPS (Tanakh—1985)

But Joseph said to them, "Have no fear! Am I a substitute for God? Besides, although you intended me harm, God intended it for good, so as to bring about the present result—the survival of many people. And so, fear not. I will sustain you and your children." Thus he reassured them, speaking kindly to them.

Kaplan Translation 'Don't be afraid,' said Joseph to them. 'Shall I then take God's place [See Genesis 30:2. Jacob used the exact same words to Joseph's mother, Rachel.]? You might have meant to do me harm [but] God made it come out good. [He made] it come out as it actually did, where the life of a great nation has been preserved. Now don't worry. I will fully provide for you and your children.' He thus comforted them and tried to make up [See Genesis 34:3].

Orthodox Jewish Bible And Yosef said unto them, Fear not; for am I in the place of Elohim?
But as for you, ye intended ra'ah against me; but Elohim intended it for tovah, to bring to pass, as it is this day, to save Am Rav (much people) alive.
Now therefore fear ye not; I will provide for you, and your little ones. And he comforted them, and spoke kindly unto their hearts.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible But Joseph said to them, "Do not be afraid, for am I in the place of God? [Vengeance is His, not mine.] As for you, you meant evil against me, but God meant it for good in order to bring about this present outcome, that many people would be kept alive [as they are this day]. So now, do not be afraid; I will provide for you and support you and your little ones." So he comforted them [giving them encouragement and hope] and spoke [with kindness] to their hearts.

The Expanded Bible	Then Joseph said to them, “Don’t be afraid. ·Can I do what only God can do [Am I in the place of God]? You meant ·to hurt [to harm; or evil against] me, but God ·turned your evil into [·meant it for] good to save the lives of many people, which is being done. So don’t be afraid. I will take care of you and your ·children [little ones].” So Joseph ·comforted [consoled; reassured] his brothers and spoke kind words to them.
Kretzmann’s Commentary	And Joseph said unto them, Fear not; for am I in the place of God, to judge, to condemn, and to punish? God had brought matters to pass in this manner, and it was not for Joseph to change God’s purposes. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Their evil intentions the Lord had not only frustrated, but had turned them for the best, as they plainly saw before their eyes, their own lives being saved as a consequence of the Lord’s providence. Now, therefore, fear ye not; I will nourish you and your little ones. His kind favor would be with them as heretofore. And he comforted them, and spake kindly unto them, thus giving an example of true forgiveness for all times; for this is the disposition which all Christians should foster most diligently.
NET Bible®	But Joseph answered them, “Don’t be afraid. Am [Heb “For am I.”] I in the place of God? As for you, you meant to harm me [Heb “you devised against me evil.”], but God intended it for a good purpose, so he could preserve the lives of many people, as you can see this day [Heb “God devised it for good in order to do, like this day, to preserve alive a great nation.”]. So now, don’t be afraid. I will provide for you and your little children.” Then he consoled them and spoke kindly [Heb “spoke to their heart.”] to them.
Syndein/Thieme	And Joseph kept on saying unto them, "Fear not! I am not in the place of 'Elohim/Godhead." {Note: This means Joseph has put the matter in the hands of the Lord and has forgotten it personally. He has no intention in extracting revenge on his brothers - grace. God's man returns evil with GOOD. The fleshly/human response is to return evil with evil. And, Satan's man will respond evil when you do good!} "But as for you {Joseph's brothers}, you thought evil against me {mental attitude sins - see chapter 37:4-5,8,11} but 'Elohiym/God, only God, meant it for good {see Romans 8:28}, to bring to pass, as it is this day, to save many people alive." "Now therefore fear you not. I {Joseph} will nourish you {his brothers}, and your little ones." And he comforted them, and spoke/communicated categorically' {dabar} kindly unto them.
The Voice	Joseph: Don’t be afraid. Am I to judge instead of God? <i>It is not my place.</i> Even though you intended to harm me, God intended it only for good, and through me, He preserved the lives of countless people, as He is still doing today. So don’t worry. I will provide for you <i>myself</i> —for you and your children. This same sentiment is expressed in Paul’s letter to the Romans (8:28). God can take even the meanest intention and make it work for good for His devoted followers. So Joseph reassured them and continued to speak kindly to them.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and Yoseph ^[Adding] said to them, you will not fear given that I am in the place of Elohiym ^[Powers] , and you had thought dysfunction upon me, Elohiym ^[Powers] had thought her for function, that it be done like this day, to make the people live abundantly, and now, you will not fear, I will sustain you and your children, and he comforted them and he spoke upon their heart,...
Concordant Literal Version	.

Context Group Version	And Joseph said to them, Don't be afraid: for am I in the place of God? And as for you (pl), you (pl) meant evil against me; but God meant it for good, to bring to pass, as it is this day, to rescue many people alive. Now therefore don't be (pl) afraid: I will feed you (pl), and your (pl) little ones. And he comforted them, and spoke kindly to them.
Darby Translation	And Joseph said to them, Fear not: am I then in the place of God? Ye indeed meant evil against me: God meant it for good, in order that he might do as [it is] this day, to save a great people alive. And now, fear not: I will maintain you and your little ones. And he comforted them, and spoke consolingly to them.
<i>Emphasized Bible</i>	And Joseph said unto them—Do not fear,—although in place of God, I am. Ye, indeed, planned against me, evil,—God, planned it, for good, for the sake of doing, as at this day, to save alive much people. Now, therefore do not fear! I will nourish you and your little ones. Thus he consoled them, and spake unto their heart.
English Standard Version	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern Literal Version	Joseph said to them, "Do not be afraid, for am I in the place of God? But as for you, you intended to harm me, but God intended it for good, in order to bring it about as it is this day, to save many lives. So now, do not fear. I will provide for you and your little ones." So he comforted them and spoke kindly to them.
Modern KJV	.
NASB	But Joseph said to them, "Do not be afraid, for am I in God's place? As for you, you meant evil against me, <i>but</i> God meant it for good in order to bring about this present result, to preserve many people alive. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	And Joseph said unto them, "Fear not; for am I in the place of God? But as for you, ye thought evil against me, but God meant it unto good to bring to pass as it is this day, to save many people alive. Now therefore fear ye not; I will nourish you and your little ones." And he comforted them, and spoke kindly unto them.
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 says unto them, "Fear not, for am I in the place of God? As for you, you [all] devised against me evil—God devised it for good, in order to do as at this day, to keep alive a numerous people; and now, fear not: I do nourish you and your infants;" and he comforts them, and speaks unto their heart.
The gist of this passage:	Joseph reassures his brothers, telling them that, even though they meant evil against him, God meant it all for good and God had a plan in place.

Genesis 50:19a			
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
'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) with the 3 rd person masculine plural suffix	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
'al (אל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârê' (ירא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #3372 BDB #431

Translation: Joseph said to them, “Do not fear,...

Joseph understands that his brothers truly fear him at this point. They knew that he would do nothing against them while their father was alive; but now they truly feared that Joseph would seek revenge against them—and he had the power to do this.

Joseph is very much in the place of God here. Despite all of the wrongdoing that his brothers have done against him, he is not going to respond in kind. In fact, for most of their re-association, he did not even consider this. Remember, even when Joseph first recognized his brothers, he did some unusual things, but those things had particular purposes, none of which were related to revenge or causing his brothers serious harm (he did leave the brothers in prison for 3 days and his brother Simeon in prison for a year—but the later occurred because the brothers did not return with Benjamin).

Genesis 50:19b			
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

Genesis 50:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<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
Seems like these 3 together ought to mean something.			
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun; pausal form	Strong's #589 BDB #58

Translation: ...for [am] I [not] under Elohim?

Joseph asks them, “Am I not under the authority of God?” Or perhaps he is saying, “Can I act instead of God here, to harm you?” It is not Joseph’s job in any way to exact some kind of revenge for his brothers’ actions against him. He is not God.

This question is technically called an affirmation negation. It is a question stated in the affirmative, yet it demands a very storn negative response. We encountered a similar grammatical structure in Genesis 18:14, 17 and will see this figure of speech used several times in the future, e.g., Deut. 7:17 Psalm 35:10, etc.

With this brief statement, Joseph has said a mouthful:

“Am I in the Place of God?” Explained

1. Joseph is not in a position to judge them as God judges; it is up to God to evaluate what they did to him
2. Joseph is not in a position to have them killed—his is the prerogative of God
3. God has promised the land to Abraham, Isaac and Jacob and has promised that their seed would be as the sand of the sea; Joseph cannot retract that promise nor can he try to stand in the way of God's intent by giving such a promise by having his brothers killed
4. Joseph has, in effect, deferred all judgement and justice to the throne of God

The lesson is obvious to us—judgment remains the prerogative of God and we do not judge others as to their motives, actions or thoughts. Nor is it ever our right to take the law into our own hands and become involved in vigilantism on any level (including the bombing of abortion clinics and the harassment of those who are employed there).

When it comes to making judgments, we should be able to understand, we are not precluded from all judgment. For the 1% who cannot distinguish, this is certainly not the case with criminal activity nor is this the case if we are jurors or a judge at a trial. Furthermore, if our responsibility in a business or a firm requires evaluating a person's job performance, then this does not apply. In that case, it is our duty as a Christian to provide the most objective evaluation or judgement that we are capable of, disregarding our personal feelings toward the person who is being evaluated.

Genesis 50:19 And Joseph said to them, “Do not fear. For am I in the place of God?”

Genesis 50:19 Joseph said to them, “Do not fear, for [am] I [not] under Elohim? (Kukis mostly literal translation)

Joseph cannot judge and kill them for their evil intentions from so many years ago. He does not have the kind of authority before God. Whatever authority he has as a ruler of Egypt, he would not exploit that authority. There is nothing to gain by Joseph pursuing vengeance.

When someone steps outside of their role as a law enforcement officer, we sometimes say that he has made himself judge, jury and executioner. Our laws very carefully separate those who enforce the law from those who make the law from those who prosecute offenders of the law (which I believe to be the result of divine inspiration).

A cop may or may not like a particular law—but he is still charged with enforcing it. If he thinks that there is something wrong with the law, he has to depend upon the state or federal congress to change that law. A judge may not like giving out a penalty when a person breaks a law he disagrees with, but that is still his job (if the penalties are well-defined for a particular crime). When someone is convicted of breaking a law, there are sentence guidelines which a judge is expected to adhere to. In this way, these 3 branches of power act as checks on one another.

Joseph, as a man of God, is not going to use his authority to subvert justice in order to get revenge.

Furthermore, their father has prophetically laid out their future blessings; bringing harm to his brothers would certainly violate the spirit of his father's words.

But, what is most important is, there is a concept which Joseph understands that his brothers do not. Joseph gives them the principle of truth in all of this.

Genesis 50:20a			
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
'attem (אתם) [pronounced <i>ahT-TEM</i>]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^v</i>]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	2 nd person masculine plural, Qal perfect	Strong's #2803 BDB #362
'al (לעַ) [pronounced <i>gahI</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
râ'âh (רַעַ) [pronounced <i>raw-GAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949

Translation: You [all] plotted [lit., thought, calculated] evil against me,...

Joseph says, “Look, I understand that you plotted evil against me. I am not blind to that. I have not forgotten that.” But he is going to tell them that there is a whole other dimension to this which they have not really considered.

Meant or thought is the word *châshab* (חָשַׁב) and it means *to think, to account, to charge, to impute, to plot, to contrive*. Its basic root means *to weave or to fabricate*. It is a thinking process with considers actions and events which would logically follow. Most often it is used in a malicious sense, but not always. Here, obviously their thinking was meant in a malicious sense, but God's was not. In both cases, the verbs are in the Qal perfect, meaning that both his brothers and God reached a decision as to what they were going to do and what the likely consequences were to be.

Evil here is in the feminine gender—such a use appears to emphasize the results and outcomes of wrongdoing as opposed to moral and spiritual evil which is brought out in the masculine use of the word. Simplilarly, *good* here is in the feminine gender where again, outcomes, consequences and results are emphasized over moral good.

Genesis 50:20b			
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
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
châshab (חָשַׁב) [pronounced khaw-SHAHBʹ]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal perfect with the 3 rd person feminine singular suffix	Strong's #2803 BDB #362
lâmed (ל) [pronounced ʹ]	<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
ṭôwbâh (טוֹבוֹת) [pronounced TOH ^B -vaw]	<i>welfare, benefit, good, good things</i>	feminine singular noun	Strong's #2896 BDB #375

Translation: ... [but] Elohim determined [things] for good,...

“You may have plotted against me, intending evil to me; but God is over all and He intended things for good.” Joseph explains to them that they cannot simply ignore God’s overarching will in all of this.

I have, like many believers, face injustices and difficulties in life from other people who should not have done what they did. However, when that was out of my control, then I allowed events to take me in whatever direction they did. I ended up retiring early from teaching because of this, but that was the right thing for me to do. That gave me much more time to study and write than had I remained in the teaching profession for another 4 or 5 years (which is what I had intended to do; and possibly for longer). There was a time limit that God had set for me; and it did not matter how I felt about the matter, that chapter of my life was suddenly brought to an end. It would have been a waste of my time to try to determine who did me wrong and to exact revenge for it. They may have meant these things against me for evil, but God meant these things for good. I suspect that many believers—particularly

those who are growing and maturing—have faced this sort of thing in their lives. Unjust treatment, people acting against you unjustly, and yet, God’s will being brought about by the actions of those looking to harm you.

Genesis 50:20 (a graphic); from Pinterest; accessed June 5, 2017.

GENESIS 50:26

bury me." Now therefore, And Pharaoh answered, Joseph went up to bury his of his household, and all Joseph, his brothers, and their herds were left in the d horsemen. It was a very ad, which is beyond the mentation, and he made a the land, the Canaanites, This is a grievous mourn- izraim; it is beyond the em, ¹³for his sons carried the field at Machpelah, to m Ephron the Hittite to Joseph returned to Egypt his father.

they said, "It may be that d to him." ¹⁶So they sent before he died; ¹⁷Say to d their sin, because they f the servants of the God others also came and fell But Joseph said to them, i meant evil against me. le² should be kept alive, our little ones." Thus he

Joseph lived 110 years. on. The children also of ²⁴And Joseph said to his you up out of this land ²⁵Then Joseph made the shall carry up my bones almed him, and he was

You meant
 EVIL
 against me
 but
 God
 meant
 it for
 Good
 Genesis 50:20

born on Joseph's knees

Genesis 50:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
'âsâh (עשה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
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
The kaph preposition can be used of time, and translated <i>about, at; as, when, at the time of</i> . ²⁰			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Literally, the kaph preposition and day mean <i>as the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
The kaph preposition with what follows means, literally, <i>as this day</i> . Others have translated this as <i>it is this day, as on this day, as at this day; about this time; but one day; once such day</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to keep alive, to preserve/save life; to deliver from death, to grant life</i>	Hiphil infinitive construct	Strong's #2421 & #2425 BDB #310
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766

²⁰ As per *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 454.

Genesis 50:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rab (רַב) [pronounced rah ^{bv}]	<i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i>); <i>enough</i>	masculine singular adjective	Strong's #7227 BDB #912

Translation: ...to the end that, this day, [of] keeping many people alive.

“God had an overarching purpose,” Joseph explained to them. “He brought me here to keep many people alive.” All of the family of Jacob is alive because of what happened to Joseph. His brothers may have been filled with mental attitude sins; and they may have done very evil things against Joseph by selling him into slavery and subsequently lying to their own father for 20+ years—but God took that mess and made it all work for good. God preserved them through Joseph and through his understanding of the two dreams of Pharaoh.

I did mess up on the translation above and I left out the word *to do*; I may need to revamp this portion of the translation in order to put that word in there.

Joseph knew what God's plan was—he knew what had been promised to Jacob and to Isaac and to Abraham. He knew that he was instrumental in keeping this promise. Joseph had a distinct place in God's plan, a spot designed for him in eternity past, with responsibilities and duties toward his family and toward the nation of Egypt. Joseph, without any direct divine guidance insofar as we know, knew his place in God's plan. He certainly knew God's Word, which he had learned from Jacob who likely had preserved it and told these things to Joseph when Joseph was young.

If we are maturing spiritually, then guidance in God's plan is easy. When we are mature, we have, as Thieme puts it, a personal sense of destiny. We are not just a ball in a pinball machine bounced about by every wave of adversity in some random fashion. We are not just a leaf blown by the wind, without destination or purpose. Life is not a series of random events to which we are subjected but every circumstance has a purpose and, with some spiritual maturity, we can recognize the reason for everything which occurs in our own lives.

This is exactly what Joseph is doing here. He knows the motivation of his brothers yet he recognizes that God can take that in His plan and make good come of it. He is the crown prince of Egypt, the second most powerful man in Egypt, because no matter what intentions his brothers had, the overall effect placed him in that position. God allowed his brothers to do to him what they wished because He could take this and cause everything to come out for good, as in Romans 8:28. **We know that God causes all things to work together for good to those who love God, to those who are called according to a pre-determined plan.** This does not mean that everything is good nor does it mean that everything which happens to everyone is mixed with the other circumstances and comes out good. This is for people who are called of God to a pre-determined plan—that means that this verse is firstly restricted to Christians only. Any unbeliever who faces heartache and pressure cannot apply this one promise out of the Bible. Furthermore, this does not apply to just any Christian—this verse applies to the Christian who loves God, which is a very small minority of Christians. The Christian who loves God is not the Christian who is always saying *praise the Lord, God is good*, etc. A Christian who loves God is someone who (1) knows Who God is through the intake of Bible doctrine and (2) desires to know more about God through the intake of Bible doctrine. A person who is not growing in grace and **in the knowledge** of our Lord Jesus Christ does not qualify to apply this verse to their lives. Joseph qualified on both counts. His brothers did not have a clue as to his character nor did they have any idea as to their place in God's plan. They were confused.

Genesis 50:20 But as for you, you thought evil against me, but God meant it for good, to bring to pass, as it is this day, to save a great many people alive.

Genesis 50:20 You [all] plotted [lit., thought, calculated] evil against me, [but] Elohim determined [things] for good, to the end that, this day, [of] keeping many people alive. (Kukis mostly literal translation)

God took the wrong thinking and evil actions of Joseph's brothers and mixed it with Joseph's character as a young man, in order to fulfill God's plan, which was to keep many people alive (which included these very same brothers). God had to preserve the sons of Jacob from death and God also kept them from intermixing with any other family in order to fulfill His promises to Abraham. This is very much what the book of Genesis is about (from chapter 12 to the end). Furthermore, because all that has taken place, Joseph as prime minister of Egypt was also able to preserve the lives of many Egyptians (many of whom believed in Joseph's God).

Genesis 50:20 Bible Journaling by Rebecca Rios (a graphic); from [Pinterest](#); accessed June 5, 2017.

Obviously, the anger and jealousy of Joseph's older brothers was wrong; but God was still able to take Joseph's personal integrity along with what his brothers did to him, and make all of that conform to His plan.

We as believers often come up against people and difficult circumstances, and these people are antagonistic towards us and we are unable to placate them or make them see our point of view. We must bear in mind that this is all within God's plan. If we are growing spiritually, then we are doing the right thing. When adversity strikes, or we have people interfering with our lives, trying to harm us in some way or another, God is always there, He is always in the mix, and other people, no matter how antagonistic they are, cannot do anything more to us than He allows.



The divine principle that we must understand and trust is, God knows what He is doing and, despite the belligerent actions of our enemies, God is taking care of everything. There are things which He may want us to learn; or He may want our enemies to learn; or perhaps we are being taught to exhibit grace under pressure—whatever it happens to be, God has got us covered. Who knows? Maybe God is saving many people alive with these difficulties. We can trust that, no matter what evil is perpetrated against us, God will use this evil for good.

Here are some other translations of this verse:

Gen. 50:20 As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today. (ESV)

Gen. 50:20 As for you, yes, you wanted to do something very evil to me. But God caused something good to come from it! He wanted to save many people from dying of hunger, and that is what happened! Today they are alive! (UDB)

Joseph has tried to explain this to his brothers earlier:

Gen. 45:5–8 “And now do not be distressed or angry with yourselves because you sold me here [as a slave], for God sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt.”

Based upon his own experience, Joseph understood this principle.

This is the Old Testament version of:

Rom. 8:28 *And we know that for those who love God all things work together for good, for those who are called according to His purpose.* (ESV; capitalized)

God's many promises to us regarding suffering, difficulties and discipline:

Rom. 5:3–5 *Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.*

Deut. 8:2–3 [Moses is speaking to the people of Israel] *And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that He might humble you, testing you to know what was in your heart, whether you would keep His commandments or not. And He humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that He might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.*

Deut. 8:17–18 *Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You shall remember the LORD your God, for it is He who gives you power to get wealth, that He may confirm His covenant that He swore to your fathers, as it is this day.*

Psalms 46:1–2 *God is our refuge and strength, a very present help in trouble. Therefore we will not fear though the earth gives way, though the mountains be moved into the heart of the sea,...*

Psalms 76:10 *Surely the wrath of man shall praise You [God]; the remnant of wrath You will put on like a belt.*

Psalms 119:71 *It is good for me that I was afflicted, that I might learn Your statutes.*

Zech. 13:9 *“And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon My name, and I will answer them. I will say, 'They are My people'; and they will say, 'The LORD is my God.'”*

2Cor. 4:15–18 *For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God. So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day. For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*

Philip. 1:15–21 Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel. The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain.

Heb. 12:5–13 And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by Him. For the Lord disciplines the one He loves, and chastises every son whom He receives." It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? For they disciplined us for a short time as it seemed best to them, but He disciplines us for our good, that we may share His holiness. For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it. Therefore lift your drooping hands and strengthen your weak knees, and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. (Proverbs 3:11–12)

James 1:2–4 My brothers count it all joy when you fall into various trials, knowing that the proving of your faith works patience. But let patience have its perfective work, that you may be perfect and complete, lacking nothing.

1Peter 1:3–9 Blessed be the God and Father of our Lord Jesus Christ, He according to His great mercy having regenerated us to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and unfading, having been kept in Heaven for you the ones in the power of God being guarded through faith to a salvation ready to be revealed in the last time; in which you exult; yet a little while, if need be, grieving in manifold trials, so that the proving of your faith, much more precious than perishing gold, but having been proved through fire, may be found to praise and honor and glory at the revelation of Jesus Christ; whom having not seen, you love; in Whom not yet seeing, but believing, you exult with joy unspeakable and being glorified, obtaining the end of your faith, the salvation of your souls.

Finally, Peter describes the ultimate act of injustice, which historical event became the foundation for our salvation: Acts 3:13–15 "The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release Him. But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, and you killed the Author of life, whom God raised from the dead. To this we are witnesses."

Back to Joseph, who is attempting to calm his fearing brothers.

Genesis 50:21a			
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
‘attâh (עַתָּה) [pronounced <i>gaht-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.			

Genesis 50:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #3372 BDB #431

Translation: Therefore, do not fear [me].

“So, based upon all that I have just said,” Joseph concludes, “you have no reason to fear me.” Joseph repeats this. What happened was God’s plan; regardless of what you intended to do, God is still in charge.

This is key in many ways. With Jacob, he made mistake after mistake, and did wrong thing after wrong thing. Who remained in charge? God. Who’s will was done? God’s. Joseph was a much better person, for the most part, than his father. However, his life was not perfect and he no doubt suffered some anxiety in his life. But, nevertheless, Joseph’s life fell within the plan of God. God was in charge. God’s will was done.

The study which we have done of Jacob’s life and then Joseph’s life is quite fascinating. Jacob opposed God throughout much of his life, but having a few bright spots here and there. Joseph, for the most part, operated within God’s plan and will. However, in both cases, in the lives of both men, God’s will was done. Jacob may have taken a lot longer to reach spiritual maturity (if he did at all), and he may have been so hardheaded that God needed to give him a permanent limp—but his life was no further outside the will of God than Joseph’s life was. The chief difference was, Jacob complained a lot more and was a lot less happy with his life.

Genesis 50:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
kûwl (כּוּל) [pronounced kewl]	<i>to sustain [support, nourish], provide for; to maintain; to contain, to hold [in]; to restrain; to endure; to protect</i>	1 st person singular, Piipal imperfect	Strong's #3557 BDB #465
'êth (אֵת) [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
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

Genesis 50:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ṭaph (טף) [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 2 nd person masculine plural suffix	Strong's #2945 BDB #381

Translation: [It is] I [who] will sustain you [all], along with your children.”

As a result of all that has happened,” Joseph continues, “I will be the one in charge of making sure that you have enough to eat, along with your children.” God did this in order to bring all of the Jews into Egypt; and so that they would be kept alive during this great famine.

Genesis 50:21c

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
nâcham (נחם) [pronounced <i>naw-KHAHM</i>]	<i>to comfort, to console, to have compassion, to show compassion</i>	3 rd person masculine singular, Piel perfect	Strong's #5162 BDB #636
'êth (אֵת) [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

Translation: [With these words], Joseph [lit., he] comforted them... Perhaps this verb means *to reassure*? Joseph comforted them; he showed them compassion; he reassured them.

Joseph does not go off on a tirade right now, to frighten his brothers. “Do you what hell you put me through?” He has forgotten all of that; all of that is in the past. Joseph does not even bring it up. He gives them the overarching principle that God is in charge. He wants them to know that they are being taken care of; no one is going to exact any revenge.

What Joseph did is covered by two words: the Piel imperfect, 3rd masculine singular of nâcham (נחם) [pronounced *naw-KHAM*], which properly means *to sign, to breathe*. However, by implication, it means *to comfort, to show compassion*.

Genesis 50:21d

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 50:21d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
‘al (עַל) [pronounced ‘ah/]	<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
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3820 BDB #524

Translation: ...and spoke to their hearts.

We might understand this phrase today to mean, *Joseph spoke to their emotions and calmed them*. But that is not how the word *heart* is understood in the Bible. It refers to their thinking. Joseph, by reasoning with them, by explaining that God is in charge and God's will was done; but these simple spiritual facts, Joseph calms and reassures them.

The second word is the Piel imperfect, 3rd masculine singular of dâbar (דָּבַר) [pronounced daw^b-VAR] and it simply means *to speak*. It is followed by the preposition על and the word lêb (לֵב) [pronounced labe or lave] and most of us recognize that as *heart*. Both are intensive, since they are in the Piel stem. So Joseph both comforted them and spoke words to their heart. Assurance means that Joseph told them that he was going to provide for them and not kill them and he gave his motivation. Comfort means that emotionally he calmed their fears.

When you calm a person's emotions, then they are calm until their emotions flare up again (5 minutes later, 5 hours later); but when you explain simple true principles to someone willing to hear them, then emotions are not really a part of the equation.

If you did not understand why Joseph put his silver cup in with Benjamin's possessions several chapters ago, then you would expect Joseph not to be so forthright, but to make his brothers sweat a little; to leave things inconclusive. However, Joseph did not and does not play any games with them. He could have left things open-ended; he could have indicated that he was thinking about it; he could have done a lot of things to make them feel ill-at-ease, without having them executed. However, as we have seen with what previously occurred, Joseph does not just play mind games with his brothers. What occurred in previous chapters all had a purpose—a definite purpose. Now there would be no purpose in misleading his brothers in any way as to his true intentions.

Therefore, Joseph plainly states:

1. What they did to him, he recognizes as evil, but he also recognizes that what they did to him was a part of God's plan
2. He clearly states his intentions toward them—he will provide both for them and their little ones

Genesis 50:21 And now do not fear. I will nourish you and your little ones. And he comforted them, and spoke to their hearts.”

Genesis 50:21 Therefore, do not fear [me]. [It is] I [who] will sustain you [all], along with your children.” [With these words], Joseph [lit., he] comforted them and spoke to their hearts. (Kukis mostly literal translation)

Despite what his brothers did against him, Joseph recognizes that this was all God’s plan; and all of this had a far-reaching purpose. At this point in their lives, God’s purpose is quite clear, that Joseph was placed in Egypt in order to bring his family there, where they would incubate, so to speak, for the next 400 years.

Speaking to their hearts means that Joseph reasoned with them. This is *not* an emotional appeal that he is making here. He is not looking them in the eyes, with a tear coming forth from his own, in an attempt to touch them emotionally. The word *hearts* means something very different in the ancient Hebrew and Greek than it means today (where today’s emphasis is nearly always on the emotional).

Let me suggest that Joseph used essentially the same reasoning which I have used here. Everyone is alive and safe in Egypt because of the events which transpired. Some of the actions and motivations of Joseph’s brothers were evil. God is still able to take that evil and use to in His plan for the good outcome. God has preserved all of Jacob’s sons and their sons through these various actions—some good and some not.

All that these brothers need to do in order to understand and believe this principle is to simply look around. About 20 years ago, they faced starvation in Canaan. Yet here they all are, in Egypt, well-fed, prosperous and with their families. This means that God has taken all of the ingredients of their lives and mixed it together for good, resulting in His good purpose.

In the realm of the Angelic Conflict, Satan and his demons have brought great harm to this earth and to the people of this earth. There has been an incalculable amount of suffering which can be laid at Satan’s doorstep. Yet, God is able to take all of this harm and evil and bring from it a good result. Obviously, this is a good result for those who align themselves with God; and not a very good result for those who align themselves either with their own arrogance or with Satan.

Genesis 50:19–21 Joseph said to them, “Do not fear, for [am] I [not] under Elohim? You [all] plotted [lit., *thought, calculated*] evil against me, [but] Elohim determined [things] for good, to the end that, this day, [of] keeping many people alive. Therefore, do not fear [me]. [It is] I [who] will sustain you [all], along with your children.” [With these words], Joseph [lit., he] comforted them and spoke to their hearts. (Kukis mostly literal translation)

Genesis 50:19–21 Joseph explained to them, “Do not fear me. Am I not under the authority of God? You may have plotted evil against me, but God took those things and made them good, with the result of keeping many people alive to this day. Therefore, do not fear me. I am the one who will sustain you and your children.” With these words, Joseph comforted his brothers, carefully reasoning with them. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph's Death and His Final Wishes

It is interesting to me that many translations do not bring their section *the Death of Joseph* until the next paragraph.

At this point, we get a minimal amount of narrative; just a wrapping up of loose ends.

Hajime Murai's Literary Structure of Genesis 50:22-26

A	(50:22-23) He lived a hundred and ten years (50:22) (מאה)
B	(50:24) Prophecy about brothers
B'	(50:25) Will for brothers
A'	(50:26) Joseph died at the age of a hundred and ten (50:26)

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

Chapter Outline

Charts, Graphics and Short Doctrines

And so dwells Joseph in Egypt, he and a house of his father; and so lives Joseph a hundred and ten years. And so sees Joseph regarding Ephraim sons, third ones; also sons of Machir a son of Manasseh were born upon knees of Joseph.

Genesis
50:22–23

Joseph lived in the land of Egypt, he and his father's house, living for 110 years. Joseph saw Ephraim's sons [and grandsons] [to] the third generation; and the sons of Machir (the son of Manasseh) were born on Joseph's knees.

Joseph lived the rest of his life in Egypt, along with all of his father's family, living for 110 years. He got to see Ephraim's sons and grandsons born; and the sons of Machir (Manasseh's son) were born on Joseph's knees.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so dwells Joseph in Egypt, he and a house of his father; and so lives Joseph a hundred and ten years. And so sees Joseph regarding Ephraim sons, third ones; also sons of Machir a son of Manasseh were born upon knees of Joseph.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived an hundred and ten years. And Joseph saw of Ephraim three sons; also the sons of Makir, the son of Menashe, were born, whom Joseph brought up.
Targum (Pseudo-Jonathan)	And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation; also the sons of Makir the son of Menasheh, when they were born, were circumcised by Joseph.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he dwelt in Egypt with all his father's house: and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir the son of Manasses were born on Joseph's knees.
Aramaic ESV of Peshitta	Yoseph lived in Egypt, he, and his father's house. Yoseph lived one hundred ten years. Yoseph saw Ephraim's children to the third generation. The children also of Machir, the son of Manasseh, were born on Yoseph's knees.
Plain English Aramaic Bible Peshitta (Syriac)	.
Septuagint (Greek)	And Joseph dwelt in Egypt, he, and all his fathers house; and Joseph lived a hundred and ten years. 23 And Joseph saw Ephraims children of the third generation; the children also of Machir the son of Manasseh were brought up upon Josephs knees. Joseph's death. Gn.50.22-26

And Joseph dwelt in Egypt, he and his brethren, and all the family of his father; and Joseph lived a hundred and ten years. And Joseph saw the children of Ephraim to the third generation; and the sons of Machir the son of Manasse were borne on the sides of Joseph.

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now Joseph and all his father's family went on living in Egypt: and the years of Joseph's life were a hundred and ten. And Joseph saw Ephraim's children of the third generation: and the children of Machir, the son of Manasseh, came to birth on Joseph's knees.

Easy English Joseph stayed in Egypt with all his father's family. He lived for 110 years. And he saw the 3rd descendants of Ephraim. And Makir, son of Manasseh put his children on Joseph's knees.

Makir's children were called Joseph's children.

Easy-to-Read Version—2006 Joseph continued to live in Egypt with his father's family. He died when he was 110 years old. During Joseph's life Ephraim had children and grandchildren. And his son Manasseh had a son named Makir. Joseph lived to see Makir's children.

God's Word™ .

Good News Bible (TEV) **The Death of Joseph**

Joseph continued to live in Egypt with his father's family; he was a hundred and ten years old when he died. He lived to see Ephraim's children and grandchildren. He also lived to receive the children of Machir son of Manasseh into the family.

International Children's B. Joseph continued to live in Egypt with all his father's family. He died when he was 110 years old. During Joseph's life Ephraim had children and grandchildren. And Joseph's son Manasseh had a son named Makir. Joseph accepted Makir's children as his own.

The Message Joseph continued to live in Egypt with his father's family. Joseph lived 110 years. He lived to see Ephraim's sons into the third generation. The sons of Makir, Manasseh's son, were also recognized as Joseph's.

Names of God Bible .

NIRV **Joseph Dies**

Joseph stayed in Egypt, along with all his father's family. He lived 110 years. He lived long enough to see Ephraim's children and grandchildren. When the children of Makir were born, they were placed on Joseph's knees and counted as his own children. Makir was the son of Manasseh.

New Simplified Bible Joseph continued to live in Egypt with his father's family. He was a hundred and ten years old when he died. Joseph lived long enough to see Ephraim's children and grandchildren. He also lived to see the children of Manasseh's son Machir. He welcomed them into his family.

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V.

Joseph lived in Egypt with his brothers until he died at the age of one hundred ten. Joseph lived long enough to see Ephraim's children and grandchildren. He also lived to see the children of Manasseh's son Machir, and he welcomed them into his family.

The Living Bible So Joseph and his brothers and their families continued to live in Egypt. Joseph was 110 years old when he died. He lived to see the birth of his son Ephraim's children, and the children of Machir, Manasseh's son, who played at his feet.

New Berkeley Version New Century Version	.
New Life Version	Joseph continued to live in Egypt with all his father's family. He died when he was one hundred ten years old. During Joseph's life Ephraim had children and grandchildren, and Joseph's son Manasseh had a son named Makir. Joseph accepted Makir's children as his own.
New Living Translation	Joseph and his father's family stayed in Egypt. And Joseph lived 110 years. He lived long enough to see Ephraim's grandchildren. And the sons of Manasseh's son Machir were held on Joseph's knees.
	The Death of Joseph
	So Joseph and his brothers and their families continued to live in Egypt. Joseph lived to the age of 110. He lived to see three generations of descendants of his son Ephraim, and he lived to see the birth of the children of Manasseh's son Makir, whom he claimed as his own.

Partially literal and partially paraphrased translations:

American English Bible	Well, JoSeeph continued to live in Egypt along with his brothers and his father's family, and he lived for a hundred and ten years. JoSeeph [lived to] see Ephraim's children through the third generation, and the sons of Machlr (ManasSeh's son) were born at his side.
Beck's American Translation International Standard V	.
	Joseph's Death and Burial
	Joseph continued to live in Egypt, along with his father's household, until he was 110 years old. Joseph saw the third generation of Ephraim's children, as well as the children who had been born to Manasseh's son Machir, whom he adopted as his own [Lit. Machir, who were born on Joseph's knees; i.e. they were placed in a special position of inheritance rights].
New Advent (Knox) Bible	So, with all his father's household, he continued to dwell in Egypt, and reached the age of a hundred and ten. He lived to see Ephraim a grandfather, and Machir, son of Manasses, had children whom he took on his knees [Legitimacy, in ancient times, depended on recognition by the foster-parents, and if Rachel consented to take the child on her knees, the ceremony would make it, for legal purposes, her child. ²¹].
Revised Knox Bible Translation for Translators	.
	Joseph died in Egypt
	Joseph lived with his father's family in Egypt until he was 110 years old. He lived long enough to see Ephraim's children and grandchildren. The children of Joseph's grandson Machir, who was Manasseh's son, were born before Joseph died, and were adopted by Joseph to be his own children [IDI].

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to dwell with the Egypt, and his father's house. Joseph was to live a hundred and ten years. Joseph was to perceive Ephraim's sons, to the third's sons. Machir, the son of Manasseh, are to have bore forth on Joseph's knees.
Conservapedia	Joseph continued to live in Egypt, both he and his father's household. Joseph lived for 110 years. Joseph lived to see the sons of Ephraim in their third generation, and also saw the sons of Machir son of Manasseh, who were born on Joseph's knees. The generations of Ephraim were many, as told in 1 Chronicles. This verse provides good synchrony information for the genealogical annals of Ephraim.
Ferrar-Fenton Bible	This was after Joseph returned to Mitzeraim, he and his father's family. And Joseph lived one hundred and twenty years. And Joseph saw his great-grand-children from Ephraim. Sons also of Makir the son of Manasseh were fondled [obviously, when

²¹ This note actually comes from Genesis 30:3, which explains the reference.

	F.F. translated this word, it did not have the ugly connotation that it has today] on the knees of Joseph.
God's Truth (Tyndale)	Joseph dwelt in Egypt and his fathers house also, and lived an hundred and ten years. And Joseph saw Ephraims children, even unto the third generation. And unto Machir the son of Manasse were children born, and sat on Josephs knees.
HCSB Jubilee Bible 2000 H. C. Leupold	. . And Joseph dwelt in Egypt, he and his father's household and he lived a hundred and ten years. And he saw in reference to Ephraim children of the third generation. Also the children of Machir, the son of Manasseh, were born upon Joseph's knees.
Lexham English Bible NIV, ©2011	. The Death of Joseph Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years and saw the third generation of Ephraim's children. Also the children of Makir son of Manasseh were placed at birth on Joseph's knees.
NIV – UK Tree of Life Version	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph remained in Egypt together with all his father's family. He lived for a hundred and ten years, long enough to see Ephraim's great-grandchildren, and also to have the children of Machir, the son of Manasseh, placed on his knees after their birth.
The Heritage Bible	And Joseph sat down in Egypt, he and his father's house, and Joseph lived one hundred and ten years. And Joseph saw Ephraim's children to the third generation; the children also of Machir, the son of Manasseh, were born upon the knees of Joseph.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	So Joseph stayed in Egypt with his father's family; and Joseph lived a hundred and ten years. Joseph saw the third generation of Ephraim's line, as also the children of Machir son of Manasseh, who were born on Joseph's lap.
New RSV Revised English Bible	. Joseph remained in Egypt, he and his father's household. He lived to be a hundred and ten years old, and saw Ephraim's children to the third generation; he also recognized as his the children of Manasseh's son Machir.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef continued living in Egypt, he and his father's household. Yosef lived 110 years. (Maftir) Yosef lived to see Efrayim's great-grandchildren, and the children of M'nasheh's son Makhir were born on Yosef's knees.
exeGesés companion Bible	And Yoseph settles in Misrayim - he and the house of his father - and Yoseph lives a hundred and ten years. And Yoseph sees the sons of Ephrayim to the third: also the sons of Machir the son of Menash Sheh birthed on the knees of Yoseph.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	. . So Joseph and his father's household remained in Egypt. Joseph lived one hundred and ten years. Joseph lived to see children of the third generation of Ephraim; the children of Machir son of Manasseh were likewise born upon Joseph's knees.

Kaplan Translation	Joseph remained in Egypt along with his father's family. He lived to be 110 years old. Joseph saw Ephraim's grandchildren [Literally, 'third generation.' Actually, the term can be interpreted to indicate Ephraim's children (the third generation from Joseph; Sh'muel ben Chofni); Ephraim's grandchildren (Sh'muel ben Chofni); or Ephraim's great-grandchildren (Ralbag). The generations were: Ephraim, Shuthelach, Eran (Numbers 26:35,36; cf. 1 Chronicles 7:20).], and the children of Manasseh's son Machir [Most notably Gilead (Numbers 26:29. See 1 Chronicles 7:14, 16; Numbers 27:1, 32:29, 36:1, Joshua 17:3).] were also born on Joseph's lap.
Orthodox Jewish Bible	And Yosef dwelt in Mitsrayim, he, and Bais Aviv; and Yosef lived one hundred and ten shanim. And Yosef saw Ephraim's bnei shileshim (children to the third generation); also the Bnei Machir Ben Menasheh were brought up upon the birkei Yosef (knees of Yosef).
The Scriptures 1998	And Yosëph dwelt in Mitsrayim, he and his father's household. And Yosëph lived one hundred and ten years. And Yosëph saw Ephrayim's children to the third generation. The children of Maḱir, son of Menasheh, were also brought up on Yosëph's knees.

Expanded/Embellished Bibles:

The Amplified Bible	Death of Joseph Now Joseph lived in Egypt, he and his father's household, and Joseph lived a hundred and ten years. Joseph saw the third generation of Ephraim's children; also the children of Machir, the son of Manasseh, were born <i>and</i> raised on Joseph's knees.
The Expanded Bible	Joseph continued to live in Egypt with all his father's family [the house of his father]. He died when he was [Joseph lived until he was] one hundred ten years old. During Joseph's life Ephraim had children and grandchildren [Joseph saw Ephraim's children to the third generation], and Joseph's son Manasseh had a son named Makir. Joseph accepted Makir's children as his own [The children of Makir were born on his knees].
Kretzmann's Commentary	Verses 22-26 The Death of Joseph And Joseph dwelt in Egypt, he and his father's house. And Joseph lived an hundred and ten years, thus enjoying the love and the reverence of the Egyptians for eighty years. And Joseph saw Ephraim's children of the third generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees. He lived to see grandchildren and great-grandchildren, thus experiencing what it means that God shows mercy to the third and fourth generation of them that love Him and keep His commandments.
NET Bible®	Joseph lived in Egypt, along with his father's family [<i>Heb</i> "he and the house of his father."]. Joseph lived 110 years. Joseph saw the descendants of Ephraim to the third generation [<i>Heb</i> "saw Ephraim, the children of the third."]. He also saw the children of Makir the son of Manasseh; they were given special inheritance rights by Joseph [<i>Heb</i> "they were born on the knees of Joseph."].
Syndein/Thieme The Voice	. Now Joseph remained in Egypt <i>for the rest of his life</i> —he and all of his father's household. He lived to be 110 years old, long enough to see Ephraim's children down to the third generation. Joseph adopted the children of Machir (Manasseh's son) and brought them up as his own.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] settled in Mitsrayim ^[Troubles] , he and the house of his father and Yoseph ^[Adding] lived a hundred and ten years, and Yoseph ^[Adding] saw the sons of the third generation belonging to Ephrayim ^[Double fruitfulness] , also the sons of Makhir ^[Sold] , the son of Menasheh ^[Causing to overlook] , they were brought forth upon the knees of Yoseph ^[Adding] ,...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	And Joseph abode in Egypt, he, and his fathers house,—and Joseph lived a hundred and ten years. And Joseph saw Ephraim's, sons of three generations—moreover the sons of Machir, son of Manasseh, were born upon Joseph's knees.
English Standard Version	The Death of Joseph So Joseph remained in Egypt, he and his father's house. Joseph lived for 110 years. And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern Literal Version	The Death of Joseph Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. Joseph saw Ephraim's children to the third generation. Also, the children of Makir, the son of Manasseh, were brought up on Joseph's knees.
Modern KJV	.
NASB	Death of Joseph Now Joseph stayed in Egypt, he and his father's household, and Joseph lived one hundred and ten years. Joseph saw the third generation of Ephraim's sons; also the sons of Machir, the son of Manasseh, were born on Joseph's knees.
New European Version	.
New King James Version	.
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	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph dwells in Egypt, he and the house of his father, and Joseph lives a hundred and ten years, and Joseph looks on Ephraim's sons of the third generation; sons also of Machir, son of Manasseh, have been born on the knees of Joseph.
The gist of this passage:	Joseph lives long enough to see 3 generations of sons on Ephraim's side; and two generations on Manasseh's line.

Genesis 50:22a			
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
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{bV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal 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
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
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
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w ^e (or v ^e) (וּ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced aw ^{bV}]	<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

Translation: Joseph lived in the land of Egypt, he and his father's house,...

This was God's intention for the sons of Israel to begin their lives outside of the land.

God gives Abraham the land of Canaan, a promise which He repeats to Isaac and Jacob. So why are they in Egypt?

Why God Places the Family of Israel in Egypt

1. Canaan was becoming increasingly degenerate and this would have affected the thinking of Jacob's sons (we were given at least two examples where this was probably true).
2. God would be destroying the people of Canaan with various forms of warning discipline (first Sodom and Gomorrah, then a famine, and later an invasion).
3. God was preserving the national entity of Jacob from early on.
 - 1) Recall that Esau intermingled his line with Seir. Genesis 36
 - 2) Judah nearly sired a family of sons who were half-Canaanite. Genesis 38

Why God Places the Family of Israel in Egypt

- 3) There were heathen people who wanted to blend their family with Jacob's. Genesis 34
- 4. In Egypt, the people of God will be kept separate from the Egyptians (although it is reasonable to suppose that some Egyptian women married into the family of Israel early on (we have one example of Joseph).

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Genesis 50:22b

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
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
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
‘eser (עָשֶׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

Translation: ...living for 110 years.

It is not clear whether Joseph lives another 110 years (in addition to his 17 years, his age when he was taken to Egypt as a slave); or whether his entire age is 110 years. There are ways to indicate that he lived specifically in Egypt for another 110 years; and there are ways to indicate that his entire age is 110. This will be cleared up in v. 26.

At this point in time, we have a new author. Joseph lived another twenty or thirty years in Egypt as a ruler with his family and he did not write any additional Scripture. We do not know who added this passage of five verses. It could have been Ephraim or Judah. Bear in mind that these traditions were carried along verbally, insofar as we know, for the book of Genesis (Moses clearly wrote the other 4 books of the Pentateuch, as God ordered him to).

In any case, although I have heard that some theologians allow for the possibility that an author of Scripture could predict his own death and the details pertaining thereto, but it is unnatural and unnatural without reason. Even though there is a difference between the book of Genesis and the book of Exodus, they almost fit together as one seamless narrative. This is because they came from the hand of God. You will notice the same ease of transition from Deuteronomy to Joshua. Now it is very possible that Joseph is still dictating Scripture at this time and

continues to do so in dying grace, realizing that he is about to die. In this case, the only verse not written by Joseph would likely be the last verse of this chapter, which could have been added by anyone, including the Scribe who recorded this information from the mouth of Joseph in the first place (assuming that he was too weak to write himself).

Genesis 50:22 And Joseph lived in Egypt, he and his father's house. And Joseph lived a hundred and ten years.

Genesis 50:22 Joseph lived in the land of Egypt, he and his father's house, living for 110 years. (Kukis mostly literal translation)

His father's house refers to Jacob's descendants. They will all live in Egypt for the next 400 years.

Joseph himself lived to the age of 110, which is quite a bit younger than his father, grandfather and great grandfather. We do not know why he died at such an early age. No details are given to us.

Genesis 50:23a			
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
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Yôwçêph (יוֹזֵפֶה) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced l ^o]	<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
ʿEph ^e rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
shillêsh (שְׁלֹשָׁה) [pronounced shill-LAYSH]	<i>pertaining to the third, a third [generation]</i>	masculine plural adjective	Strong's #8029 BDB #1026

Translation: Joseph saw Ephraim's sons [and grandsons] [to] the third generation;...

Let me suggest that the third generation means there are Ephraim's sons (the first generation); his grandsons (the second generation); and his great grandsons (the third generation). So these would be Joseph's sons, grandsons, great grandson and great great grandsons. Maybe I should have begun the first generation with Ephraim himself?

This was somewhat of a trend which began for the people of Israel. They married and had a lot of children in Egypt.

Genesis 50:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
bânîym (בְּנֵי־יָמִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Mâkîyr (מַכִּיר) [pronounced <i>maw-KEER</i>]	<i>sold; salesman; transliterated Machir; used poetically of Manasseh</i>	masculine singular, proper noun	Strong's #4353 BDB #569
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
M ^e nashsheh (מְנַשֵּׁה) [pronounced <i>mehnahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i>]	<i>to be born, to be born to; to be created</i>	3 rd person plural, Pual perfect	Strong's #3205 BDB #408
‘al (עַל) [pronounced <i>‘gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
berek (בְּרֵךְ) [pronounced <i>BEH-rehk</i>]	<i>knee; weak from fear</i>	feminine plural construct	Strong's #1290 BDB #139
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: ...and the sons of Machir (the son of Manasseh) were born on Joseph's knees.

These would be Joseph's great grandchildren (Machir was his grandchild).

The NET Bible: *This expression implies their adoption by Joseph, which meant that they received an inheritance from him.*²²

The literal word here is *to bear* or *to beget*; but this does not mean that Joseph became a midwife. The use of this word here extends to the training and upbringing of these boys. Joseph was involved from birth up until their adult life. It is elliptical, meaning that not everything is stated here. Being born upon Joseph's knee actually implies the training and education of these children.²³ It is obvious that Joseph took part in the lives of both of his sons, more so than did Jacob, who restricted himself to Joseph and Benjamin. Joseph, even as the ruler of Egypt, had time for his family.

See Nm 32:39; Jos 17:1.

Genesis 50:23 And Joseph saw Ephraim's sons of the third generation. Also the sons of Machir the son of Manasseh were born on Joseph's knees.

²² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 8, 2017.

²³ Bullinger, p. 61

Genesis 50:23 Joseph saw Ephraim's sons [and grandsons] [to] the third generation; and the sons of Machir (the son of Manasseh) were born on Joseph's knees. (Kukis mostly literal translation)

Joseph saw 3 generations of his son's sons, which means, he observed the birth of his great, great grandsons on Ephraim's side. He observed the birth of his grandson on Manasseh's side. These children would be the beginnings of the tribes of Ephraim and Manasseh.

Genesis 50:22–23 Joseph lived in the land of Egypt, he and his father's house, living for 110 years. Joseph saw Ephraim's sons [and grandsons] [to] the third generation; and the sons of Machir (the son of Manasseh) were born on Joseph's knees. (Kukis mostly literal translation)

Genesis 50:22–23 Joseph lived the rest of his life in Egypt, along with all of his father's family, living for 110 years. He got to see Ephraim's sons and grandsons born; and the sons of Machir (Manasseh's son) were born on Joseph's knees. (Kukis paraphrase)

And so says Joseph unto his brothers, "I am dying and Elohim visiting will visit you [all] and He has brought you [all] up from the land the this unto the land which He swore to Abraham, to Isaac and to Jacob." And so takes an oath Joseph [of] sons of Israel, to say, "Visiting will visit Elohim you [all]; and you [all] have carried up my bones from here."

Genesis
50:24–25

Joseph said to his brothers, "I am dying, but Elohim will surely visit you [all] and He will bring you [all] up from this land to the land which He swore [to give to your fathers]—to Abraham, to Isaac and to Jacob." Then Joseph extracted an oath [from] Israel's sons, saying, "Elohim will certainly visit you [all, here in Egypt]; and [I there charge] you [to] carry my bones up from here."

Joseph said to his brothers, "I am dying, but be aware that God will surely visit you here and He will bring you up from this land to the land which He swore to give to your fathers—the land which He told Abraham, Isaac, and Jacob would be theirs." Then Joseph extracted an oath from his brothers, saying, "Elohim will certainly visit you here in Egypt; therefore, I charge you to carry my bones up from here when God removes you from Egypt."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph unto his brothers, "I am dying and Elohim visiting will visit you [all] and He has brought you [all] up from the land the this unto the land which He swore to Abraham, to Isaac and to Jacob." And so takes an oath Joseph [of] sons of Israel, to say, "Visiting will visit Elohim you [all]; and you [all] have carried up my bones from here."
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph said to his brethren, I die; but the Lord remembering will remember you, and bring you up from, this land to the land of which He sware to Abraham, to Izhak, and to Jakob. And Joseph adjured the sons of Israel, saying, The Lord remembering will remember you, and you shall carry my bones up from hence.
Targum (Pseudo-Jonathan)	And Joseph said to his Brethren Behold, I die the Lord remembering will remember you and will bring you up from this land, into the land Which He sware to Abraham, to Izhak, and to Jakob. And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim ; but you shall not presume to

go up out of Mizraim until the time that two Deliverers shall come, and say to you, Remembering, remember ye the Lord. And at the time when ye go up ye shall carry up my bones from hence.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) .
After which he told his brethren: God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob. And he made them swear to him, saying: God will visit you, carry my bones with you out of this place:.

Aramaic ESV of Peshitta

Yoseph said to his brothers, "I am dying, but God will surely visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Ya'aqub." Yoseph took an oath of the B'nai Yisrael, saying, "God will surely visit you, and you shall carry up my bones from here."

Plain English Aramaic Bible

Peshitta (Syriac)

.
And Joseph said to his brothers, I am dying; and God will surely remember you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely remember you, and you shall carry up my bones from here with you.

Septuagint (Greek)

And Joseph spoke to his brethren, saying, I die, and God will surely visit you, and will bring you out of this land to the land concerning which God swore to our fathers, Abraam, Isaac, and Jacob. And Joseph adjured the sons of Israel, saying, At the visitation with which God shall visit you, then you shall carry up my bones hence with you.

Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then Joseph said to his brothers, The time of my death has come; but God will keep you in mind and take you out of this land into the land which he gave by his oath to Abraham and Isaac and Jacob. Then Joseph made the children of Israel take an oath, saying, God will certainly give effect to his word, and you are to take my bones away from here.

Easy English

Then Joseph said to his brothers, 'I am about to die. But God will come and help you. And he will take you out of Egypt. He will take you to the land that he promised to Abraham and Isaac and Jacob.' And Joseph made the sons of Israel make a promise. He said, 'God will come and help you. When this happens, you must carry my bones away from this place.'

Easy-to-Read Version–2006

The Death of Joseph

When Joseph was near death, he said to his brothers, "My time to die is almost here. But I know that God will take care of you and lead you out of this country. God will lead you to the land he promised to give Abraham, Isaac, and Jacob."

Then Joseph asked his people to make a promise. Joseph said, "Promise me that you will carry my bones with you when God leads you out of Egypt."

God's Word™

Good News Bible (TEV)

.
He said to his brothers, "I am about to die, but God will certainly take care of you and lead you out of this land to the land he solemnly promised to Abraham, Isaac, and Jacob." Then Joseph asked his people to make a vow. "Promise me," he said, "that when God leads you to that land, you will take my body with you."

International Children's B.

The Death of Joseph

Joseph said to his brothers, "I am about to die. But God will take care of you. He will lead you out of this land. He will lead you to the land he promised to Abraham, Isaac and Jacob." Then Joseph had the sons of Israel make a promise. He said, "Promise me that you will carry my bones with you out of Egypt."

The Message

At the end, Joseph said to his brothers, "I am ready to die. God will most certainly pay you a visit and take you out of this land and back to the land he so solemnly promised to Abraham, Isaac, and Jacob."

Then Joseph made the sons of Israel promise under oath, "When God makes his visitation, make sure you take my bones with you as you leave here."

Names of God Bible

At last Joseph said to his brothers, "I'm about to die. **Elohim** will definitely take care of you and take you out of this land to the land he swore with an oath to give to Abraham, Isaac, and Jacob." Joseph made Israel's sons swear an oath. He said, "**Elohim** will definitely take care of you. So be sure to carry my bones back with you."

NIRV

.

New Simplified Bible

.

Thought-for-thought translations; paraphrases:**Common English Bible**

.

Contemporary English V.

Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob. Now promise me that you will take my body with you when God leads you to that land."

The Living Bible

"Soon I will die," Joseph told his brothers, "but God will surely come and get you, and bring you out of this land of Egypt and take you back to the land he promised to the descendants of Abraham, Isaac, and Jacob." Then Joseph made his brothers promise with an oath that they would take his body back with them when they returned to Canaan.

New Berkeley Version

.

New Century Version**The Death of Joseph**

Joseph said to his brothers, "I am about to die, but God will take care of you. He will lead you out of this land to the land he promised to Abraham, Isaac, and Jacob." Then Joseph had the sons of Israel make a promise. He said, "Promise me that you will carry my bones with you out of Egypt."

New Life Version

.

New Living Translation

"Soon I will die," Joseph told his brothers, "but God will surely come to help you and lead you out of this land of Egypt. He will bring you back to the land he solemnly promised to give to Abraham, to Isaac, and to Jacob." Then Joseph made the sons of Israel swear an oath, and he said, "When God comes to help you and lead you back, you must take my bones with you."

Partially literal and partially paraphrased translations:**American English Bible**

Then JoSeph told his [family]: 'I'm dying. But God will surely come to you and take you from this land into the land that God swore to our ancestors, AbraHam, IsaAc, and Jacob. Then JoSeph made the Sons of IsraEl swear, saying: 'When God comes for you, you must carry my bones back with you.'

Beck's American Translation

.

International Standard V

Later, Joseph told his brothers, "I'm going to die soon, but God will certainly provide for you and bring you up from this land to the land that he promised with an oath to give [The Heb. lacks *to give*] to Abraham, Isaac, and Jacob." So Joseph made all of Israel's other [The Heb. lacks *other*] children make this promise: "Because God is certainly going to take care of you, you are to carry my bones up from here."

New Advent (Knox) Bible

After this he said to his kindred, When I am dead, God will have mercy on you, and enable you to return from this country to the home which he promised Abraham, Isaac, and Jacob. And he bound them by an oath, When God shews you this mercy, you must take my bones out of this land with you.

Revised Knox Bible
Translation for Translators .
One day Joseph said to his *older* brothers, "I am about to die. But God will certainly <help/take care of> you. And *some day* he will lead your descendants up out of this land and take them to Canaan, the land that he solemnly promised to give to Abraham, Isaac, and Jacob." Then Joseph said, "When God enables you to do that, you must take my body up from here to Canaan." He made his older brothers solemnly promise to do that.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to say to his brothers, "I am dying; the Gods were to visit a visiting to yous, and is to have brought yous up from these solid grounds, to the solid grounds He is to have sworn to Abraham, Isaac, and Jacob." Joseph was to make the sons of Isra-el swear, to the intent, "The Gods were to visit a visiting to yous, and yous are to have brought up my bones from here."

Conservapedia Joseph told his brothers, "I am dying. God will certainly visit [The Hebrew says, "visiting he shall visit" for emphasis.] you and bring you out of thiscountry and into the land that he swore to give to Abraham, Isaac, and Jacob." Joseph adjured the Sons of Israel, and said, "God will certainly visit you, and you will bring up my bones from this place."

Ferrar-Fenton Bible At last Joseph said to his relatives, " I shall die. However the EVER-LIVING will visit you and take you up from this country to the land which He swore to Abraham, to Isaac, and to Jacob." Then Joseph administered an oath to the sons of Israel to say; " When your God visits you, take up my bones from here."

God's Truth (Tyndale)
HCSB .
Jubilee Bible 2000 .
H. C. Leupold .
And Joseph said to his brethren: I am about to die, but God will most assuredly visit you and bring you up from this land to the land which he promised by oath to Abraham, to Isaac, and to Jacob. And Joseph imposed an oath upon the children of Israel saying: When God does finally visit you, then ye shall bring up my bones from here.

Lexham English Bible
NIV, ©2011 .
NIV – UK .
Tree of Life Version .
Then Joseph said to his brothers, "I'm about to die. But God will surely take notice of you and will bring you up from this land to the land that He swore to Abraham, to Isaac, and to Jacob." Then Joseph made Israel's sons swear an oath saying, "When God takes notice of you, you will bring my bones up from here."

Urim-Thummim Version Then Joseph said to his brothers, I am dying, and Elohim will surely visit you and bring you out of this land to the land that he pledged to Abraham, to Isaac, and to Jacob. Then Joseph made the sons of Israel pledge saying that Elohim will certainly concern himself for you, and you will carry my bones from here also.

Wikipedia Bible Project And Joseph said to his brothers: "I am dying. And God has commanded a command to you: that you will go up from this land to the land which was promised to Abraham and to Isaac and to Jacob." And Joseph had the Children of Israel swear an oath, saying: "God has commanded this command upon you: that you will take my bones up from here."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible And Joseph said to his brothers, I die, and God visiting, will visit you, and cause you to ascend out of this land to the land which he swore to Abraham, to Isaac, and to

	Jacob. And Joseph made the children of Israel swear, saying, God visiting, will visit you, and you shall cause my bones to ascend from this <i>land</i> .
New American Bible (2002)	.
New American Bible (2011)	Joseph said to his brothers: "I am about to die. God will surely take care of you and lead you up from this land to the land that he promised on oath to Abraham, Isaac and Jacob." [Ex 3:8; Heb 11:22] Then, putting the sons of Israel under oath, he continued, "When God thus takes care of you, you must bring my bones up from this place." Ex 13:19; Heb 11:22
New Jerusalem Bible	At length Joseph said to his brothers, 'I am about to die; but God will be sure to remember you kindly and take you out of this country to the country which he promised on oath to Abraham, Isaac and Jacob.' And Joseph put Israel's sons on oath, saying, 'When God remembers you with kindness, be sure to take my bones away from here.'
New RSV	.
Revised English Bible	He said to his brothers, "I am about to die; but God will not fail to come to your aid and take you from here to the land which he promised on oath to Abraham, Isaac, and Jacob." He made the sons of Israel solemnly swear that when God came to their aid, they would carry his bones up with them from there.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef said to his brothers, "I am dying. But God will surely remember you and bring you up out of this land to the land which he swore to Avraham, Yitz'chak and Ya'akov." Then Yosef took an oath from the sons of Isra'el: "God will surely remember you, and you are to carry my bones up from here."
exeGesés companion Bible	<u>THE DEATH OF YOSEPH</u> And Yoseph says to his brothers, I die: and in visiting, Elohim visits you and ascends you from this land to the land he oathed to Abraham to Yischaq and to Yaaqov. And Yoseph oaths the sons of Yisra El, saying, In visiting, Elohim visits you and you, ascend my bones from here.
Hebraic Roots Bible Israeli Authorized Version JPS (Tanakh—1985)	. . <p>At length, Joseph said to his brothers, "I am about to die. God will surely take notice of you and bring you up from this land to the land that He promised on oath to Abraham, to Isaac, and to Jacob." So Joseph made the sons of Israel swear, saying, "When God has taken notice of you, you shall carry up my bones from here."</p>
Kaplan Translation	Joseph said to his close family [Literally, 'brothers.'], 'I am dying. God is sure to grant you special providence and bring you out of this land, to the land that he swore to Abraham, Isaac and Jacob.' Joseph then bound the Israelites by an oath: 'When God grants you [this] special providence [See Genesis 21:1.], you must bring my remains out of this place.'
Orthodox Jewish Bible	And Yosef said unto his achim, I die; and Elohim will surely visit you, and bring you out of this land unto HaAretz which He promised by oath to Avraham, to Yitzchak, and to Ya'akov. And Yosef made the Bnei Yisroel take an oath, saying, Elohim will surely visit you, and ye shall carry up my atzmot from hence.
<i>The Scriptures</i> 1998	And Yosëph said to his brothers, "I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Abraham, to Yitshaq, and

to Ya'aqob." And Yosēph made the children of Yisra'el swear, saying, "Elohim shall certainly visit you, and you shall bring up my bones from here."

Expanded/Embellished Bibles:

The Amplified Bible

Joseph said to his brothers, "I am about to die, but God will surely take care of you and bring you up out of this land to the land which He promised to Abraham, to Isaac, and to Jacob [to give you]." Then Joseph made the sons of Israel (Jacob) swear [an oath], saying, "God will surely visit you and take care of you [returning you to Canaan], and [when that happens] you shall carry my bones up from here."

The Expanded Bible

The Death of Joseph

Joseph said to his brothers, "I am about to die, but God will take care of [provide for] you. He will lead you out of [bring you up from] this land to the land he promised [swore] to Abraham, Isaac, and Jacob." Then Joseph had the sons of Israel make a promise [swear]. He said, "Promise [Swear to] me that you will carry [bring up] my bones with you out of Egypt."

Kretzmann's Commentary

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob. It was his dying message, prophetic in tone, breathing his faith in the fulfillment of the divine promise, Genesis 46:4-5. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. Like his father, he did not want his bones to rest in strange ground, but his very burial should express his faith in the patriarchal blessing and in the Messianic promise. He was sure that the Lord would visit His people with His grace and mercy. That is the final test, if a person retains his faith until the end.

NET Bible®

Then Joseph said to his brothers, "I am about to die. But God will surely come to you and lead you up from this land to the land he swore on oath to give [The words "to give" are supplied in the translation for clarity and for stylistic reasons.] to Abraham, Isaac, and Jacob." Joseph made the sons of Israel swear an oath. He said, "God will surely come to you. Then you must carry my bones up from this place."

Syndein/Thieme

And Joseph kept on saying unto his brethren, "I die and 'Elohiym/God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob.'" And Joseph took an oath of the children of Israel, saying, " 'Elohiym/God will surely visit you, and you shall carry up my bones from hence."

{Note: This promise of Joseph was a great comfort to the Jews in captivity in Egypt. Carrying Joseph's bones back to the Promised Land becomes the 'bible doctrine' that keeps the Jews in slavery in Egypt going. When the Exodus generation leaves Egypt, Joseph's coffin leads the way.}

The Voice

One day, Joseph told his brothers,

Joseph *(to his brothers)*: I am about to die, but God will *someday* come to you, lead you out of this land, *and bring you back* to the land He swore to Abraham, Isaac, and Jacob.

At that, Joseph made the rest of Israel's sons swear *to him an oath*.

Joseph: When God comes to you, you must take my bones along with you out of this place *and back to our homeland*.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yoseph ^[Adding] said to his brothers, I am dying and Elohiym ^[Powers] will surely visit you, and he will bring you up from this land to the land which he was sworn to Avraham ^[Father lifted], to Yits'hhaq ^[He laughs] and to Ya'aqov ^[He restrains], and Yoseph ^[Adding] caused the sons of Yisra'el ^[He turns E] to swear saying, Elohiym ^[Powers] will surely visit you and you will bring up my bones from this,...

Concordant Literal Version	.
Context Group Version	.
Darby Translation	And Joseph said to his brethren, I die; and God will certainly visit you, and bring you up out of this land, into the land that he swore unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will certainly visit you; and ye shall carry up my bones hence.
<i>Emphasized Bible</i>	.
English Standard Version	.
Evidence Bible	.
Green’s Literal Translation	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
NASB	Joseph said to his brothers, “I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.” Then Joseph made the sons of Israel swear, saying, “God will surely take care of you, and you shall carry my bones up from here.”
New European Version	.
New King James Version	And Joseph said to his brethren, “I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob.” Then Joseph took an oath from the children of Israel, saying, “God will surely visit you, and you shall carry up my bones from here.”
Owen’s Translation	.
Ron Snider’s Translation	.
Stuart Wolf’s Translation	.
Third Millennium Bible	.
Updated Bible Version 2.11	And Joseph said to his brothers, I die; but God will surely visit you +, and bring you + up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the sons of Israel, saying, God will surely visit you +, and you + will carry up my bones from here.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And Joseph says unto his brothers, “I am dying, and God does certainly inspect you, and has caused you to go up from this land, unto the land which He has sworn to Abraham, to Isaac, and to Jacob.” And Joseph causes the sons of Israel to swear, saying, “God does certainly inspect you, and you [all] have brought up my bones from this place .”

The gist of this passage: Joseph recognizes that he is dying—and apparently before his brothers—and he tells them that they must take his bones to the land of Canaan, which God has given to Abraham, Isaac, and Jacob.

24-25

Genesis 50:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

Genesis 50:24a			
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
Yōwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'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
'achîym (אָחִיִּם) [pronounced awhk-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
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	Qal active participle	Strong's #4191 BDB #559

Translation: Joseph said to his brothers, "I am dying,...

We have two quotations here. The fact that Joseph says that he is dying suggests that these two quotations are said at the same time, probably from Joseph's deathbed.

Because he is speaking to his brothers here, it is clear that they have been called in to him.

Although Joseph is the second youngest in his family, it appears that he is the first to die. Compared to his father, grandfather and great grandfather, Joseph is dying at a relatively young age.

Genesis 50:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive absolute	Strong's #6485 BDB #823

Genesis 50:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823

The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.²⁴

The NET Bible: *The verb פָּקַד (paqad) means "to visit," i.e., to intervene for blessing or cursing; here Joseph announces that God would come to fulfill the promises by delivering them from Egypt. The statement is emphasized by the use of the infinitive absolute with the verb: "God will surely visit you."*²⁵

'êth (אֵת) [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
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Translation: ...but Elohim will surely visit you [all]...

Joseph does not know when this will happen. He does know that God has promised the land of Canaan to the sons of Jacob. Therefore, Joseph knows that God must come to Egypt and visit his brothers (or their descendants).

Literally, Joseph says, *in visiting, God will visit you*. This conveys to us the absolute certainty of Joseph the God will come for the children of Israel and bring them back to Canaan. If someone else wrote this portion, they focused upon Joseph and not upon themselves. What Joseph has to say is important. It is also interesting that, even though Joseph is one of the youngest of the brothers, several of his brothers survive him (possibly all of them).

The word translated *to visit* means *to have personal contact with*. The idea is, you meet with someone personally, face to face, and then you sort out whatever needs to be done.

Genesis 50:24c

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
'âlâh (אָלַח) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5927 BDB #748

²⁴ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

²⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 8, 2017.

Genesis 50:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אָתְּ) [pronounced <i>ayth</i>]	<i>you</i> ; untranslated mark of a direct object; occasionally <i>to you</i> , <i>toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
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
'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
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: ...and He will bring you [all] up from this land...

God will bring Joseph's brother up out of this land. If not them, then their descendants. In the genetic makeup of those to whom Joseph is speaking, is the potential for many generations to come. We have two things to consider: (1) our lives on this planet and (2) the lives of our children in the future. We do what God has asked of us; and we prepare our own children for life in the real world.

Genesis 50:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'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
'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
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<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 perfect	Strong's #7650 BDB #989
lâmed (לְ) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ab ^e râhâm (אֲבִרְאָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Genesis 50:24d			
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
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s ^e - KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850
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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya ^a qôb (יַעֲקֹב) [pronounced yah- <i>guh</i> - KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...to the land which He swore [to give to your fathers]—to Abraham, to Isaac and to Jacob.”

God would bring them to the land which He swore to give to their fathers—God made such an oath to Abraham, Isaac, and Jacob. Joseph confirms this oath—without ever speaking to God directly, Joseph knows that God will keep this oath.

Genesis 50:24 And Joseph said to his brothers, “I die. And God will surely visit you, and bring you out of this land into the land which He swore to Abraham, to Isaac, and to Jacob.”

Genesis 50:24 Joseph said to his brothers, “I am dying, but Elohim will surely visit you [all] and He will bring you [all] up from this land to the land which He swore [to give to your fathers]—to Abraham, to Isaac and to Jacob.” (Kukis mostly literal translation)

Joseph died at a relatively young age for that era; and he is aware that he is dying. I believe that we are speaking of his literal brothers here, some or most of whom are still alive. Even though Joseph is dying at an early age, this does not mean that all of his brothers did as well.

It is possible that *brothers* here simply means *relatives*, some of whom could be his brothers (everyone with Joseph, apart from the women, would have been a relative of his). In any case, Joseph's message is not for his literal brothers, but will be for the Hebrew people who would continue to live in Egypt for the next 400 years.

He reassures them that God would bring them all to the land which He gave to Abraham, Isaac, and Jacob. This may be seen as Joseph being prophetic, or simply as him recognizing that these are the promises of God which would be fulfilled. The land was given to Abraham, Isaac, and Jacob; therefore, at some point, all of their sons would return to this land.

Then Joseph says concerning this return future to the land...

Genesis 50:25a			
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
shâba' (שָׁבַע) [pronounced <i>shaw^b-VAHG</i>]	<i>to swear, to cause to swear, to bind by an oath; to adjure, to charge solemnly, to extract an oath (from someone else)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7650 BDB #989
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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
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

Translation: Then Joseph extracted an oath [from] Israel's sons,...

Joseph has his brothers take an oath; and this oath will apparently bind all of this sons and their sons' sons.

Genesis 50:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	Qal infinitive absolute	Strong's #6485 BDB #823

Genesis 50:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâqad (פָּקַד) [pronounced paw-KAHD]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal imperfect	Strong's #6485 BDB #823
When the infinitive absolute is found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. ²⁶			
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿêth (אֵת) [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

Translation: ...saying, "Elohim will certainly visit you [all, here in Egypt];...

It is an established fact that God will have personal contact with the sons of Israel in Egypt. Whereas, Joseph may see this as possibly being in the near future; this would happen, but it would be 400 years into the future.

It is interesting that the book of Genesis, the History of Man and God, will be finished and then there will be 400 silent years, and then God will come to the Jews in Egypt. Similarly, the Old Testament will be finished (the History of Israel and God); then there will be 400 silent years, and then God, in the flesh, will come to the Jews in Judah (by that time, a Roman province).

The repetition of the verb here indicates that this event will surely take place. There is no doubt about that. So, even though time will pass before God brings the people back into the land of Canaan; God will not forget and God will not fail.

The verb *visit* is doubled in this verse, indicating that it receives great emphasis. This means that Joseph knows that without a doubt, God will visit Israel, perhaps many generations later, and that he does not want to be left in Egypt when his people claim the land given them by God. **By faith, Joseph, when he was dying, made mention of the exodus of the sons of Israel and gave orders concerning his bones.** (Hebrews 11:22)

Genesis 50:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
ʿâlâh (אָלַח) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	2 nd person masculine plural, Hiphil perfect	Strong's #5927 BDB #748

²⁶ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Genesis 50:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [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
'etsem (עֲצֵם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity</i>	feminine plural substantive with the 1 st person singular suffix	Strong's #6106 BDB #782
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
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

This appears to mean *from here; away; or, from this [place], from here, from this.*

Translation: ...and [I therefore charge] you [to] carry my bones up from here.”

The oath which Joseph extracted from his brothers was to promise to carry his bones up from Egypt to the land which God promised their fathers.

Joseph has gathered his entire family there and has given them specific instructions. His are different than Jacob's. Jacob told his sons to bury him early on in the land of Canaan. Joseph will remain in state in Egypt, above ground, as a sign to future generations. It seems like R. B. Thieme, Jr. referred to his casket as the Bible of the Jewish people in Egypt. The child would ask, “Why is Joseph in a casket designed to be moved?” And the answer would cover the promises which God made to Abraham, Isaac, and Jacob.

A lot will transpire over the next 400 years and it will be imperative that they people have something to influence their decisions. That influence will be Joseph's body. That will be their Bible. We do not know what happens to the portion of Scripture which had been recorded up until that time; certainly God preserved it and it somehow ended up in the hands of Moses some 400 years later. It is my own opinion that it was memorized from generation to generation by dozens, hundreds or possibly thousands of people. Moses probably learned it and committed it to writing when with the people during the time that he gave the messages of Deuteronomy to them. What Moses would have done is simply written it all down; but he would have updated many of the geographical references.

Genesis 50:25 And Joseph took an oath of the sons of Israel, saying, “God will surely visit you, and you will carry up my bones from here.”

Genesis 50:25 Then Joseph extracted an oath [from] Israel's sons, saying, “Elohim will certainly visit you [all, here in Egypt]; and [I there charge] you [to] carry my bones up from here.” (Kukis mostly literal translation)

Joseph assures those around him that God would visit the sons of Israel. They have to move from Egypt back up to Canaan, and logically, this would move be initiated by God. Making a move like this is quite dramatic, and people get used to where they live. God has given Abraham, Isaac, and Jacob the Land of Promise; but a few hundred years later, in Egypt, the people do not give much thought to the land of promise. They don't live there; their parents and grand parents have never lived there; so it is not necessarily a part of their day to day reality.

Nevertheless, since God is going to visit the children of Israel and therefore, take them to Canaan, Joseph asks that his bones be taken up from here in Egypt and delivered to Canaan. This makes very little sense unless we understand that Joseph expects to be resurrected bodily in the Land of Promise.

Genesis 50:24–25 Joseph said to his brothers, “I am dying, but Elohim will surely visit you [all] and He will bring you [all] up from this land to the land which He swore [to give to your fathers]—to Abraham, to Isaac and to Jacob.” Then Joseph extracted an oath [from] Israel’s sons, saying, “Elohim will certainly visit you [all, here in Egypt]; and [I there charge] you [to] carry my bones up from here.” (Kukis mostly literal translation)

Genesis 50:24–25 Joseph said to his brothers, “I am dying, but be aware that God will surely visit you here and He will bring you up from this land to the land which He swore to give to your fathers—the land which He told Abraham, Isaac, and Jacob would be theirs.” Then Joseph extracted an oath from his brothers, saying, “Elohim will certainly visit you here in Egypt; therefore, I charge you to carry my bones up from here when God removes you from Egypt.” (Kukis paraphrase)

And so dies Joseph, a son of a hundred a ten years. And so they embalm him and so he is placed in the ark in Egypt.

Genesis
50:26

Joseph died, being 110 years old. They embalmed him and he was placed into a coffin [lit., ark] in Egypt.

Joseph died, being 110 years old. He was embalmed and placed into a coffin (a coffin designed to be moved) in Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so dies Joseph, a son of a hundred a ten years. And so they embalm him and so he is placed in the ark in Egypt.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Joseph died, the son of a hundred and ten years, and they embalmed him, and laid him in an ark in Mizraim.
Targum (Pseudo-Jonathan)	And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nilos of Mizraim. [Jerusalem. And they embalmed him, and laid him in an ark in the land of Mizraim. The Jerusalem Talmud records the tradition that “the Egyptians enclosed the body of Joseph in a metal coffin, and buried it in the Nile, that thereby the waters of the river might be blessed;” and that at the Exodus the coffin was recovered. --Sotah, 10
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he died being a hundred and ten years old. And being embalmed he was laid in a coffin in Egypt.
Aramaic ESV of Peshitta	So Yoseph died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt.
Plain English Aramaic Bible	.
Peshitta (Syriac)	So Joseph died, being a hundred and ten years old; and they embalmed him and put him in a coffin in Egypt.
Septuagint (Greek)	And Joseph died, aged an hundred and ten years; and they prepared his corpse, and put him in a coffin in Egypt.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Joseph came to his death, being a hundred and ten years old: and they made his body ready, and he was put in a chest in Egypt.
Easy English	So Joseph died when he was 110 years old. And they put special oil and materials on his body. And they put his body in a special box. Hundreds of years passed. Then God came to help the descendants of the sons of Israel, as he promised. Moses took Joseph's bones from Egypt when his descendants (the Children of Israel) left. The report of this is in the book of Exodus. (This is the next book of the Bible). In the book of Exodus 13:19 it says, 'Moses took the bones of Joseph with him. This was because Joseph had made the sons of Israel make a promise. He had said, "God will come and help you. Then you must carry my bones with you, from this place."'
	Conclusion The descendants of the 12 sons of Israel became God's people. They were called Jews. Christ was a descendant of Judah. God spoke about Christ. He told Abraham that he would bless everyone on the earth, through his descendants.
Easy-to-Read Version–2006	Joseph died in Egypt when he was 110 years old. Doctors prepared his body for burial and put the body in a coffin in Egypt.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	Joseph died when he was 110 years old. Doctors prepared his body for burial. Then they put him in a coffin in Egypt.
<i>The Message</i>	.
Names of God Bible	.
NIRV	So Joseph died at the age of 110. They prepared his body to be buried. Then he was placed in a casket in Egypt.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	.
New Berkeley Version	.
New Century Version	Joseph died when he was one hundred ten years old. Doctors prepared his body for burial, and then they put him in a coffin in Egypt.
New Life Version	So Joseph died after living 110 years. They made his body ready, and he was put in a grave in Egypt.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So Joseph died at a hundred and ten years old (c. 1879-BCE), and they prepared his body, then they placed it in a [tomb] in Egypt.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	So he died, a hundred and ten years old, and they embalmed him with spices, and laid him to rest in a coffin, there in Egypt.
Revised Knox Bible	.

Translation for Translators So Joseph died in Egypt when he was 110 years old. His body was embalmed and put in a coffin there.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Joseph was to die a hundred and ten years old son. They were to embalm him, and were to put him in a coffin with the Egypt.

Conservapedia And so Joseph died, at the age of 110. They embalmed him and placed him in a mummy-case in Egypt.

Ferrar-Fenton Bible
God's Truth (Tyndale) .
And so Joseph died, when he was an hundred and ten years old. And they embalmed him and put him in a chest in Egypt.

HCSB
Jubilee Bible 2000 .
So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in an ark in Egypt.

H. C. Leupold And Joseph died at the age of one hundred and ten years, and they embalmed him and put him in a mummy case in Egypt.

Lexham English Bible So Joseph died, [being] one hundred and ten years old. They embalmed him and he was placed in a coffin in Egypt.

NIV, ©2011 So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt.

NIV – UK
Tree of Life Version .
Urim-Thummim Version .
After this Joseph died, being 110 years old, and they embalmed him and he was placed in a coffin in Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible .

New American Bible (2002) Joseph died at the age of a hundred and ten. He was embalmed and laid to rest in a coffin in Egypt.

New American Bible (2011) .

New Jerusalem Bible .

New RSV .

Revised English Bible So Joseph died in Egypt at the age of a hundred and ten, and he was embalmed and laid in a coffin.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible So Yoseph dies,
a son of a hundred and ten years:
and they embalm him
and put him in an ark in Misrayim.

Hebraic Roots Bible .

Israeli Authorized Version .

JPS (Tanakh—1985) .

Kaplan Translation Joseph died at the age of 110 years. He was embalmed and placed in a sarcophagus in Egypt..

Orthodox Jewish Bible So Yosef died, being in age one hundred and ten shanim; and they embalmed him, and he was placed in an aron in Mitzrayim.

The Scriptures 1998 .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	Joseph died when he was one hundred ten years old. Doctors prepared his body for burial [Doctors embalmed him], and then they put him in a coffin in Egypt.
Kretzmann's Commentary	So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt, in a chest of sycamore wood such as was used to keep a mummy until the time of burial. The children of Israel kept the oath which their fathers had sworn to Joseph. When they left Egypt, they carried the mummy of Joseph along with them, Exodus 13:19, and when they arrived in Canaan, they buried him in the field of Jacob at Shechem, Joshua 24:32. From Joseph we learn to set our hope forward to the great Land of Promise above and patiently to await the end of our faith, even the salvation of our souls.
NET Bible®	So Joseph died at the age of 110 [Heb "son of a hundred and ten years."]. After they embalmed him, his body [Heb "he."] was placed in a coffin in Egypt.
Syndein/Thieme The Voice	. Then Joseph died. He was 110 years old, and he was embalmed and placed in a coffin in Egypt.
	The story of Joseph ends with the children of Israel living in Egypt. They live there in peace and security through many generations knowing that their future is not in Egypt; their future is in another land, a land of promise, a land most of them have never seen.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] died, a son of a hundred and ten years, and they ripened him and he was set in place in the box in Mitsrayim ^[Troubles] ,...
	Footnote: - Even this verse will end with a comma as the first verse of the next book (Shemot/Exodus) begins with "and these are the names..." implying a continuation of this verse.
Concordant Literal Version	And dying is Joseph, a hundred and ten years old. And embalming him are they, and placed is he in a coffer in Egypt.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
Evidence Bible	.
Green's Literal Translation	And Joseph died, a son of a hundred and ten years. And they embalmed him, and put him in a coffin in Egypt.
Jack Ballinger's translation	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
NASB	So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.
New European Version	.
New King James Version	.
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

And Joseph dies, a son of an hundred and ten years, and they embalm him, and he is put into a coffin in Egypt.

The gist of this passage:

Genesis 50:26a			
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
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>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
mê'âh (מֵאָה) [pronounced <i>may-AW</i>]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
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
‘eser (עָשֶׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i>]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

Translation: Joseph died, being 110 years old.

Here, Joseph's age is definitely confirmed. He lived to be 110 years old. There is no mistaking the verbiage here. This is rather young. Abraham lived to be 175 years old (Genesis 25:7); Isaac lived to be 180 years old (Genesis 35:28); and Jacob lived to be 147 years old (Genesis 47:28).

Genesis 50:26b			
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
chânaṭ (חָנַט) [pronounced <i>khaw-NAHT</i>]	<i>to spice, to make spicy, to embalm; to ripen</i>	3 rd person masculine plural, Qal imperfect	Strong's #2590 BDB #334

Genesis 50:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he</i> ; untranslated mark of a direct object; occasionally <i>to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: *They embalmed him...*

Joseph's body will be placed into a coffin which is apparently kept above ground; and it would be reasonable to assume that great care was taken to embalm him with many spices to counteract the inevitable decay.

Genesis 50:26c

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
yâsam (יָשַׁם) [pronounced <i>yaw-SAHM</i>]	<i>to put, to place, to set, to appoint, to make; possibly, to be placed, to be put, to be set</i>	3 rd person masculine singular, Qal imperfect	Strong's #3455 BDB #441
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
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
This apparently means <i>coffin</i> here; but one that might be transported.			
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
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: *...and he was placed into a coffin [lit., ark] in Egypt.*

The word here is not actually *coffin*, but ark. There are 3 arks important to the founding of nation Israel: (1) Baby Moses will be placed into an ark, and the ark placed into the river (the Nile River?), and he will float down to be taken up by Pharaoh's daughter. (2) God will require that the inspired craftsmen of Israel build an ark of acacia wood and covered with gold, which Ark would represent the Lord Jesus Christ. This Ark was designed to be transported (but with very specific requirements). (3) And then, the ark (coffin) which contained Joseph's bones. It was taken out of the land of Egypt and transported to the land of Canaan, where Joseph would be finally laid to rest (Exodus 13:19 Joshua 24:32 Acts 7:16).

Although the Egyptians went through the very elaborate embalming process heretofore discribed, most were buried without a coffin. This is an atypical *burial* inasmuch as there is a coffin and no burial. Nothing has been

said about burying Joseph because he was not placed into a tomb or into the ground, but his coffin was kept above ground as a constant reminder to his children and his children's children.

Genesis 50:26 So Joseph died, being a hundred and ten years old. And they embalmed him, and put him in a coffin in Egypt.

Genesis 50:26 Joseph died, being 110 years old. They embalmed him and he was placed into a coffin [lit., ark] in Egypt. (Kukis mostly literal translation)

Genesis 50:26 Joseph died, being 110 years old. He was embalmed and placed into a coffin (a coffin designed to be moved) in Egypt. (Kukis paraphrase)

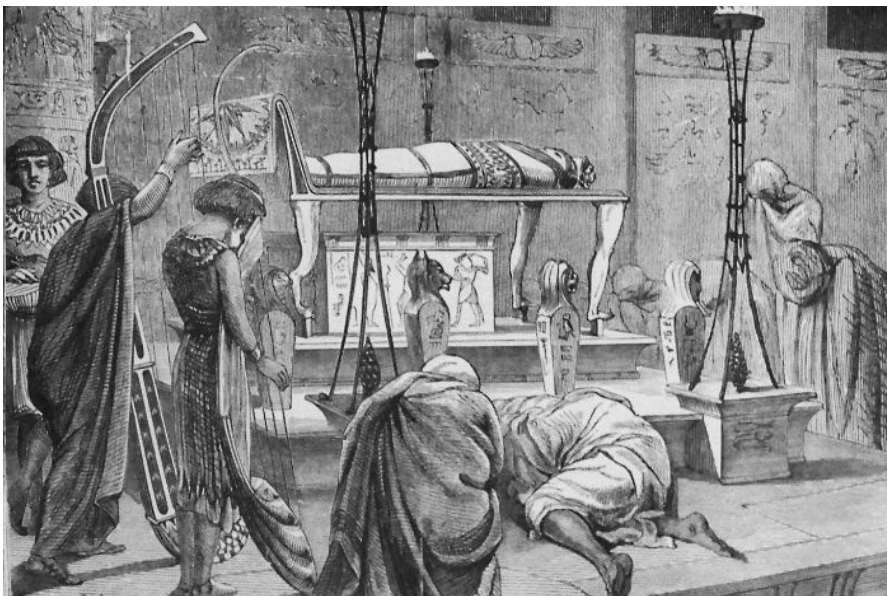
Joseph is embalmed and placed in a coffin in Egypt. His bones will be preserved and taken to the Land of Promise where he will eventually be buried in Shechem.

Joshua 24:32 As for the bones of Joseph, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph. (ESV)

This in itself is an interesting commentary. There is a cave which Abraham purchased, and the bones of Abraham, Isaac, and Jacob are all in that cave; and the location of that cave was known to the people of Jacob and Joseph's era. This verse from Joshua is 440 years later and we do not know if that cave is known to them or not. The field of Machpelah is not mentioned again after Genesis 50:13; this field is east of Mamre, which is also not mentioned again after Genesis 50:13. So we have no idea if this location was known again. Since it is not spoken of again, but burying Joseph's bones in Shechem is, that suggests to me that Shechem's location was known; and even the land that had been purchased was known as well.

Burying the Body of Joseph (an illustration from the 1890 Holman Bible); from **The Torah**; accessed February 13, 2018.

The purchase of this land here was recorded in Genesis 33:18–19 **And Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent.**



You may recall that Shechem, the son of Hamor, raped Dinah, Jacob's daughter; and the Jacob's sons conspired to kill all of Hamor's family. However, this rape and then the slaughter appears to have taken place after this piece of land was purchased.

There brings us to a New Testament problem, which is another possible error in Saint Stephen's sermon:

Did Saint Stephen make another historical error in his sermon?

Acts 7:14–16 [from Saint Stephen's sermon] **"And Joseph sent and summoned Jacob his father and all his**

Did Saint Stephen make another historical error in his sermon?

kindred, seventy-five persons in all. And Jacob went down into Egypt, and he died, he and our fathers, and they were carried back to Shechem and laid in the tomb that **Abraham** had bought for a sum of silver from the sons of Hamor in Shechem.” (ESV)

You may recall that this was the very passage which caused us some problems when it came to numbering the descendants of Jacob who ended up in Egypt. Well, there is another problem...

Genesis 33:18–19 **And Jacob** came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent.

Joshua 24:32 **As for the bones of Joseph**, which the people of Israel brought up from Egypt, they buried them at Shechem, in the piece of land that **Jacob** bought from the sons of Hamor the father of Shechem for a hundred pieces of money. It became an inheritance of the descendants of Joseph. (ESV)

In Acts, it is Abraham who bought this property in Shechem; but in Genesis 33 and Joshua 24, it is Jacob who buys the property. I will provide some various theories (not all of them); and then conclude with what I believe is the proper way to understand this.

Here are some of the possible options:

1. Jacob and Abraham both purchased property in Shechem—possibly even adjacent properties.
2. Abraham originally lease-purchased the property with a down payment, which land Jacob completed the purchase for.
3. Stephen made a minor error in his sermon and said, *Abraham* when he should have said *Jacob*. Many times, when discussing Jacob, Joseph and Judah, I mixed the names up (which I would catch later in rewrite). I had no problems distinguishing between them; but sometimes I typed one name when I meant another.
4. Barnes suggests a textual error, adding, *it is not at all probable that either Stephen or Luke would have committed such an error. Every consideration must lead us to the conclusion that they were too well acquainted with such prominent points of the Jewish history to commit an error like this.*
5. Then Barnes goes into great detail on this theory: *the “probability,” therefore, is, that the error has arisen since; but how, is not known, nor is there any way of ascertaining. All the ancient versions agree in reading “Abraham.” Only one manuscript reads “Abraham our father.” Some have supposed, therefore, that it was written “which our father bought,” and that some early transcriber inserted the name of Abraham. Others, that the name was omitted entirely by Stephen; and then the antecedent to the verb “bought” will be “Jacob,” in verse 15, according with the fact. Other modes have been proposed also, but none are entirely satisfactory. If there was positive proof of Stephen’s inspiration, or if it were necessary to make that out, the difficulty would be much greater. But it has already been remarked that there is no decisive evidence of that, and it is not necessary to make out that point to defend the Scriptures. All that can be demanded of the historian is, that he should give a fair account of the defense as it was delivered; and though the probability is that Stephen would not commit Such an error, yet, admitting that he did, it by no means proves that “Luke” was not inspired, or that Luke has committed any error in recording “what was actually said.”*¹

Now, let me give you what I believe is the correct explanation:

1. It is possible that Stephen was taking two sets of circumstances and combining them into a bit of historical shorthand.² There was the burial place which Abraham purchased, where Abraham, Isaac, and Jacob and their wives are buried; and there is the land purchased by Jacob in Shechem where Joseph is buried.
2. Let me expand this passage in Acts 7:15–16 **And Jacob** went down into Egypt, and he died, he and our fathers [Jacob’s sons], and they [Jacob and Joseph] were carried back to Shechem [and to the cave of the field at Machpelah] and laid in the tomb [each man in his respective tomb, one in Shechem and the other in the land] that Abraham had bought for a sum of silver from [Ephron the Hittite; and the land which Jacob purchased from] the sons of Hamor in Shechem. (ESV with insertions)

Did Saint Stephen make another historical error in his sermon?

3. The point was not that there are two places of burial, and one was purchased in this way and the other in that; and some were buried here, and one was buried there; but that Jacob and his entire family went down to Egypt and they died there; but both Jacob and Joseph took care to instruct their survivors to carry their bodies into the Land of Promise, because they had faith in God’s promises. The point was, both men believed God’s promises and therefore wanted their bodies buried in the Land of Promise. The idea behind it is, they would both be raised up in the land of God’s promise. Where they were buried, individually, was beside the point.
4. Also discussed by some commentators *what about the bones of the other patriarchs—were they also carried up from Egypt and buried in the Land of Promise?* The Bible does not clearly tell us one way or the other (Joseph’s bones are specifically mentioned by Joshua). Therefore, where the fathers of the tribes of Israel are buried is not the point of Stephen’s sermon either.

¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Acts 7:15–16.

² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Acts 7:15–16 (among others). Their explanations were rather complex; and I believe that expanding this passage in Acts better conveyed Stephen’s points, which emphasized God’s promises and the patriarch’s faithful response to those promises; and de-emphasized the burial plots and who was placed where—information which was not the thrust of his narrative.

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Most of Genesis was about the family of Abraham. This began in Genesis 12 when God told Abraham to go to the land of Canaan; and here we come to the end of Genesis where Joseph’s bones are in a coffin in Egypt.

Is there a parallel here to the people of Israel, who today find themselves scattered all over the earth, their bones in graveyards of possibly every nation on earth.

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A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 50:

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 Masorettes, 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.

Genesis 50:1 **And Yosëph [= Joseph] fell on his father's face, and wept over him, and kissed him.**

We continue from the end of Genesis 49 into this chapter. Jacob has just died and Joseph is crying and he kisses him.

Genesis 50:2 **And Yosëph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra'ël [= Israel].**

Jacob (Israel) is embalmed as per Joseph's instructions. Apparently, this is something that the Egyptians were experts at doing.

Genesis 50:3 **And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites [= Egyptians] wept for him seventy days.**

I don't know if the forty days are for the embalming process or the mourning process. I suspect that they ran concurrently, and after 40 days, the mourning process was over. However, in this instance, the mourning continued. The Egyptians wept for Jacob for 70 days. I see this time of extended mourning as being very significant (which is why God the Holy Spirit included it).

Throughout most of Jacob's life, he was a stubborn, pain in the neck. Yet the Egyptians do not see him that way. They are very mournful at his death. So, what happened?

Let me suggest that Jacob turned his life around. He was always saved; he had always believed in the Revealed God. However, in these last seventeen years, his life has been good enough to affect the people of Egypt. So, what happened exactly?

In order for the Egyptian people to have such a favorable opinion of Jacob, he would have had to interacted with them in some way. We do not know exactly how, but let me suggest that Jacob (and his family) evangelized the Egyptians (not exactly in the way that we understand evangelism to be). The sons of Jacob taught the Egyptians about the Revealed God.

Let me suggest that, possibly every week, and possibly more often, the new Hebrew residents read the existing Bible to the people of Egypt. What do I mean by the Bible? I mean the book of Genesis, which I have sometimes called *The History of God and Man*. This does not mean that the Bible was written down (although that is not impossible), but that Jacob knew by heart the first 33 chapters of the book of Genesis (this was the duty of the patriarch of the family). He would speak these chapters once a week, at least, and his sons would participate, so that they spoke from memory the first 46 or 47 chapters of Genesis, with Jacob reading/reciting the lion's share. Jacob was not the only one who read/recited the book of Genesis. His sons contributing their own section (followed by Joseph, who read/recited his own rather extensive section, but with some punctuated readings by Judah).

Why Do I Think this Happened?

1. God delivered the people of Egypt from a famine. If they were regenerate (that is, if they believed in the Revealed God), then God prolonging their lives makes perfect sense.
2. God placed Jacob and his sons in Egypt. The Egyptians would have received blessing by association. Do you think it is possible that they received direct blessing from God because they also believed in the Revealed God?

3. **Jacob, not a man known for his winning personality, was beloved by the Egyptians. How did this happen? If he read the Word of God to Egyptians—specifically to Egyptians who had positive volition toward God—then they would like and appreciate Jacob. His personality would be superceded by the words of God.**

Genesis 50:4–5 *And when the days of weeping for him were past, Yosěph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying, My father made me swear, saying, “See, I am dying, bury me in my burial-site which I dug for myself in the land of Kena'an.” And now, please let me go up and bury my father, and return.’ ”*

Joseph, because of promises which he made to his father Jacob, had to bury him in the family burial site, which is in Canaan. So Joseph does this.

Genesis 50:6 *And Pharaoh said, “Go up and bury your father, as he made you swear.”*

Joseph clears this with Pharaoh.

Genesis 50:7–8 *And Yosěph went up to bury his father. And with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Mitsrayim, and all the house of Yosěph, and his brothers, and his father's house. Only their little ones, and their flocks, and their herds they left in the land of Goshen.*

Pretty much all Egypt went up with them (I am exaggerating here). This suggests that much of Egypt had been evangelized.

Genesis 50:9 *And there went up with him both chariots and horsemen, and it was a very great company.*

The number of people who went to bury Jacob was extraordinary.

Genesis 50:10 *And they came to the threshing-floor of Atad, which is beyond the Yarděn [= Jordan], and they lamented there with a great and very heavy lamentation. And he performed seven days of mourning for his father.*

There was great mourning against when they came to the threshing floor of Atad. I believe that there is a story here, but we don't know what the story was.

Genesis 50:11 *And when the inhabitants of the land, the Kena'anites [= Canaanites], saw the mourning at the threshing-floor of Atad, they said, “This is a grievous mourning for the Mitsrites.” That is why its name was called Aběl Mitsrayim, which is beyond the Yarděn.*

A mutual mourning occurred with the Egyptians and with Atad.

Genesis 50:12–13 *And his sons did to him as he had commanded them, for his sons brought him to the land of Kena'an, and buried him in the cave of the field of Maḵpělah, before Mamrě, which Abraham bought with the field from Ephron the Hittite as property for a burial-site.*

Joseph brought Jacob's body all the way to the field of Machpelah.

Genesis 50:14 *And after he had buried his father, Yosěph returned to Mitsrayim, he and his brothers and all who went up with him to bury his father.*

Joseph returns. His brothers had also gone with him to bury their father.

God's Good Purposes

Genesis 50:15 And when Yosēph's brothers saw that their father was dead, they said, "What if Yosēph hates us, and pays us back all the evil which we did to him?"

The brothers of Joseph became quite concerned that Joseph might harm them now that their father has died. Has Joseph not matured as a believer, then Joseph would have done this. However, Joseph is an ultra supergrace believer and he had no reason to seek revenge.

Genesis 50:16–17 And they sent word to Yosēph, saying, "Before your father died he commanded, saying, This is what you are to say to Yosēph, "I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you." ' And now, please forgive the transgression of the servants of the Elohim of your father." And Yosēph wept when they spoke to him.

The brothers are living in the land of Goshen. Joseph would have lived in a palace in Egypt. So his brothers send word to him, asking for the forgiveness of their sins.

The story about what their father said was probably a phony one.

Genesis 50:18 And his brothers also went and fell down before his face, and they said, "See, we are your servants."

After sending this message, the brothers went to Joseph and fell down before him.

Remember how this fulfills a dream that Joseph had when he was just 17?

Genesis 50:19 And Yosēph said to them, "Do not fear, for am I in the place of Elohim [= God]?"

Joseph reassures them. When he asks, "Am I in the place of Elohim?" What he means is, he is not going to exact revenge because vengeance belongs to God.

Genesis 50:20 "And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive.

Joseph assures his brothers that, "Even though you meant these things against me, having evil intent, God took that evil and He made it good. As a result, many people were preserved (including all of Israel).

Genesis 50:21 "And now, do not fear, I provide for you and your little ones." So he comforted them and spoke kindly to them.

Joseph assures them that he will continue to provide for them.

The Death of Joseph

Genesis 50:22 And Yosēph dwelt in Mitsrayim, he and his father's household. And Yosēph lived one hundred and ten years.

Joseph continues to live in Egypt, living to age 110 years.

Genesis 50:23 And Yosēph saw Ephrayim's children to the third generation. The children of Maḳir, son of Menashsheh, were also born on Yosēph's knees.

Joseph got to see his children to the third generation. That is, he had grandchildren.

Genesis 50:24 And Yosēph said to his brothers, "I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Aḅraham, to Yitshāq, and to Ya'aqob."

Joseph confirms the promise of God to give the land of Canaan to Abraham, Isaac, and Jacob and to their descendants. How does Joseph know this? He knows the Scriptures. This is a part of "The History of God and Man."

Genesis 50:25 *And Yosēph made the children of Yisra'ēl swear, saying, "Elohim shall certainly visit you, and you shall bring up my bones from here."*

Joseph had spoken to his brothers and made them promise to take his bones from Egypt back to Canaan. Most likely, Joseph extracted a promise either from Judah or Benjamin, and this promise would have been passed down from generation to generation.

Genesis 50:26 *And Yosēph died, being one hundred and ten years old. And they embalmed him, and he was placed in a coffin in Mitsrayim.*

Joseph was embalmed and placed in a coffin. We know that the coffin was not buried. It was designed to be carried, and Joseph's wishes will be carried out.

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 50 is in the Word of God

- 1.
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Genesis 50

- 1.
- 2.

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Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 50

THE BURIAL OF JACOB

By the consent of Pharaoh, Joseph went up to bury his father, accompanied by a great caravan, including distinguished Egyptians, and the whole family, and all the family of Jacob's sons. It was an immense train, and when they came to the threshing floor of Atad they mourned for their father seven days. It was such an imposing funeral as to impress itself upon the minds of the inhabitants of the land. And then the body of the aged patriarch was put into the family burying place, in the cave of Machpelah.

THE FEARS OF JOSEPH'S BRETHREN

It was quite natural that Joseph's brethren would suspect, now that the father was out of the way, that Joseph's conduct toward them would change, and so they sought to conciliate him; but with great magnanimity he thus addresses them (Genesis 50:19–21): "Fear not, for am I in the place of God? And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to have much people alive. Now

B. H. Carroll Summarizes Genesis 50

therefore fear ye not: I will nourish you and your little ones. And he comforted them, and spake kindly unto them." And the Genesis record closes with:

THE DEATH OF JOSEPH

He lives to see the children of his sons to the third generation. Being about to die he gave this charge to them (Genesis 50:24–26): "God will surely visit you, and bring you up out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." He told them that they should bury his bones in the Promised Land.

A noted Scotch preacher, Melville, preached a great sermon on "The Bones of Joseph," well making this point: "There can be no sufficient reason for the preservation of the bodies or bones of the dead, if there be no resurrection of the dead." When we take up the later history we will find that when the Israelites did leave Egypt, they took the body of Joseph, i.e., his bones (Exodus 15:19). They put his bones, not in the cave of Machpelah, but according to the promise made to Joshua (Joshua 24:32): "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for a hundred pieces of money."

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 47:27-31. Updated.

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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 23, entitled, *The Last Blessing of Jacob - Death of Jacob - Death of Joseph* (Genesis 49:1).

Edersheim Summarizes Genesis 50

Such was the end of Jacob - the most pilgrim-like of the pilgrim fathers. His last wishes were obeyed to the letter. The first natural outburst of grief on the part of Joseph past, he "commanded his servants, the physicians, to embalm his father" - either to do the work themselves or to superintend it. Forty days the process lasted,* and seventy days, as was their wont, the Egyptians mourned.

* Everything here is truly Egyptian: the number of physicians in Joseph's service, since in Egypt every physician treated only one special kind of disease; the mourning, which always lasted seventy days; and the process of embalming, which took from forty to seventy days. There were two modes of embalming, besides that for the poor - the most elaborate costing about two hundred and fifty pounds, and a simpler one about eighty-one pounds. The brain was first taken out through the nostrils; then an incision made in the left side, and all the intestines extracted, except the kidneys and the heart. The body was next filled with various spices - except frankincense, - sewed up, and steeped in natrum, which is found in the natrum lakes of Egypt, and consists of carbonate, sulphate, and muriate of soda. We here purposely omit a great number of particulars, such as the use of palm-wine in washing the internal parts, the occasional staining of the nails, the elaborate wrapping of the body in byssus, and other varying details. It is remarkable how well all parts of the body, and even the features, were preserved by this process. The body was laid either in an oblong case, or more frequently in one that had the shape of the mummy itself. Our description applies chiefly to the costliest mode of embalming.

At the end of that period Joseph, as in duty bound, applied to Pharaoh, though not personally, since he could not appear before the king in the garb of mourning, craving permission for himself and his retinue to go up and bury his father in the land of Canaan. The funeral procession included, besides Joseph and "all his house," "his brethren, and his father's house," also "all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt," - that is, the principal state and court officials, under a guard of both "chariots and horsemen." So influential and "very great a company" would naturally avoid, for fear of any collisions, the

Edersheim Summarizes Genesis 50

territory of the Philistines, through which the direct road from Egypt lay. They took the circuitous route through the desert and around the Dead Sea - significantly, the same which Israel afterwards followed on their return from Egypt - and halted on the Eastern bank of Jordan, at Goren-ha-Atad, "the buckthorn threshing-floor," or perhaps "the threshing-floor of Atad." The account of the funeral, as that of the embalming, and indeed every other allusion, is strictly in accordance with what we learn from Egyptian monuments and history. The custom of funeral processions existed in every province of Egypt, and representations of such are seen in the oldest tombs. As a German scholar remarks: "When we look at the representations upon the monuments, we can almost imagine that we actually see the funeral train of Jacob." At Goren-ha-Atad other mourning rites were performed during seven days. The attention of the inhabitants of the district was naturally attracted to this "grievous mourning of the Egyptians," and the locality henceforth bore the name of Abel Mizraim, literally "meadow of the Egyptians," but, by slightly altering the pronunciation: "mourning of the Egyptians." Here the Egyptians remained behind, and none but the sons and the household of Jacob stood around his grave at Machpelah.

On their return to Egypt an unworthy suspicion seems to have crossed the minds of Joseph's brethren. What if, now that their father was dead, Joseph were to avenge the wrong he had sustained at their hands? But they little knew his heart, or appreciated his motives. The bare idea of their cherishing such thoughts moved Joseph to tears. Even if bitter feelings had been in his heart, was he "in the place of God" to interfere with His guidance of things? Had it not clearly appeared that, whatever evil they might have thought to do him, "God meant it unto good?" With such declarations, and the assurance that he would lovingly care for them and their little ones, he appeased their fears.

Other fifty-four years did Joseph live in Egypt. He had the joy of seeing his father's blessing commence to be fulfilled. Ephraim's children of the third generation, and Manasseh's grandchildren "were brought up upon his knees." At the good old age of one hundred and ten years, as he felt death approaching, he gathered "his brethren" about him. Joseph was full of honors in Egypt; he had founded a family, than which none was more highly placed. Yet his last act was to disown Egypt, and to choose the lot of Israel - poverty, contempt, and pilgrimage: to renounce the present, in order to cleave unto the future. It was a noble act of faith, true like that of his fathers! His last words were these: "I die: and God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob." And his last deed was to take a solemn oath of the children of Israel, to carry up his bones with them into the land of promise. In obedience to his wishes they embalmed his body, and laid it in one of those Egyptian coffins, generally made of sycamore wood, which resembled the shape of the human body. And there, through ages of suffering and bondage, stood the figure-like coffin of Joseph, ready to be lifted and carried thence when the sure hour of deliverance had come. Thus Joseph, being dead, yet spake to Israel, telling them that they were only temporary sojourners in Egypt, that their eyes must be turned away from Egypt unto the land of promise, and that in patience of faith they must wait for that hour when God would certainly and graciously fulfill His own promise.

When at the close of this first period of the Covenant-history we look around, we feel as if now indeed "the horror of great darkness" were fast falling upon Israel, which Abraham had experienced as he was shown the future of his descendants. (Genesis 15:12) Already personal intercourse between heaven and earth had ceased. From the time that Jacob had paid his vow in Bethel (Genesis 35:15), no personal manifestation of God, such as had often gladdened his fathers and him, was any more vouchsafed, except on his entrance into Egypt (Genesis 46:2-4), and then for a special purpose. Nor do we read of any such during the whole eventful and trying life of Joseph. And now long centuries of utter silence were to follow. During all that weary period, with the misery of their bondage and the temptation of idolatry around constantly increasing, there was neither voice from heaven nor visible manifestation to warn or to cheer the children of Israel in Egypt. One mode of guidance was for a time withdrawn. Israel had now only the past to sustain and direct them. But that past, in its history and with its promises, was sufficient. Besides, the torch of prophecy, which the hands of dying Jacob had held, cast its light into the otherwise dark future. Nay, the fact that Joseph's life, which formed the great turning-point in Israel history, had been allowed to pass without visible Divine manifestations to him and to them was in itself significant. For even as his unburied body seemed to preach and to prophesy, so his whole life would appear like a yet unopened or only partially opened book, - a grand unread prophecy, which the future

Edersheim Summarizes Genesis 50

would unfold. And not merely the immediate future, as it concerned Israel; but the more distant future as it concerns the whole Church of God. For, although not the person of Joseph*, yet the leading events of his life are typical of the great facts connected with the life and the work of Him who was betrayed and sold by His brethren, but whom "God exalted with His right hand to be a Prince and a Savior."

* It deserves notice that the person of Joseph is not mentioned in the Old or the New Testament as a type of Christ. This, of course, does not apply to the facts of his life in their bearing on the future, as these were unquestionably typical.

From http://philologos.org/_eb-bhot/vol_1/ch23.htm accessed January 16, 2017.

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Addendum

I may want to move this to the end of Genesis and include the citation

Parallels Between Joseph and the Lord Jesus Christ

Similarities	Joseph	Our Lord Jesus Christ
3. Special objects of their father's love	Now Israel loved Joseph more than all his sons...Genesis 37:3a	And they heard [lit., <i>behold</i>] a voice out of the heavens, saying, "This is My Son, the Beloved One, in Whom I am well-pleased. Matthew 3:3 See also John 3:35 5:20
4. Hated by their brothers	And his brothers saw that their father loved him more than all his brothers; and they therefore hated him and could not speak to him peacefully. Genesis 37:4 See also v. 8	But, in order that the word may be fulfilled that stand written in the law, <i>They have hated Me without a cause.</i> John 15:25
5. Provided bread for those who desired it (the true bread provided by Christ was of a spiritual nature)	And all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth. Genesis 41:57	Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst." John 6:35

<p>6. Their claims of superior authority were rejected by their brothers</p>	<p>Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more because of his dreams and his words. Genesis 37:8</p>	<p>And, after weaving a crown of thorns, they put it on His head, and a staff in His right hand; and they kneeled down before Him and mocked Him, saying, "Hail, King of the Jews!" Matthew 27:27 See also Matthew 21:37–39 Mark 15:16–19 John 15:24–25</p>
<p>7. The brothers of Joseph conspire to kill him; the Jews, racial brothers of our Lord, conspire to kill Him.</p>	<p>When they saw him [Joseph] from a distance and before he came close to them, they plotted against him to put him to death. Genesis 37:18</p>	<p>Then the chief priests and the elders of the people were gathered together in the court of the high priest, named Caiaphas; and they plotted together to seize Jesus by subterfuge, and kill Him. Matthew 26:3–4</p>
<p>8. Joseph's <i>death</i> was associated with the blood of an animal; the death of our Lord Jesus Christ was associated with the blood of sacrificial animals</p>	<p>So they took Joseph's coat and slaughtered a male goat, and dipped the coat into the blood. Genesis 37:31</p>	<p>For it is impossible for the blood of bulls and goats to take away sins...we have been sanctified through the offering of the body of Jesus Christ once for all...He [Jesus Christ], having offered one sacrifice for sins for all time, sat down at the right hand of God. Hebrews 10:4, 10b, 12</p>
<p>9. Both Joseph and our Lord were innocent of any offense which should result in death</p>	<p>And Reuben said, "Did I not tell you, 'Do not sin against the boy [Joseph]'; and you would not listen? Now comes the reckoning for his blood. Genesis 42:22</p>	<p>Although He had done no violence nor was there any deceit in His mouth. Isaiah 53:9d [Pilate] went out again to the Jews and said to them, "I find no guilt in Him." John 18:38b</p>
<p>10. Both Joseph and our Lord experienced two <i>deaths</i></p>	<p>The he [Jacob] examined it [Joseph's coat] and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!" Genesis 37:33 So Joseph died at the age of 110 years and he was embalmed and placed in a coffin in Egypt. Genesis 37:33 50:26</p>	<p>His grave was...with a rich man in His deaths...Isaiah 53:9a,c Our Lord died twice on the cross: once for our sins when He died spiritually, being separated from God ("My God, My God, why have You forsaken Me?" Mark 15:43b); and then, after He had been judged for our sins, he died physically, at the end of his crucifixion ("Father, into Your hands I commit My Spirit." And having said this, He breathed His last. Luke 23:46b).</p>
<p>11. Joseph returns from <i>his death</i> as a triumphant ruler; Our Lord returns from His death as the King of Kings and Lord of Lords</p>	<p>And Pharaoh said to Joseph, "See I have set you over all the land of Egypt." Genesis 37:41</p>	<p>Jesus Christ, the first-born of the dead, and the ruler of the kings of the earth. Revelation 1:4b,d And on His robe and on His thigh, He has a name written: "King of Kings, and Lord of Lords." Revelation 19:16</p>

<p>12. In their second advents, each became a blessing to the Gentiles</p>	<p>When the famine was over all the face of the earth, then Joseph opened all the graneries and sold to the Egyptians; and the famine was severe in the land of Egypt. And all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth. Genesis 41:56–57</p>	<p>These twelve Jesus sent out after instructing them, saying, "Do not go in the way of the Gentiles and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel." Matthew 10:5–6 "But you will receive power when the Holy Spirit has come upon you; and you will be My witnesses both in Jerusalem and in all Judea and Samaria, and even to the most remote parts of the earth." Acts 1:8</p>
<p>13. Each took a bride from the Gentiles</p>	<p>Now, before the year of famine arrived, two sons were born to Joseph, whom Asenath, the daughter of Potiphara, priest of On [Heliopolis], bore to him. Genesis 41:50</p>	<p>For the husband is the head of the wife, as Christ also is the head of the church, He Himself the savior of the body. Ephesians 5:23 (see also vv. 24–33)</p>
<p>14. Both Joseph and our Lord became reconciled to their brethren after their deaths and exalted them</p>	<p>Then he [Joseph] kissed all his brothers and wept on them; and afterward his brothers talked with him. Genesis 45:14 (see also vv. 1–15)</p>	<p>So it shall come about when all of these things have come upon you, the blessing and the curse which I have set before you, and you call [these things] to heart [while] in all the nations where the Lord your God has banished you, and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then the Lord your God will restore you from captivity and have compassion upon you and will gather you again from all the peoples where the Lord your God has scattered you...and He will prosper you and multiply you more than your fathers. Genesis 30:1–4, 5b</p>

Chapter Outline

Charts, Graphics and Short Doctrines

For 400 years, the people of Israel were born, married, had children, and died. After a century or so passed, no one actually knew Joseph; all they had was this coffin, not buried but kept above ground, with instructions that it is to be moved when the people pick up and move out of Egypt back to the land of Canaan. For 400 years, throughout several generations of Jews who were born and lived out their lives in Egypt, they had this coffin of Joseph and when a child asked about it, they were told the marvelous story about Joseph, about how God promoted him to the second highest position in Egypt and how he preserved his family, their ancestors, through God's guidance. And how this coffin was never buried because it will travel back to the land that God promised to Abraham, Isaac and Jacob when the Jews travel back there themselves. So every Jew knew that their stay in Egypt was temporary, that their father Jacob rested in the land of Canaan, and that someday, the Jews would return to the land given them by God.

For reasons unclear, there are some Egyptian archeologists searching for Joseph's tomb in Egypt; notably, Professor Moussa, who had been involved in systematic excavation between the years 1962 and 1978, primarily in Sakkara, which is one of the several *cities of the dead* in Egypt. Had Joseph been buried in Egypt, being rich and powerful, he would have been buried in a spacious, underground vault, not unlike the American bomb shelters out of the 1950's. This vault would have been divided into two underground chambers, the outer one for mourners

and caretakers. This outside chamber would have hieroglyphics and murals which would give a history of that person and their most famous deeds. The second chamber contained the deceased and several provisions, and it had been sealed off after the burial, making it inaccessible.

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 TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

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 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 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.

2. Joseph also died when he had lived a hundred and ten years; having been a man of admirable virtue, and conducting all his affairs by the rules of reason; and used his authority with moderation, which was the cause of his so great felicity among the Egyptians, even when he came from another country, and that in such ill circumstances also, as we have already described. At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron: but as to the bones of Joseph, they carried them into the land of Canaan afterward, when the Hebrews went out of Egypt, for so had Joseph made them promise him upon oath. But what became of every one of these men, and by what toils they got the possession of the land of Canaan, shall be shown hereafter, when I have first explained upon what account it was that they left Egypt.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed January 16, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 50

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Jacob's death

A Complete Translation of Genesis 50	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Joseph fell upon his father and wept over him. He kissed him [goodbye].	Joseph fell upon his father and wept over him, kissing him goodbye.
Joseph commanded his servants, the physicians, to embalm his father. Therefore, the physicians embalmed Israel. So the 40 days are fulfilled for him and the days of embalming are fulfilled. But the Egyptians wept 70 days for him.	Joseph commanded his servants, the physicians, to embalm his father, Israel, and so they did. The embalming process took 40 days, but the Egyptians mourned 70 days for Israel.
Joseph buries his father in Canaan, in Abraham's burial cave	
When the days of Jacob's [lit., <i>his</i>] mourning are over, Joseph [went to] speak to the house of Pharaoh, saying, "If indeed I have found grace in your sight, speak, if you would, to the ears of Pharaoh, saying, 'My father caused me to swear [this to him], saying, <i>Listen, I am dying; [there is] a tomb which I have dug out for myself in the land of Canaan—there you will bury me.</i> And now, if you will, let me go up and bury my father and then I will return [here].'"	When the time of Jacob's mourning had come to a close, Joseph went to the house of Pharaoh to make a request. "If I have found grace in your sight, would you speak to Pharaoh on my behalf, telling him, "My father made me swear to him, and he charged me with this: <i>I am dying and I want to be buried in a tomb which I dug out for myself in the land of Canaan.</i> So I am making a formal request to take my father's body there and bury him, and then return here.'" "
Pharaoh told him, "Go up and bury your father, just as he made you swear [to do]."	Pharaoh told him, "Go up and bury your father, just as he made you swear to do."
Joseph went up to bury his father. Also [with him] went up all the servants of Pharaoh, the elders of his household, all the elders of the land of Egypt, the entire house of Joseph, his brothers and the house of his father.	Joseph went up to bury his father. The servants of Pharaoh also went up with him, along with the elders of his own household and all the elders of the land of Egypt, the entire household of Joseph, his brothers and the household of his father.
Only their children, their flocks and herds remained [behind] in the land of Goshen.	Only their children, flocks and herds were left behind in the land of Goshen.
Furthermore, chariots and horsemen went up with him. Therefore, the encampment was very great.	Chariots and horsemen also went up with him. Therefore, the encampment was quite huge.
When they came as far as Goren-Atad (which [was] on the other side of the Jordan), they mourned there much lamentation and great grief.	When they came as far as the Goren-Atad (which was on the other side of the Jordan), they expressed great lamentation and grief.
Joseph [lit., <i>he</i>] prepared for his father a mourning [ceremony which lasted for] 7 days. The Canaanites, who lived in the land, saw the mourning [ceremony] at Goren-Atad, and they remarked, "This [must be] a grievous mourning for Egypt." Therefore, they named that place [lit., <i>her</i>] Abel-misraim, which [is] on the other side of the Jordan [River].	Joseph prepared a ceremony of mourning for his father, which lasted for 7 days. The Canaanites observed this time of mourning which took place at Goren-Atad, and remarked, "This must be a grievous time for Egypt." Therefore, they named that place "Abel-misraim."

A Complete Translation of Genesis 50	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
His sons did as he had commanded them. They [lit., <i>his sons</i>] carried him into the land of Canaan and buried him in the cave of the Machpelah field which Abraham purchased along with the field from Ephron the Hittite as his burial place [lit., <i>a possession of a burial place</i>] to the east of Mamre.	Jacob's sons did just as he had commanded them. They carried his body into the land of Canaan and buried him in the cave of the Machpelah field, which is east of Mamre. This is the field Abraham purchased from Ephron the Hittite specifically as a burial place.
So Joseph returned to Egypt, along with [lit., <i>he and</i>] his brothers and all those who went up with him to bury his father, after his father's burial [lit., <i>after his burying of his father</i>].	So Joseph returned to Egypt, along with his brothers and all who went with him to bury his father.
Joseph's brothers voice their concerns that he might turn against them	
When Joseph's brothers saw that their father was dead, they said, "If Joseph hates us, then he will surely recompense to us all the evil which we did to him."	When Joseph's brothers thought about the death of their father, they remarked, "What if Joseph hates us? Surely then he will pay us back for all the evil that we did to him."
They sent a message to [lit., <i>commanded</i>] Joseph, saying, "Your father commanded before his death, 'This [is what] you [all] will say to Joseph, <i>I [strongly] urge you to please to bear the transgression of your brothers and their sin; [and] for the evil [that] they did to you.</i> ' Therefore, bear the violation of [your] servants of Elohim of your Father."	The brothers sent this message to Joseph: "Before his death, your father said these things to be repeated to you: 'I strongly urge you to forgive the transgressions and sins of your brother; and for the evil that they did to you.' Therefore, please forgive us, who are also the servants of the God of your father."
While speaking to him, Joseph was weeping.	Joseph wept as they spoke to him.
Joseph said to them, "Do not fear, for [am] I [not] under Elohim? You [all] plotted [lit., <i>thought, calculated</i>] evil against me, [but] Elohim determined [things] for good, to the end that, this day, [of] keeping many people alive. Therefore, do not fear [me]. [It is] I [who] will sustain you [all], along with your children."	Joseph explained to them, "Do not fear me. Am I not under the authority of God? You may have plotted evil against me, but God took those things and made them good, with the result of keeping many people alive to this day. Therefore, do not fear me. I am the one who will sustain you and your children."
[With these words], Joseph [lit., <i>he</i>] comforted them and spoke to their hearts.	With these words, Joseph comforted his brothers, carefully reasoning with them.
Joseph's death	
Joseph lived in the land of Egypt, he and his father's house, living for 110 years.	Joseph lived the rest of his life in Egypt, along with all of his father's family, living for 110 years.
Joseph saw Ephraim's sons [and grandsons] [to] the third generation; and the sons of Machir (the son of Manasseh) were born on Joseph's knees.	He got to see Ephraim's sons and grandsons born; and the sons of Machir (Manasseh's son) were born on Joseph's knees.
Joseph said to his brothers, "I am dying, but Elohim will surely visit you [all] and He will bring you [all] up from this land to the land which He swore [to give to your fathers]—to Abraham, to Isaac and to Jacob."	Joseph said to his brothers, "I am dying, but be aware that God will surely visit you here and He will bring you up from this land to the land which He swore to give to your fathers—the land which He told Abraham, Isaac, and Jacob would be theirs."

A Complete Translation of Genesis 50	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Joseph extracted an oath [from] Israel's sons, saying, "Elohim will certainly visit you [all, here in Egypt]; and [I there charge] you [to] carry my bones up from here."	Then Joseph extracted an oath from his brothers, saying, "Elohim will certainly visit you here in Egypt; therefore, I charge you to carry my bones up from here when God removes you from Egypt."
Joseph died, being 110 years old. They embalmed him and he was placed into a coffin [lit., ark] in Egypt.	Joseph died, being 110 years old. He was embalmed and placed into a coffin (a coffin designed to be moved) in Egypt.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Genesis 50			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1963 Dispensations (#201)	#39–40	Genesis 50:15–26
	1992 Spiritual Dynamics (#376)	#902	Genesis 50:24–26
	1961 Basics (#101)	#5	Genesis 50:24
	1969 Basics (#102)	#9	Genesis 50:24–26
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 1–50
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 45 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).

