

GENESIS 46

Written and compiled by Gary Kukis

Genesis 46:1–34

Jacob's Entire Family in Egypt

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 does not matter if you name them silently or whether you speak aloud.

Document Navigation

Preface	Quotations	Outline of Chapter
Charts, Graphics, Short Doctrines	Doctrines Alluded to	Chapters Alluded to
Dictionary of Terms	Introduction and Text	First Verse
Addendum	A Complete Translation	Chapter Word Clouds

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: As Jacob (Israel) travels toward Egypt, he stops off in Beersheba to offer up sacrifices to the Revealed God, and God appears to Jacob and tells him that it is okay to be leaving the Land of Promise and moving to Egypt.

A list of all the males descended from Jacob, along with the two females, are given. His wives are also named.

Joseph meets his father Jacob after 20 years.

Joseph gives his family instructions in case Pharaoh asks them about their livelihoods.

There are many [chapter commentaries](#) on the book of Genesis. This will be the most extensive examination of Genesis 46, 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.

Quotations:

Outline of Chapter 46:

Introduction

vv.	1–4	God Speaks to Israel in Beersheba
vv.	5–7	All that Israel Took with Him to Egypt
vv.	8–15	The Descendants of Jacob and Leah
vv.	16–18	The Descendants of Jacob and Zilpah
vv.	19–22	The Descendants of Jacob and Rachel
vv.	23–25	The Descendants of Jacob and Bilhah
vv.	26–27	An Enumeration of the Sons of Jacob
vv.	28–34	Joseph Reunites with His Brothers and Father

Addendum

Charts, Graphics and Short Doctrines:

Preface		Quotations
Introduction		The Prequel of Genesis 46
Introduction		The Principals of Genesis 46
Introduction		The Places of Genesis 46
Introduction		The Patriarchal Timeline for Genesis 46
Introduction		William Ramey’s Chiasmos of Genesis 46:1–30
Introduction		Paragraph Divisions of Modern Translation for Genesis 46 (from Dr. Bob Utley)
Introduction		A Synopsis of Genesis 46
Introduction		
v.	1	Hajime Murai’s Structure of Genesis 46:1–7
v.		
v.	1	Jacob Leads His Family into Egypt (a map)
v.		
v.		
v.	3	Can a Believer in Jesus Christ Lose His Salvation?

Addendum	Josephus' History of this Time Period
Addendum	A Complete Translation of Genesis 46
Addendum	Word Cloud from a Reasonably Literal Paraphrase of Genesis 46
Addendum	Word Cloud from Exegesis of Genesis 46

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

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			
		Gen. 38	1Chron. 7

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

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

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Genesis 46

Introduction: Gen. 46 takes us from Beersheba, where Jacob speaks to God in a vision; to Egypt, where Jacob and all of his sons are reunited. Also, all of Jacob's descendants are listed in this chapter. They have not intermixed with another family, as was suggested to them in Gen. 34; or as had happened with Esau (Jacob's fraternal twin) and Seir (Gen. 36). Their purity as a people is one of the often neglected themes of Genesis (also neglected by most commentators—the preeminence of Judah, so that the line of promise will go through Judah).

It is important to recognize that it is God's will for the sons of Israel to move en masse and in toto to Egypt. Obviously, God gave the sons of Abraham, Isaac, and Jacob the land of Canaan, but they would not actually go into Canaan to take it as their possession until the time of Joshua. Gen. 46 assures us that the sons of Jacob are in the geographical will of God. Their move to Egypt is not a rejection of God's promises nor does it postpone God's plan or His promises. This move does not take any of them out of God's geographical will.

In vv. 1–3, God gives Jacob assurances that his leaving the land of Canaan is okay and will not affect the promises given Abraham, Isaac, and Jacob. Vv. 4–7 speak of the trip from Beersheba to Canaan and all who went with Jacob. Vv. 8–27 lists all of Jacob's descendants, all of whom are moving to Egypt (which passage demonstrates their racial purity). Vv. 28–30 is the reunion of Jacob and his son Joseph. Finally, Joseph prepares his family to meet Pharaoh in vv. 31–34.

In Gen. 46, God once again comes to Jacob. It has been over twenty years since our Lord Jesus Christ, as the Revealed God, has appeared to Jacob. As a matter of great interest, God has not, so far, appeared at all to Joseph. Some would find this incongruous; however, Joseph clung to God's Word, which is living and powerful, and this is why his spiritual life had so much impact. We will also see the list of those who came to Egypt with Jacob and how they are assigned to the land of Goshen when they arrive.

Some lodge the complaint that Dan has too few children (one) and that the very young Benjamin has far too many (ten, if memory serves). Several offer up convoluted explanations for Benjamin's many children. Over and over again, we have the totals added up, and this chapter is very careful about distinguishing those who come to Egypt and those who are born in Egypt. For that reason, we have to accept the text at face value.

It is important to understand what has gone before.

The Prequel of Genesis 46

Gen. 46 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Genesis 46

Characters

Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 46

Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

The Patriarchal Timeline for Genesis 46

Legend
Birth or death
God speaks with Abraham
Historical incidents (most of which are related to Abraham)
<p>Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p> <p>The entire Abrahamic Timeline (HTML) (PDF) (WPD).</p> <p>The entire Patriarchal Timeline (HTML) (PDF) (WPD).</p> <p>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.</p>

The Patriarchal Timeline for Genesis 27

Legend
Birth or death
God speaks with Abraham
Historical incidents (most of which are related to Abraham, Isaac and Jacob)
<p>Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.</p>

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Gen. 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.			Gen. 11:25	Death of Nahor, Abram's uncle

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1969 B.C.		Noah is 950	Gen. 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Gen. 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Gen. 21:1–7 1Chron. 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.			Gen. 25:12–16 1Chron. 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Gen. 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	Gen. 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.)				Gen. 24:1–67 Gen. 25:20	Isaac (Abraham's son) and Rebecca. Gen. 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	Gen. 25:20	Isaac marries Rebecca. Gen. 25:20
	1826 B.C.			Gen. 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Gen. 25:2–4 1Chron. 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Gen. 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, Gen. 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	Gen. 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.)				Gen. 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	Gen. 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).
				Gen. 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Gen. 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	Gen. 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Gen. 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Gen. 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Gen. 26:6–10	Rebecca and Isaac in Gerar.
				Gen. 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Gen. 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Gen. 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Gen. 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Gen. 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Gen. 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Gen. 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
				Gen. 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Gen. 28:10–22	Jacob's dream; God speaks to Jacob.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011.

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

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

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd)

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. 1–28.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Ramey's chiasm is short and sweet:

William Ramey's Chiasm of Genesis 46:1–30

Reference: Genesis 46:1-30

- A God spoke to Israel in night visions at Beer-sheba (1-7)
- X Israel's genealogical record (8-27)
- A' Joseph appears to Israel in Egypt (28-30)

The overall chiastic structure of Genesis 46:1-30 appears to be simplistic. It also forms the literary "X" of the entire Joseph Narrative. God is faithful to His promise to Abraham as recorded in Genesis 15.

Genesis 46:1-7 is also a chiastic structure. For example:

- A Israel arrives with his possessions [and household] at Beer-sheba (1)
- B God's call to Israel and his response (2)
- C Israel is not to be afraid to go down to Egypt (3a-b)
- X God will make Israel a great nation in Egypt (3c)
- C' God will bring Israel back out of Egypt (4a-b)
- B' Joseph will close his father's eyes (4c)
- A' Jacob departs with his household from Beer-sheba (5-7)

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

Paragraph Divisions of Modern Translation for Genesis 46 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Jacob Moves to	Jacob's Journey to	Jacob's Migration to	Jacob and His Family	Jacob Leaves for

Paragraph Divisions of Modern Translation for Genesis 46 (from Dr. Bob Utley)				
NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Egypt Gen. 46:1-4 Gen. 46:5-7	Egypt Gen. 46:1-7	Egypt Gen. 46:1-4 Gen. 46:5-7	Go To Egypt Gen. 46:1-2 a Gen. 46:3-4	Egypt Gen. 46:1-5 Gen. 46:6-7
Those Who Came to Egypt				Jacob's Family
Gen. 46:8-27	Gen. 46:8-15 Gen. 46:16-18 Gen. 46:19-22 Gen. 46:23-25 Gen. 46:26-27	Gen. 46:8-27	Gen. 46:8-15 Gen. 46:16-18 Gen. 46:19-22 Gen. 46:23-25 Gen. 46:26-27	Gen. 46:8 a Gen. 46:8-15 Gen. 46:16-18 Gen. 46:19-22 Gen. 46:23-25 Gen. 46:26-27
	Jacob Settles in Goshen (Gen. 46:28 to Gen. 47:12)	Jacob and His Sons Settle in Egypt (Gen. 46:28 to Gen. 47:12)	Jacob and His Family in Egypt (Gen. 46:28 to Gen. 47:12)	Joseph Welcomes Them
Gen. 46:28-34	Gen. 46:28-34	Gen. 46:28-34	Gen. 46:28-30 Gen. 46:31-34	Gen. 46:28-30 Gen. 46:31-34

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Gen. 46 (chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 46:

A Synopsis of Genesis 46

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](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God Speaks to Israel in Beersheba

A chiasm is not necessarily unique.

Hajime Murai's Structure of Genesis 46:1–7

A	(46:1)	Arrival to Beer-sheba (עב הראב)
B	(46:2-4)	Vision of God
A'	(46:5-7)	Departure from Beer-sheba (עב ראבמ)

A: Beer-sheba. B: Vision of God.

From bible.literarystructure.info accessed January 24, 2017.

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:

And so journeys Israel and all which [is] to him. And so he comes to Beer-sheba and so he sacrifices sacrifices to an Elohim of his father Isaac.

Genesis
46:1

Kukis moderately literal:

Israel journeys with all that he had. When he came to Beer-sheba, he sacrificed sacrifices to the Elohim of his father Isaac.

Kukis not-so-literal paraphrase:

Israel gathered up all of his belongings and traveled south towards Egypt. When he came to Beer-sheba, he sacrificed animals to the God of Isaac his father.

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 translation²; 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

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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.

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 journeys Israel and all which [is] to him. And so he comes to Beer-sheba and so he sacrifices sacrifices to an Elohim of his father Isaac.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And Israel journeyed, and all that he had, and came to Beershava; and he offered sacrifices to the God of his father Izhak. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Izhak.
Jerusalem targum	.
Revised Douay-Rheims	So Jacob set out with all his possessions, and when he reached the Well of the Oath, he offered sacrifice there to the God of his father Isaac.
Latin Vulgate	.

Peshitta (Syriac)	AND Israel journeyed with all that he had, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac.
Septuagint (Greek)	Jacob's family goes to Egypt. Gn.46.1-27 And Israel departed, he and all that he had, and came to the well of the oath; and he offered sacrifice to the God of his father Isaac. This is the New Brenton translation from http://www.katapi.org.uk/
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:³

Bible in Basic English	And Israel went on his journey with all he had, and came to Beer-sheba, where he made offerings to the God of his father Isaac.
Easy English	The whole family in Egypt So Israel set off. He took everything that he had. And he went to Beersheba. He made *sacrifices to the God of his father Isaac.
Easy-to-Read Version–2006	God Assures Israel So Israel began his trip to Egypt. First he went to Beersheba. There he worshiped God, the God of his father Isaac. He offered sacrifices.
Easy-to-Read Version–2008	.
International Children's B.	Jacob Goes to Egypt So Jacob, also called Israel, took all he had and started his trip. He went to Beersheba. There he offered sacrifices to the God of his father Isaac.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	Jacob's [Israel's] Seventh Encounter with God Israel moved with all he had. When he came to Beersheba, he offered sacrifices to the <i>Elohim</i> of his father Isaac.
NIRV	Jacob Goes Down to Egypt So Israel started out with everything that belonged to him. When he reached Beersheba, he offered sacrifices to the God of his father Isaac.
New Simplified Bible	Jacob (Israel) packed up everything he owned and left for Egypt. On the way he stopped near the town of Beer-sheba and offered sacrifices to the God his father Isaac had worshiped.

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob's household moves to Egypt Israel packed up everything he owned and traveled to Beer-sheba. There he offered sacrifices to his father Isaac's God.
Contemporary English V.	Jacob packed up everything he owned and left for Egypt. On the way he stopped near the town of Beersheba and offered sacrifices to the God his father Isaac had worshiped.
The Living Bible	.
New Berkeley Version	.
New Century Version	Jacob Goes to Egypt

³ 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.

	So Israel took all he had and started his trip. He went to Beersheba, where he offered sacrifices to the God of his father Isaac.
New Life Version	So Israel traveled with all he had to Beersheba. There he gave gifts to the God of his father Isaac.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So IsraEl left with everything he had. And when he got to the Well of the Oath (BeerSheba), he offered a sacrifice to the God of his father IsaAc.
Beck's American Translation	.
International Standard V	The Move to Egypt Later, Israel began his journey, taking along everything that he owned, and arrived at Beer-sheba, where he offered sacrifices to the God of his father Isaac.
New Advent (Knox) Bible	So Jacob set out with all his possessions, and when he reached the Well of the Oath, he offered sacrifice there to the God of his father Isaac.
Today's NIV	.
Translation for Translators	Jacob and his family moved to Egypt So Jacob left Canaan, taking with him all his family and possessions. When they arrived at Beersheba, he offered sacrifices to God, the one whom his father Isaac worshiped.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to pull up and come to Beer-sheba. He was to sacrifice, a sacrifice to he of mighty ones of his father Isaac.
Conservapedia	.
Ferrar-Fenton Bible	Israel consequently marched, and all that were with him, and went to the Well of the Oath, and offered offerings to the God of his father Isaac.
God's Truth (Tyndale)	Israel took his journey with all that he had, and came unto Berseba and offered offerings unto the God of his father Isaac.
HCSB	Jacob Leaves for Egypt Israel set out with all that he had and came to Beer-sheba, and he offered sacrifices to the God of his father Isaac.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	Jacob and His Offspring Go to Egypt So Israel journeyed with all that he had, and he came to Beersheba and offered sacrifices to the God of his father, Isaac.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob goes down to Egypt Israel left with all he owned and reached Beersheba where he offered sacrifices to the God of his father Isaac.
The Heritage Bible	And Israel pulled up with all that was his, and came to Beer Sheba, and sacrificed sacrifices to the God of his father, Isaac.
New American Bible (2002)	.
New American Bible (2011) ⁴	<i>Migration to Egypt.</i>

⁴ Also called the revised edition.

New Jerusalem Bible	[46:1–47:26] Jacob and his family settle in Egypt. Joseph's economic policies. Israel set out with all that was his. When he arrived at Beer-sheba, he offered sacrifices to the God of his father Isaac.
New RSV Revised English Bible	So Israel set out with all his possessions. Arriving at Beersheba, he offered sacrifices to the God of his father Isaac. <u>The Israelites in Egypt</u> ISRAEL set out with all that he had and came to Beersheba, where he offered sacrifices to the God of his father Isaac.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Isra'el took everything he owned with him on his journey. He arrived at Be'er-Sheva and offered sacrifices to the God of his father Yitz'chak.
exeGesés companion Bible	<u>YAAQOV MOVES TO MISRAYIM</u> And Yisra El pulls stakes with all he has and comes to Beer Sheba; and sacrifices sacrifices to the Elohim of his father Yischaq.
Hebraic Roots Bible	And Israel and all which were to him departed, and he came to Beer-Sheba. And he sacrificed sacrifices to the Elohe of his father Isaac.
Israeli Authorized Version JPS (Tanakh—1985) Kaplan Translation	. . . <i>Joseph Reveals Himself to his Brothers</i> Israel began the journey, taking all his possessions, and he arrived in Beer-sheba. He offered sacrifices to the God of his father Isaac. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	And Yisroel took his journey with all that he had, and came to Be'erah Sheva, and offered zevakhim unto Elohei Aviv Yitzchak.
<i>The Scriptures</i> 1998	And Yisra'ël set out with all that he had, and came to Be'ërsheba, and brought offerings to the Elohim of his father Yitshaq.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jacob Moves to Egypt So Israel set out with all that he had, and came to Beersheba [where both his father and grandfather had worshiped God], and offered sacrifices to the God of his father Isaac.
The Expanded Bible	Jacob Goes to Egypt So Israel [^C Jacob's other name; 32:28] took all he had and started his trip [departed]. He went to Beersheba [21:14], where he offered sacrifices to the God of his father Isaac.
Kretzmann's Commentary	Verses 1-7 The Journey over Beersheba to Egypt And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. From Hebron, Gen. 37:14, Jacob, the father of the children of Israel, removed everything that could be transported without difficulty, and journeyed first of all to Beersheba, on the southern border of Canaan. Although the pressure of the famine and the invitation of both Joseph and Pharaoh were apparently hints from God, yet he was not without serious apprehension and anxiety at the greatness of the undertaking and its possible consequences.
NET Bible®	<i>The Family of Jacob goes to Egypt</i> So Israel began his journey, taking with him all that he had [<i>Heb</i> "and Israel journeyed, and all that was his."]. When he came to Beer Sheba [See Gen 21:31;

28:10.] he offered sacrifices to the God of his father Isaac. 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

.
Israel set out on his journey to Egypt with all of his belongings, and when he came to Beersheba, he offered sacrificial gifts to the God of his father, Isaac.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yisra'el ^[He turns E] journeyed and all which belonged to him and he came unto B'er-Sheva ^[Well of oath] and he sacrificed things of sacrifice to the powers of his father Yits'hhaq ^[He laughs] ,...
Concordant Literal Version	And journeying is Israel, he, and all that he has. And coming is he to Beer-sheba and is sacrificing sacrifices to the Elohim of his father Isaac.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	So Israel brake up, with all that he had, and came in to Beer-sheba,—and offered sacrifices to the God of his father Isaac.
English Standard V. – UK	Joseph Brings His Family to Egypt So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac.
Evidence Bible	.
Green's Literal Translation	And Israel and all which were to him departed, and he came to Beer-sheba. And he sacrificed sacrifices to the God of his father Isaac.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Jacob Moves to Egypt So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.
New European Version	Jacob and His Family Migrate to Egypt Israel travelled with all that he had, and came to Beersheba, and offered sacrifices to the God of his father, Isaac.
New King James Version	Jacob's Journey to Egypt So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.
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	Israel traveled with all that he had, and came to Beersheba, and offered sacrifices to the God of his father, Isaac.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Israel journeys, and all that he has, and comes in to Beer-Sheba, and sacrifices sacrifices to the God of his father Isaac.

The gist of this passage: Israel (Jacob) gathers up all of his belongings and begins his trip to Egypt. He stops first at Beersheba in order to offer up sacrifices to the God of his father.

Genesis 46:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
nâṣa' (נָסַח) [pronounced naw-SAHG]	<i>to pull up [stakes], to pull out, to break camp and move out, to set out, to journey, to march, to depart; to bend a bow</i>	3 rd person masculine singular, Qal imperfect	Strong's #5265 BDB #652
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<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
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *Israel journeys with all that he had.* Jacob is being called Israel now, because he is in fellowship and he is operating in the plan of God. He gathers up all of his belongings

Genesis 46:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
B ^e êr Shâba' (בְּעֵר שֶׁבַע) [pronounced b ^e ayr SHAW ^e -vahg]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location; with the directional hê; pausal form	Strong's #884 BDB #92

Genesis 46:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The directional <i>hê</i> (properly, the directive <i>hê</i>) is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the <i>hê</i> directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			

Translation: *When he came to Beer-sheba,...* Beer-sheba is one of the most southernmost cities in the land of Canaan. There may be a sign posted there, *You are now leaving Canaan*.

Genesis 46:1a-b And Israel took his journey with all that he had, and came to Beer-sheba,...

Beer-sheba is the last stop along the road on the southern road out of Canaan. Jacob (called Israel here, which usually means he is doing something right) knows that he is leaving the Land of Promise (something which he has done once before). Jacob also realizes that might be a bad thing. God gave this land to the children of Abraham, Isaac, and Jacob; but Jacob and his extended family—all of them—are leaving it behind.

This is somewhat ironic, because much of Jacob's life was spent in pursuit of the blessings of the firstborn, which blessings were closely tied to the land of Canaan; and now he would be the patriarch to actually pick up and leave that land, taking all of his sons (and his sons' sons) with him.

Jacob Leads His Family into Egypt (a map); from [ebible teacher](#); accessed July 12, 2017.

Genesis 46:1a-b And Israel took his journey with all that he had, and came to Beer-sheba,...

It is interesting that Jacob had been outside the Land of Promise far more than Abraham or Isaac—Abraham appears to have gone to Egypt on one occasion; I cannot recall Isaac ever leaving the land—in fact, Abraham acted on at least one occasion to specifically remain in Canaan; and, on another occasion, Isaac was about to leave the land for Egypt because of a drought, and God guided him to another area in Canaan. Jacob, on the other hand, has gone east to Haran; and here, he will pack up his entire family and move southwest to Egypt.

There is no doubt that Jacob had some misgivings about all that was taking place. He longed to see his son Joseph again; he believed that this is what he had to do. But, he was leaving the Land of Promise, the land that God specifically gave to Abraham, Isaac, and Jacob and their descendants. This departure seemed counterintuitive. Since God gave the land to the sons of Abraham, Isaac, and Jacob; it would seem most logical to remain in the land, no matter what.



Genesis 46:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2076 BDB #256
zebach (זָבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun	Strong's #2077 BDB #257
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿĒlôhîym (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
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
Yis ^e châq (יִשְׁחַק) [pronounced yih ^s -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

This is also spelled Yits^echâq (יִצְחָק) [pronounced yih^s-KHAWK]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

Translation: ...he sacrificed sacrifices to the Elohim of his father Isaac. God brought the family of Abraham to Canaan and Canaan is the land that God would give to the Hebrews. However, it is now time for them to leave this land, albeit temporarily.

There would be quite a mix of emotions here. How unmeasurably sad to leave the land that God has promised to Abraham, Isaac, and Jacob (a promise which Jacob sought to gain, no matter what the cost). Yet, on the other hand, Jacob would be going to meet his favorite son whom he thought was lost. Some divine assurance would be apropos at this time.

This is about the first semi-spiritual thing that we have seen Jacob do in twenty years. The impression that is given is that after the loss of Joseph, he ceased to offer sacrifices to God. Although we have very little information about Jacob during these 20 years, the implication is, he had become a fairly bitter man, and he could not seem to let go of his son Benjamin, and he possibly blamed his other sons for the death of Joseph.

It appears that Judah separated from the family during this time and was possibly brought back to the family due to the famine over the land.

Even here, our Lord Jesus Christ is called the God of his father, Isaac, suggesting perhaps a lapse in spiritual growth and communion. Jacob was the kind of person who must receive blessing and then he is thankful to God for what he received. A more mature believer, such as Paul had learned to be content no matter what state he is in. On the negative side, he begins this journey with a certain lack of faith. Joseph has told him, "*Do not concern yourself with your possessions, for the best of all the land of Egypt is yours.*" (Gen. 45:20) Nevertheless, it will appear that Jacob in this chapter is careful to bring everything that he had.

Genesis 46:1b ...and offered sacrifices to the God of his father Isaac.

Jacob appears to express this conflicted mental state with an animal sacrifice to God. However, most of the time when Jacob offers an animal up to God, he is within the plan of God.

Then, God spoke to him, to clear all of this up.

And so says Elohim to Israel in visions of the night. And so he says, "Jacob Jacob." And so he says, "Behold me."

Genesis
46:2

Elohim spoke to Israel in visions of the night, and he said, "Jacob Jacob." And he answered, "Here I [am]."

Elohim spoke to Israel in visions of the night, saying, "Jacob Jacob." And he answered, "Here I am."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Elohim to Israel in visions of the night. And so he says, "Jacob Jacob." And so he says, "Behold me."
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And the Lord spake to Israel in a vision of the night, and said, Jakob, Jakob. And he said, Behold, I am.
Targum (Pseudo-Jonathan)	And the Lord spake to Israel in a prophecy of the night, and said, Jakob! and he said, Behold me.
Revised Douay-Rheims	That night, in a vision, he heard God calling to him, Jacob, Jacob! and when he answered, I am here, at your command,...
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And God spoke to Israel in a vision of the night, and said, Jacob, Jacob. And he said, Here am I.
Septuagint (Greek)	And God spoke to Israel in a night vision, saying, Jacob, Jacob; and he said, What is it?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And God said to Israel in a night-vision, Jacob, Jacob. And he said, Here am I.
Easy English	God spoke to Israel during the night. He spoke to Israel in *visions. He said, 'Jacob, Jacob.'

	So Jacob said, 'Here I am.'
Easy-to-Read Version—2006	.
Easy-to-Read Version—2008	.
International Children's B.	.
God's Word™	.
Good News Bible (TEV)	God spoke to him in a vision at night and called, "Jacob, Jacob!" "Yes, here I am," he answered.
The Message	.
Names of God Bible	Elohim spoke to Israel in a vision that night and said, "Jacob, Jacob!" "Here I am," he answered.
NIRV	.
New Simplified Bible	That night, God spoke to him and said: »Jacob! Jacob!« »Here I am,« Jacob answered.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	During the night God spoke to him in a vision. "Jacob! Jacob!" he called. "Yes?" Jacob answered.
New Berkeley Version	.
New Century Version	.
New Life Version	God spoke to Israel in special dreams in the night, saying, "Jacob, Jacob." And Jacob answered, "Here I am."
New Living Translation	During the night God spoke to him in a vision. "Jacob! Jacob!" he called. "Here I am," Jacob replied.

Partially literal and partially paraphrased translations:

American English Bible	And God spoke to IsraEl in a vision that night. He said: 'Jacob! Jacob!' And he asked, 'What is it?'
Beck's American Translation	.
International Standard V	God spoke to Israel through night visions, addressing him, "Jacob! Jacob!" "Here I am!" Jacob [Lit. <i>he</i>] replied.
New Advent (Knox) Bible	That night, in a vision, he heard God calling to him, Jacob, Jacob! and when he answered, I am here, at thy command.
Today's NIV	.
Translation for Translators	That night, God called to Jacob in a vision, saying, "Jacob! Jacob!" He replied, "I am here!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He of mighty ones was to speak to Isra-el in a vision by night, even was he to sa:; Jacob! Jacob! He was to direct him,...
Conservapedia	God spoke to Israel in night apparitions, and said, "Jacob, Jacob." And he said, "Behold me."
Ferrar-Fenton Bible	Then God appeared to Israel in a vision at night, and said "Jacob ! Jacob ! ' ' — and he replied ' ' I am here. ' ' "
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	And God spoke unto Israel in visions of the night and said, Jacob, Jacob. And he said, Here <i>am</i> I.
H. C. Leupold	And God said to Israel in a night vision: Jacob, Jacob! And he said: Here am .

Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	In visions of the night God said to Israel, “Jacob, Jacob.” “ <i>Hineni</i> ,” he said.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And God spoke to Israel in visions of the night, and said, Jacob, Jacob. And he said, Behold.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	God called to Israel in a vision by night, “Jacob! Jacob!” and he answered, “I am here.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And Elohim says to Yisra El in the visions of the night, and says, Yaaqov! Yaaqov! And he says, Here - I.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	God spoke to Israel in a night vision, and said, 'Jacob! Jacob!' 'Yes,' replied [Jacob].
Orthodox Jewish Bible	And Elohim spoke unto Yisroel in the marot halailah, and said, Ya'akov, Ya'akov. And he said, Hineni.
<i>The Scriptures</i> 1998	And Elohim spoke to Yisra'el in the visions of the night, and said, “Ya’aqob, Ya’aqob!” And he said, “Here I am.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	During the night God spoke to Israel in a vision and said, “Jacob, Jacob.” And Jacob answered, “Here I am.”
Kretzmann’s Commentary	And God spake unto Israel in the visions of the night and said, Jacob, Jacob! And he said, Here am I. So God Himself, whom he had worshiped with his sacrifices, appeared to Jacob at this decisive moment, speaking to him in a dream-vision by night.
NET Bible®	God spoke to Israel in a vision during the night [<i>Heb</i> “in visions of the night.” The plural form has the singular meaning, probably as a plural of intensity.] and said, “Jacob, Jacob!” He replied, “Here I am!”
Syndein/Thieme	.
The Voice	God spoke there to Israel in visions during the night. God: Jacob, Jacob! Jacob: I’m here. <i>I’m listening!</i>

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Elohiym ^[Powers] said to Yisra'el ^[He turns El] in the reflection of the night and he said, Ya'aqov ^[He restrains] , Ya'aqov ^[He restrains] , and he said, here am I,...
Concordant Literal Version	And speaking is the Elohim to Israel in appearances of the night, and saying, "Jacob! Jacob!" And saying is he, "Behold me!"
Context Group Version	.
Darby Translation	.
Emphasized Bible	.
English Standard Version	And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And God said to Israel in visions of the night, and He spoke, Jacob! Jacob! And he answered, Behold me.
Jack Ballinger's translation	.
Modern English 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	And God speakes to Israel in visions of the night, and says, "Jacob, Jacob;" and he says, "Here am I."

The gist of this passage: God calls to Jacob that night and Jacob says, "Here I am."

Genesis 46:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Genesis 46:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-row-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
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
mar ^{eh} âh (מַרְאֵה) [pronounced <i>mahr^e-AWH</i>]	<i>vision [as a means of revelation]; looking glass, mirror</i>	feminine plural construct	Strong's #4759 BDB #909
lay ^{el} lâh (לַיְלָה) [pronounced <i>LAY-law</i>]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538

Translation: Elohim spoke to Israel in visions of the night,... Israel (Jacob) has an inspired vision. We do not know if he is awake or if this is a dream, but there is a point at which God speaks to Jacob.

Jacob is leaving the land that God has promised to him and to his father and his father's father. This would be a very difficult move for Jacob to make, despite going to see his son Joseph.

Genesis 46:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Ya'ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Gary Everett: Gesenius says the Hebrew name "Jacob" "Ya'aqob" (יַעֲקֹב) (H3290) means, "taking hold of the heel, supplanter, layer of snares." Strong says it means, "heel-catcher, supplanter." Strong says it comes from the primitive root (בָּקַעַ) (H6117), which means, "to seize by the heel, to circumvent." One Hebrew derivative (בָּקַעַ) (6119) means, "heel, (figuratively) the last of anything."⁵

⁵ Gary H. Everett Gary Everett's Bible Commentary; ©1981-2013; from e-sword, Gen. 25:26.

Genesis 46:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...and he said, "Jacob Jacob." This is one of the few times when God speaks a person's name twice. Does it mean, "You need to listen carefully"?

This vision was unlike any that Jacob had experience over the previous forty years. In this vision, God says to Jacob what He has said to only three others in the Old Testament and will say to seven persons altogether. He doubles Jacob's name, as he did when He called Abraham (Gen. 22:11), and as he will call Moses (Ex. 3:4) and Samuel (1Sam. 3:10). It is a great emphasis upon the person who has been called.

I would like to tell you that this is a great sign of spiritual growth when a believer is called by God and he then says, "Here I am" but we see by the context that Jacob has been a self-centered, bitter old man for much of the previous twenty years without very little thought given to God.⁶

However, after twenty years, he is now back in fellowship, and, if he has any sense whatsoever, he is thankful that God did not kill him during these years of waste. Notice that we have no Scripture written about him during this time because he was not writing God's Word at that time. You do not write God's Word while you are out of fellowship. It is possible that Jacob authored this, his last chapter, in the Bible, and it was later edited into this portion of God's Word by Moses. It is equally likely in his visits with Joseph that he told this to Joseph, as this is the Jacob's only personal moment in this chapter. Given the carefully constructed and very cohesive narrative, it seems much more that a person very adept at writing assembled and wrote the final 10+ chapters of Genesis.

Genesis 46:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'ămar (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
hinnêh (הִנֵּה) [pronounced hin-NAY]	<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 singular suffix	Strong's #2009 (and #518, 2006) BDB #243

With the 1st person singular suffix, hinnêh literally means *behold me*; however, it is an idiom which seems to mean, *here I am, right here, yes sir*. 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.

⁶ This is an educated guess on my part.

Translation: And he answered, “Here I [am].” Jacob answers God. “Here I am.”

Genesis 46:2 And God spoke to Israel in the visions of the night, and said, “Jacob, Jacob!” And he said, “Here I am.”

God makes all of what is happening clear to Jacob. It is interesting that, in Gen. 45:27, we have Jacob’s name used (when he is revived); and the name *Israel* when it is attached to him moving to Egypt (Gen. 45:28 46:1); and yet, when God speaks to him, it is, “**Jacob, Jacob.**” (Why not, *Israel, Israel?*)⁷ As we have noted before, God only on a half dozen occasions doubles a man’s name when He calls them. This is over a period of perhaps 4000 years of human history.

Jacob, in moving south, is in the plan of God; and my guess is, he has a much improved mental attitude at this time, looking forward to seeing his son Joseph.

And so He says, “I [am] ’El, an Elohim of your father. You will not be afraid from going down to Egypt for a people great I will make of you there. I—I will go down with you to Egypt; I—I will bring you up again going up and Joseph will place his hand over your [two] eyes.”

Genesis
46:3–4

God [lit., *he*] said, “I [am] ’El, the Elohim of your father. Do not be afraid on account of going down to Egypt because I will make a great people of you there. I [even] I will go down with you to Egypt; I [even] I will surely bring you up again, but Joseph will place his hand over your eyes [while you are in Egypt].”

God said, “I am God; I am the God of your father. Do not be wary of going down to Egypt. I will go down with you to Egypt because I will make a great people of your there. Furthermore I will surely bring you back up again. However, while in Egypt, Joseph will close your eyes for the last time.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so He says, “I [am] ’El, an Elohim of your father. You will not be afraid from going down to Egypt for a people great I will make of you there. I—I will go down with you to Egypt; I—I will bring you up again going up and Joseph will place his hand over your [two] eyes.”
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And He said, I am God, the God of thy father: fear not to go down into Mizraim; for a great people will I make thee there. I will go down with thee into Mizraim, and will surely bring thee up; but Joseph shall lay his hand upon thine eyes.
Targum (Pseudo-Jonathan)	And He said, I am God, the God of thy father; fear not to go down into Mizraim on account of the servitude I have decreed with Abraham: for a great people will I make thee there. I am He who in My Word will go down with thee into Mizraim; I will regard the affliction of thy children, and My Word shall bring thee up from thence, and cause thy children to come up; but Joseph shall lay his hand upon thine eyes.
Revised Douay-Rheims	...God said to him, I am the almighty God your father worshipped. Betake yourself to Egypt without fear; I mean to make your descendants into a great nation there. I will go down there with you and when the time comes to return, it shall be under my guidance still; and Joseph shall stand by you to close your eyes in death.

⁷ At this point, I do not have an answer for this.

Latin Vulgate	.
Plain English Aramaic Bible Peshitta (Syriac)	.
Septuagint (Greek)	Then he said to him. I am El, the God of your father; fear not to go down to Egypt; for I will there make of you a great people; I will go down with you into Egypt; and I will also surely bring you up again; and Joseph shall close your eyes when you die. And he says to him, I am the God of your fathers; fear not to go down into Egypt, for I will make you there a great nation. And I will go down with you into Egypt, and I will bring you up at the end; and Joseph shall put his hands on your eyes.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, I am God, the God of your father: go down to Egypt without fear, for I will make a great nation of you there: I will go down with you to Egypt, and I will see that you come back again, and at your death Joseph will put his hands on your eyes.
Easy English	.
Easy-to-Read Version–2006	Then God said, "I am God, the God of your father. Don't be afraid to go to Egypt. In Egypt I will make you a great nation. I will go to Egypt with you, and I will bring you out of Egypt again. You will die there, but Joseph will be with you. His own hands will close your eyes when you die."
Easy-to-Read Version–2008	.
International Children's B. <i>God's Word</i> TM	.
Good News Bible (TEV) <i>The Message</i>	God said, "I am the God of your father. Don't be afraid of going down to Egypt. I'm going to make you a great nation there. I'll go with you down to Egypt; I'll also bring you back here. And when you die, Joseph will be with you; with his own hand he'll close your eyes."
Names of God Bible	"I am <i>El</i> , the <i>Elohim</i> of your father," he said. "Don't be afraid to go to Egypt, because I will make you a great nation there. I will go with you to Egypt, and I will make sure you come back again. Joseph will close your eyes when you die."
NIRV	.
New Simplified Bible	God said: »I am God! I am the same God your father worshiped. Do not be afraid to go to Egypt. I will give you so many descendants that one day they will become a nation. »I will go to Egypt with you. I will make sure you come back again. Joseph will close your eyes when you die.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	God said, "I am God, the same God your father worshiped. Don't be afraid to go to Egypt. I will give you so many descendants that one day they will become a nation. I will go with you to Egypt, and later I will bring your descendants back here. Your son Joseph will be at your side when you die."
The Living Bible	"I am God," the voice replied, "the God of your father. Don't be afraid to go down to Egypt, for I will see to it that you become a great nation there. And I will go down with you into Egypt and I will bring your descendants back again; but you shall die in Egypt with Joseph at your side."
New Berkeley Version	.

New Century Version	Then God said, "I am God, the God of your father. Don't be afraid to go to Egypt, because I will make your descendants a great nation there. I will go to Egypt with you, and I will bring you out of Egypt again. Joseph's own hands will close your eyes when you die."
New Life Version	.
New Living Translation	"I am God, the God of your father," the voice said. "Do not be afraid to go down to Egypt, for there I will make your family into a great nation. I will go with you down to Egypt, and I will bring you back again. You will die in Egypt, but Joseph will be with you to close your eyes."

Partially literal and partially paraphrased translations:

American English Bible	And [God] said to him: 'I am the God of your ancestors. Don't be afraid to go down to Egypt, because I will make a great nation of you there. I will also go down to Egypt with you, and I will bring you back... why, it will be JoSeph who will lay his hands over your eyes.'
Beck's American Translation	.
International Standard V	"I'm God, your father's God. Don't be afraid to move down to Egypt, because I'm going to turn you into a mighty nation there. I'm going down with you to Egypt, and I'm certainly going to bring you back again. And Joseph himself will be with you when you die [Lit. <i>will place his hand over your eyes</i>]."
New Advent (Knox) Bible	God said to him, I am the almighty God thy father worshipped. Betake thyself to Egypt without fear; I mean to make thy descendants into a great nation there. I will go down there with thee; and when the time comes to return, it shall be under my guidance still; and Joseph shall stand by thee to close thy eyes in death.
Today's NIV	.
Translation for Translators	God said, "I am God, the one your father worshiped. Do not be afraid to go down to Egypt, because I will give you many descendants, and they will become a great nation there. I will go down to Egypt with you, and later I will bring your descendants back to Canaan again. And Joseph will be with you [MTY] when you die." [IDI]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	...and was to say: I am he mighty, he of mighty ones of your fathers. Was you to fear to go down to the Egypt? - I was to set you as a great nation there. You was to go down to the Egypt, and you was to come out a coming out, even Joseph was to lay his hand, on your eyes.
Conservapedia	And He said, "I am God, the God of your father. You must not be afraid to go down into Egypt. I will place you there as a great nation. I will go down with you into Egypt, and moreover, I will bring you back up. And Joseph will set his hand upon your eyes."
Ferrar-Fenton Bible	When He answered, " I am God, the God of your father Isaac ; fear not. Go down to the Mitzeraim, for you shall become a great nation there. I, The Mighty, will be with you in Mitzer, and I will support you, and Joseph shall place his hands upon your eyes."
God's Truth (Tyndale)	And he said: I am that mighty God of your father, fear not to go down into Egypt. For I will make of you there a great people. I will go down with you into Egypt, and I will also bring you up again, and Joseph shall put his hand upon your eyes.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	And He said: I am the true God (El), the God (Elohim) of thy father. Do not be afraid to go down to Egypt, for a great nation will I make thee there. I myself will go down

Lexham English Bible NIV, ©2011 NIV – UK Tree of Life Version	with thee to Egypt, and I myself will most certainly bring thee up again; and Joseph shall close thy eyes (in death). . . . "I am God, the God of your father," He said. "Do not be afraid to go down to Egypt, for I will turn you into a great nation there. I Myself will go down with you to Egypt and I Myself will also most certainly bring you up. Joseph will put his hands on your eyes."
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Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And he said, I am God, the God of your father; do not fear to descend into Egypt, because I will put you a great people there; I will descend with you into Egypt, and causing you to ascend, I will also cause you to ascend, and Joseph shall put his hand upon your eyes.
New American Bible (2002)	Then he said: "I am God [I am God: more precisely according to the Hebrew text, "I am El." "El" is here a divine name, not the common noun "god."], the God of your father. Do not be afraid to go down to Egypt, for there I will make you a great nation. Not only will I go down to Egypt with you; I will also bring you back here, after Joseph has closed your eyes."
New American Bible (2011) New Jerusalem Bible	. 'I am El, God of your father,' he said. 'Do not be afraid of going down to Egypt, for I will make you into a great nation there. I shall go down to Egypt with you and I myself shall bring you back again, and Joseph's hand will close your eyes.'
New RSV	Then he said, 'I am God [<i>Heb the God</i>], the God of your father; do not be afraid to go down to Egypt, for I will make of you a great nation there. 4I myself will go down with you to Egypt, and I will also bring you up again; and Joseph's own hand shall close your eyes.'
Revised English Bible	God said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I shall make you a great nation. I shall go down to Egypt with you, and I myself shall bring you back again without fail; and Joseph's will be the hands that close your eyes."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said, "I am God, the God of your father. Don't be afraid to go down to Egypt. It is there that I will make you into a great nation. Not only will I go down with you to Egypt; but I will also bring you back here again, after Yosef has closed your eyes."
exeGesés companion Bible	And he says, I - El - Elohím of your father: awe not to descend into Misrayim; for there I set of you a great goyim: I descend with you into Misrayim; and in ascending, I also ascend you: and Yoseph puts his hand on your eyes.
Hebraic Roots Bible	And He said, I am Elohe, The El of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation there. I will go down with you into Egypt, and I will also surely return you. And Joseph shall put his hand on your eyes.
Israeli Authorized Version JPS (Tanakh—1985)	. And He said, "I am God, the God of your father. Fear not to go down to Egypt, for I will make you there into a great nation. I Myself will go down with you to Egypt, and I Myself will also bring you back; and Joseph's hand shall close your eyes."

Kaplan Translation	[God] said, 'I am the Omnipotent God of your father. Do not be afraid to go to Egypt, for it is there that I will make you into a great nation. I will go to Egypt with you, and I will also bring you back again. Joseph will place his hands on your eyes [When a man dies, it was the custom for the son to close his eyes (Zohar 226a; Ibn Ezra; Lekach Tov; cf. Shabbath 77a). Or, 'Joseph will take care of your concerns' (Rashbam; Sforino; cf. Job 9:33).]'
Orthodox Jewish Bible	And He said, I am El Elohei Avicha; fear not to go down to Mitzrayim; for there I will make thee a Goy Gadol; I will go down with thee to Mitzrayim; and I will also surely bring thee up again; and Yosef shall put his yad upon thine eyes.
<i>The Scriptures</i> 1998	And He said, "I am the Ėl, Elohim of your father. Do not be afraid to go down to Mitsrayim, for I shall make you there into a great nation. "I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again. And let Yosēph put his hand on your eyes."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you (your descendants) a great nation there. I will go down with you to Egypt, and I will also surely bring you (your people) up again; and Joseph will put his hand on your eyes [to close them at the time of your death]."
The Expanded Bible	Then God said, "I am God, the God of your father. Don't be afraid to go to Egypt, because I will make ·your descendants [^L you] a great nation there [12:1–3]. I will go to Egypt with you, and I will bring you ·out of Egypt [^L up] again. Joseph's own hands will close your eyes when you die."
Kretzmann's Commentary	And he said, I am God, the Powerful, the Mighty One, the God of thy father, the only true God. Fear not to go down into Egypt; for I will there make of thee a great nation. What God had said to Abraham in a general way, Gen. 15:13-16, he here referred to the sojourn in Egypt. He not only sanctioned the removal of Jacob to Egypt, but promised His blessing also in the strange land. I will go down with thee in to Egypt; and I will also surely bring thee up again. His protection would attend their removal, their stay, and the eventual return of the children of Israel. This promise, moreover, was to remind Jacob of the greater and more important prophecy, that of the Messiah, who was to be his descendant. And Joseph shall put his hand upon thine eyes; the last service of love when Jacob closed his eyes in death would be performed by the son whom he had so long mourned as dead.
NET Bible®	He said, "I am God [<i>Heb</i> "the God."], the God of your father. Do not be afraid to go down to Egypt, for I will make you into a great nation there. I will go down with you to Egypt and I myself will certainly bring you back from there [<i>Heb</i> "and I, I will bring you up, also bringing up." The independent personal pronoun before the first person imperfect verbal form draws attention to the speaker/subject, while the infinitive absolute after the imperfect strongly emphasizes the statement: "I myself will certainly bring you up."]. Joseph will close your eyes."
Syndein/Thieme The Voice	. God: I am the True God, the God of your father. Don't be afraid to go down to Egypt <i>and leave the land I promised you</i> , for I am going to make you into a great nation there. I will go down with you to Egypt, and <i>one day</i> I will be the One to bring you back again. <i>And something else</i> —Joseph's own hands will be the ones to close your eyes <i>at the time of your death</i> .

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and he said, I am the mighty one, the powers of your father, you will not fear to go down unto Mitsrayim [^{Troubles}] given that I will set you in place there for a
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Concordant Literal Version	magnificent nation, I will go down with you unto Mitsrayim ^[Troubles] and I will bring you up, also go up, and Yoseph ^[Adding] will set down his hand upon your eyes,...
Context Group Version	And saying is He, "I am the El, the Elohim of your forefather. You must not fear to go down to Egypt, for a great nation will I constitute you there. I will go down with you to Egypt, and I, moreover, will bring, yea, bring you up. And Joseph shall set his hands on your eyes.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	He said, "I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there. I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes."
New European Version	.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	And He said, "I am God, the God of thy father. Fear not to go down into Egypt, for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."
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 He says, "I am God, God of your father, be not afraid of going down to Egypt, for a great nation I set you there; I—I go down with you to Egypt, and I—I also certainly bring you up, and Joseph does put his hand on your eyes."
The gist of this passage:	God identifies Himself as the God of Jacob's fathers and says that He will go down to Egypt with Jacob and make a great nation of him there; but that Joseph will close Jacob's eyes (in death) in Egypt.

Genesis 46:3a

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

Genesis 46:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
'ānōkîy (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
'Ēl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun with the definite article	Strong's #410 BDB #42
'Ēlōhîym (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
'āb (אָב) [pronounced aw ^b V]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: God [lit., he] said, "I [am] 'El, the Elohim of your father. God speaks to Jacob, telling him that He is God.

Recall that God has appeared to Jacob on several occasions in the past.

Genesis 46:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 singular, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced mihn]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	Qal infinitive construct with the directional hê	Strong's #3381 BDB #432

Genesis 46:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The directional <i>hê</i> (properly, the directive <i>hê</i>) is the <i>âh</i> (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional <i>hê</i> indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the <i>hê</i> directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun; with the directional <i>hê</i>	Strong's #4714 BDB #595

Translation: Do not be afraid on account of going down to Egypt... God tells Jacob not to be concerned about going down to Egypt. This is okay. God sanctifies this.

Interestingly enough, Abraham was quite concerned that his son Isaac did not leave the land of Canaan; but Jacob left it once to escape Esau and again here when Abraham's seed would be outside of the land for 400 years.

Genesis 46:3a-b And He said, "I am God, the God of your fathers. Do not fear to go down into Egypt,...

Jacob, for one of the few times in his life, is thinking and doing the right thing. God wants all of Jacob's family to move to Egypt. That is the right thing to do; this is God's will for them to do. At the same time, Jacob is concerned about leaving the land of promise. That is also the proper way to think. Jacob is leaving the land that God led Abraham to and then gave to him—so Jacob ought to have misgivings about doing this.

Therefore, God must reassure Jacob that he is doing the right thing.

Genesis 46:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced lee]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
gôwy (גוי) [pronounced GOH-ee]	people, nation	masculine singular noun	Strong's #1471 BDB #156
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing	masculine singular adjective	Strong's #1419 BDB #152

Genesis 46:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #7760 BDB #962
All of the BDB meanings: <i>to put, set, lay, put or lay upon, lay (violent) hands on; to set, direct, direct toward; to extend (compassion) (figuratively); to set, ordain, establish, found, appoint, constitute, make, determine, fix; to set, station, put, set in place, plant, fix; to make, make for, transform into, constitute, fashion, work, bring to pass, appoint, give.</i> Gesenius adds: <i>to direct, to turn [in any direction]; to make, to prepare.</i> I have used the translation <i>to designate, to designate.</i>			
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...because I will make a great people of your there. God promises Jacob that He will make a great people (or nation) of him in Egypt.

One of the reasons for this is, Jacob's sons found themselves becoming corrupted by the influences of the Canaanite people. Recall Lot and how, even after Lot escaped the perversions of Sodom, his daughters had relations with him in order to bear his children. Recall Judah's marriage to a Canaanite woman (and we will find out that Simeon engaged with a Canaanite women as well).

Nothing is said about Jacob's misgivings, but he obviously has some. He has made his life in the land of Canaan and it is difficult to pick up and move after living in the same place for fifty or so years. The land of Canaan has made him rich and prosperous and he has a large family. One might even interpret the end of Gen. 45 to suggest that Jacob is only thinking of just going to visit Joseph.

God here is clearly telling him here to move to Egypt. God's plan and Joseph's desires are fully in line because Joseph is in fellowship and a mature believer. Divine guidance is easy for a person who is growing in grace.

What appears to be the problem is, in the land of Canaan, there are many negative influences on the sons of Jacob, which we have studied in previous chapters. God is going to isolate the sons of Jacob in one area in Egypt, which is, apparently, a better and more moral environment.

Genesis 46:3 And He said, "I am God, the God of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation.

God's promises still stand. There is no change in that. God gives Jacob the go-ahead to leave the Land of Promise and to go down to Egypt. God says, "I know that you are conflicted; it is okay that you take your family to Egypt—this is My geographical will for you."

God reiterates His promise originally made to Abraham and Isaac. He gives Jacob the assurance that he needs. We all know how much Jacob has failed. God remains faithful to Jacob, while he makes good decisions and bad. Also, there is some indication in later chapters that, while in Egypt, Jacob exhibited some spiritual growth.

There is an entire theology built upon the idea that, Israel (the nation) failed so much and so often—and then, when they rejected God's Son, God had to put them aside *forever*. According to that theology, they simply took their negative volition too far; they were too negative toward God; and far too sinful. The idea is, you can go so far from God as to lose His unmerited grace. This view is called covenant theology or replacement theology; and

logically, the doctrine of eternal security would be rejected by some people (they don't, necessarily; but it would logically follow).

The concept of covenant theology (also known as, replacement theology) is this: God got so fed up with Israel and their constant negative volition, that He did not simply introduce a new program, but God cut Israel out of the picture altogether and gave all of their promises to the church and to Christians (and many people believe that God *spiritualized* all of His promises which He had made to Israel). Covenant theology holds that Israel was so bad, and failed so much, that God just could not deal with them anymore, and He dumped Israel, as a people and as a country, completely and forever.

This is the same kind of theology which rejects eternal security.⁸ When we believe in Jesus Christ, we are saved because we stand upon what He did on our behalf; we are not standing on our own righteousness. In fact, salvation by grace is the exact opposite of standing on our own righteousness. Therefore, once we have exercised faith in Jesus Christ, even if just for a few moments, God records that momentary faith forever—and it does not matter what your life is after salvation (with regards to your salvation), because we are all saved by grace through faith in His Son. We stand wholly and completely upon Christ's merit. Christ's merit, which is imputed to us, stands, regardless of subsequent faith or lack of it.

So, it is reasonable to ask...

Can a Believer in Jesus Christ Lose His Salvation?

1. Paul addresses this exact issue in the New Testament. 2Tim. 2:11–13 **This is a trustworthy saying: If we died with Him, we will also live with Him; if we endure, we will also reign with Him; if we deny Him, He will also deny us; if we are faithless, He remains faithful, for He cannot deny Himself.** (Berean SB) This passage gives us 4 *if...then...* statements, which describe the believer in time and in eternity.
2. The first *if...then...* states is, **If we died with Him, we will also live with Him.** Dying with the Lord simply means that we believe that His spiritual death is sufficient for our salvation; and this saving faith means that we also live with Him in eternity. This first saying establishes that Paul is speaking of believers (and he is writing to Timothy, the pastor of a local church, who ministers to believers).
3. **...if we endure, we will also reign with Him;...** The believer who endures¹ is the believer who grows spiritually and exploits the grace of God in his life. This believer will reign with Jesus Christ in the future. We may understand this to be reward in the future.
4. **...if we deny Him, He will also deny us;...** The first statement indicates that we are dealing with believers; the second statement deals with rewards. Logically, this third statement is all about denial of *rewards to believers*. There will be believers who fail in life and do not operate in the plan of God; some believers will even deny the Lord throughout most of their lives. These believers will be denied reward.
5. And just in case we do not understand that fact, Paul adds a fourth statement: **...if we are faithless, He remains faithful, for He cannot deny Himself.** First, keep in mind that Paul is writing to Timothy about believers; so here, we are speaking of *faithless believers* (which may sound like a contraction in terms). There are those who place their faith in Jesus Christ who later deny or reject this initial faith. That is, they are faithless; they no longer exhibit faith in Christ in their lives. However, God remains faithful to such (meaning they cannot lose their salvation). God **remains faithful because He cannot deny Himself**. When we have faith in Jesus Christ, we stand upon His merit; we stand upon His finished work. There is nothing that we can add to this for our salvation. God's salvation cost the Lord everything; God's salvation costs us nothing. Therefore, once we exercise faith in Him, we cannot lose our salvation, as God cannot deny Himself. God cannot deny the saving work of His Son. Believers who seem religious and believers who later abandon their faith may spend most or all of the rest of their lives out of fellowship; but God remains faithful to us, He cannot deny the work of His Son.

⁸ A person can believe in covenant theology and eternal security at the same time. However, this would be an illogical point in their thinking. If God could choose Israel and Israel failed so completely as to be cut out of the plan of God as God's peculiar people; then why would God spare those believers who sin too much?

¹. Thayer gives, as one of the meanings for this verb: *to preserve: under misfortunes and trials to hold fast to one's faith in Christ.*

Dispensationalism vs. Covenant Theology: In the previous lesson, we talked a little about Dispensationalism and Covenant Theology and how Covenant Theology logically leads us to take a position that salvation is not by faith alone in Christ alone. The idea is, if God could have made all of those very specific promises to Abraham, Isaac, and Jacob (and later to King David), and yet Israel the nation could actually, through her actions, nullify those promises for Israel, then why couldn't we, as believers in Jesus Christ, nullify our faith through negative volition? It is a logical position to take; not the one that covenant theologians always take (my point being is that covenant theology is not only the wrong view, but it is often illogical as well).

The false view of salvation is, we do *not* stand upon Christ's merit only; but, also, a little bit (or even a lot) on our own merit. That is, our salvation requires us to be at least a little bit good afterwards (and some theologies require that we are really, really good after salvation). For the believer, some believe that he must maintain at least a mediocre spiritual life, or God will cast him aside, as He cast away Israel (according to Covenant Theology). This is the false view that someone can observe your life, not recognize that you are a Christian, and therefore, if you were saved, you lost your salvation. Or they might conclude, you had a head belief, but not a heart belief (which is a ridiculous statement, Biblically speaking, as the *heart* does not refer to one's emotions when found in the Bible). Let me repeat, this is a false view. Your salvation is completely separate from your life as a believer. Salvation is a one-shot deal—you believe in Jesus Christ, and you are saved. The Christian life, which occurs *only after salvation*, is never a one-shot deal; but a day-to-day, decision-by-decision process. So often, we have this completely turned around, where other people seem to think it is their duty to watch you and determine whether or not you have been really saved (something which they cannot observe). On the other hand, there are these rededication services where you rededicate yourself to Jesus Christ, as if the Christian life is some big, one-shot decision.

Let me draw an analogy here. You enter into the job market, you find an employer who likes you and you make a one-shot decision to work for that employer. This is not the end of everything, but the beginning. After that, you have your actual job performance. That is a day-to-day thing; and often it involved continuing education in your field. The only place where this analogy breaks down is, you can be fired from any job; but God does not kick you out of the kingdom for being a crappy Christian. Now, you may end up living in the last house on Dirt Street in heaven in eternity; but that is infinitely better than spending eternity in hell.

Related to this, covenant theology teaches that, regardless of what God promises, if we sin too much, then we are lost. We are lost forever. All of God's very specific promises to Israel are nearly meaningless in covenant theology. Because of Israel's disobedience, promises made by God are then spiritualized and given over to the church. The idea is, even though these promises seem as though they refer to the descendants of Abraham, Isaac, and Jacob; they actually are applicable the *spiritual* descendants of Abraham, Isaac, and Jacob (in other words, their genealogy is not an issue—which is an odd view to take, given all the genealogies in the Bible). So, all of God's unconditional covenants to Israel, ironically, are not quite good enough to save Israel in Covenant Theology. They are, somehow, just not unconditional enough.

Logically, the person who believes in covenant theology does not believe in a God of grace; does not trust God to save us to the uttermost, because God did not preserve nation Israel to the uttermost (despite His numerous promises to Abraham, Isaac, and Jacob).

For some people, Dispensational Theology and Covenant Theology very difficult terms, so let me see if I can give a basic run-down on these two views:

Dispensationalism believes that God has different programs in different eras. For nearly 2000 years, God worked through a particular nation and a particular people—the descendants of Abraham, Isaac, and Jacob. They looked forward to a time of great peace and prosperity, to the coming of their Messiah, to the raising up of a Prophet just

like Moses. They looked forward to a time when David's Greater Son would sit on the throne of Israel. This changed dramatically after the birth, death, resurrection, and ascension of Jesus Christ. Suddenly, there was a new institution known as the church, where there is no importance placed upon one's genealogical origins or on such externals as circumcision or animal sacrifices. These two dispensations are known as the Age of Israel and the Church Age, and in between these two dispensations is another dispensation, called the Dispensation of the Hypostatic Union, when Jesus Christ, the God of the Universe, walked on this earth. Israel, as a people and as a nation, are *temporarily* set aside; and the Church, the body of Christ, is in the forefront. But, in dispensationalism, all of the promises which God made to Abraham, Isaac, and Jacob still stand, are to be taken literally, and will be fulfilled at some time in the future.

In Covenant Theology, there was no nation Israel or people of God, as they appear to be in the Old Testament; but they were just the church, the same thing that we are today. Most people who study any of the Old Testament closely have a hard time buying that sort of theology.

In Dispensationalism, the nation and people of Israel are set aside for a time, but not forever. There is actually another 7 years remaining in the dispensation of Israel (this 7 years is known as the Tribulation); so that, when the church is raptured (*all* believers on the earth are removed and only unbelievers remain), then the dispensation of Israel resumes. All of God's promises to Israel will be fulfilled after the Tribulation.

Covenant Theology believes that God's relationship with man is based upon a number of covenants; and that, when Israel failed as a nation and as a people, spiritual Israel took their place—permanently. God's promises (covenants) that he made with Abraham, Isaac, and Jacob are not to be taken completely and totally literally; so that these various promises which speak of their descendants must be understood to mean their spiritual descendants. God was really not talking about a literal land of Canaan, but a spiritual land which, I guess, we somehow conquer. In Covenant Theology, genealogy is no longer a factor and nation Israel is not a part of God's plan any more. Covenant Theology believes that the Church is simply spiritual Israel; and everything that God said to Israel needs to be reinterpreted in a spiritual way and applied to believers today.

Another point of illogic is, Israel turned away from God; and so Israel was rejected by God entirely. But, somehow, at the same time, the church began in Abraham's tent and that was the true church (his spiritual descendants). So, somehow, they take the Old Testament literally; but somehow, they don't. It is not clearcut to me.

Throughout the Church Age, these have been the only two main theologies, and virtually every church and denomination is in one camp or the other (there are certainly variations within the theologies that I have outlined). Now let's compare these theologies side-by-side:

This chart is part of an article written by Ligon Duncan which you can read here: [Dispensationalism - A Reformed Evaluation](#). I have heavily edited this chart.

Although there was a lot of cut and pasting done for this doctrine, I do not believe that the dispensational side received an accurate explanation; and therefore, I have either discarded or rewritten many points.

DISPENSATIONAL THEOLOGY	COVENANT THEOLOGY
(Lewis S. Chafer, John Walvoord, Tim LaHaye, John Nelson Darby, C.I. Scofield)	(Charles Hodge, Loraine Boettner, Louis Berkhof, John Murray, B.B. Warfield)

DISPENSATIONAL THEOLOGY	COVENANT THEOLOGY
1. God's promises are absolute. What God promised to Abraham, Isaac, and Jacob still stands and literally applies to their descendants. Descendants, by the way, are both genealogical and spiritual descendants of Abraham. That is, they must believe in the Revealed God to be a part of true Israel.	1. God's promises can be nullified or changed if the people fail too much or become too negative. Genealogy and nation Israel really count for little or nothing in Covenant Theology. Some believe that the original church began in Abraham's tent.
2. Stresses 'literal' interpretation of the Bible. However, there are various forms of figures of speech which are not strictly literal and not to be taken as such.	2. Accepts 'spiritual' interpretation of the Bible text. For instance, the promises that God made to Israel can be understood as not literal promises and as not having to apply to the literal descendants of Israel. Such promises are <i>spiritualized</i> .
3. 'Israel' nearly always refers to the literal, physical and spiritual descendants of Jacob (Jews who have believed in Jesus Christ).	3. "Israel" may mean either literal, physical descendants of Jacob or the figurative, spiritual Israel, depending on context.
4. God has 2 peoples with 2 separate destinies: Israel (earthly) and the Church (heavenly).	4. God has always had only 1 people, the Church, which gradually developed and replaced Israel.
5. The Church was born at Pentecost.	5. The Church began in O.T. (Acts 7:38) and reached fulfillment in the N.T. Many consider that the church began in Abraham's tent.
6. The Church was not prophesied as such in the O.T. but was a hidden mystery until the N.T. Most of what Jesus teaches, until the upper room discourse, is primarily directed toward the Jewish people and toward a literal nation Israel.	6. There are many O.T. prophecies of the N.T. Church. The church is as present in the Old Testament as it is in the New.
7. All O.T. prophecies for 'Israel' are for literal Israel, not the Church.	7. Some O.T. prophecies are for the literal nation of Israel, others are for spiritual Israel.
8. The Church, unknown in the OT, is a parenthesis in God's program for the ages. OT prophecies about the Messiah often jump from His 1 st advent (when Jesus walked the earth) to His 2 nd advent, when He will return to earth to save literal Israel at the end of the Tribulation. The church is sandwiched between those two advents. The church is called a mystery, because it is unknown in the Old Testament.	8. The Church is the culmination of God's saving purpose for the ages. The Old Testament is filled with prophecies which may be applied to the church, after they are properly spiritualized. Despite the specific promises made to Abraham, Isaac, and Jacob; and David; about a specific piece of land; these cannot be understood literally in this age; and those promises apply to us in the church.
9. The main heir to Abraham's covenant was Isaac and literal Israel (the people, the nation). However, unbelievers descended from Abraham are not a part of this covenant.	9. The main heir to Abraham's covenant was Christ and spiritual Israel (the church).

DISPENSATIONAL THEOLOGY	COVENANT THEOLOGY
<p>10. Most Dispensationalists teach that men in the O.T. were saved by faith in a revelation of God peculiar to their dispensation, but this did not include faith in the Messiah as their sin-bearer, but faith in God, in however He revealed Himself (in the Jewish dispensation, God is the Redeemer and/or Savior of Israel).</p>	<p>10. All men who have ever been saved have been saved by faith in Christ as their sin-bearer, which has been progressively revealed in every age. Dispensationalists certainly believe in a progressive revelation, which also applies to the Savior.</p>
<p>I use the expression, <i>the Revealed God</i>; however He chose to reveal Himself, that is where a person had to place his faith. I use myself to illustrate this (not always a good idea). When I was first saved, I did not understand the resurrection or ascension. Honestly, I did not know what happened to Jesus after His crucifixion; but I still believed in Him, and with that limited knowledge, I was saved. Later, I came to understand (and believe) the resurrection and ascension.</p>	
<p>In the Church Age, we understand that Abraham offering up his son, Isaac, was a type of God offering up His Son for our sins. We have studied this type in great detail already. Abraham and people of that era did not see this as a type, but as a great act of faith by Abraham. Those who believe in that God are saved in the Old Testament; even though they may not fully understand that the Son of God would die in our stead for our sins.</p>	
<p>11. God's program in history is mainly through separate dispensations. Each dispensation has its own set of rules (but there are many similarities).</p>	<p>11. God's program in history is mainly through related covenants.</p>
<p>12. The O.T. sacrifices were not recognized as the Gospel or types of the Messiah as sin-bearer, but only seen as such in retrospect. Typology developed long after the types and antitypes occurred in history.</p>	<p>12. O.T. believers believed in the Gospel of Messiah as sin-bearer mainly by the sacrifices as types and prophecies.</p>
<p>Typology is actually only fairly recently developed—in the past few hundred years. Current typology is the belief that the Old Testament is filled with <i>types</i>; that is, things which represent Jesus Christ and were revealed in the OT, but had a fulfillment in the New. The best example of this is the offering of Isaac by Abraham. In the OT, this is portrayed simply as the ultimate act of obedience; but we understand it today to represent God the Father offering up His Son, Jesus Christ for our sins. Abraham did not understand that was what he was doing.</p>	
<p>13. The Holy Spirit indwells only believers in the dispensation of Grace, and the Holy Spirit only indwelt some believers in the O.T.</p>	<p>13. The Holy Spirit has indwelt believers in all ages, especially in the present N.T. era, and will not be withdrawn. I am not sure if this is a universal point of doctrine among covenant theologians.</p>
<p>14. Jesus made an offer of the literal Kingdom to Israel; since Israel rejected it, it is postponed (quite obviously, until the people of Israel will accept such a Kingdom).</p>	<p>14. Jesus made only an offer of the spiritual Kingdom, which was rejected by literal Israel but has gradually been accepted by a spiritual Israel (the church).</p>
<p>15. O.T. believers were not in Christ, not part of the Body or Bride of Christ.</p>	<p>15. Believers in all ages are all "in Christ" and part of the Body and Bride of Christ.</p>

DISPENSATIONAL THEOLOGY	COVENANT THEOLOGY
16. The Law has been set aside or abolished. The Law and the principles of the Law continue to be true and applicable as a part of the laws of divine establishment. 9 of the 10 commandments continue as universal moral principles.	16. The Law has 3 uses: to restrain sin in society, to lead to Christ, and to instruct Christians in godliness. The ceremonial Laws have been abolished; the civil laws have been abolished except for their general equity; the moral laws continue.
17. O.T. laws are no longer in effect unless repeated in the N.T.	17. O.T. laws are still in effect unless abrogated in the N.T.
18. The Millennium is the Kingdom of God. Dispensationalists are always Pre-Millennial and usually Pre-Tribulational.	18. The Church is the Kingdom of God. Covenanters are usually AMillennial, sometimes Pre-Millennial or Post-Millennial, rarely Pre-Tribulational.
These are some very technical terms; and some people reading this will not know them.	
19. The O.T. animal sacrifices will be restored in the Millennium.	19. The O.T. sacrifices were fulfilled and forever and abolished in Christ.
20. The Millennium will fulfill the Covenant to Abraham. Israel has a future.	20. Christ fulfilled the Covenant to Abraham. Some Covenanters believe in a future for literal Israel, most do not.
21. Much of Genesis and Exodus prove the purity and isolation of the Jewish people. This is a big theme of these two books. Two chapters specifically deal with attempted contamination of these people (Gen. 34-38); and the line of Abraham is spoken of on numerous occasions.	21. The purity and integrity of the Jewish people is much less important, as the key to the covenant is their spiritual descendants and not their genetic descendants. Gen. 34 and 38 are just interesting stories about ancient times, but have little meaning for us.
<p>The Old Testament makes a great deal more sense under Dispensationalism, as we can pretty much understand everything that we read literally. Even Old Testament types were literal persons and events.</p> <p>To people for whom this is new, Covenant Theology is difficult to grasp, as so many things in the Old Testament have to be partially-spiritualized in order for them to make sense in that theology.</p> <p>From https://www.the-highway.com/covenant-vs-dispensational.html accessed July 12, 2017, and heavily edited.</p>	

Jacob is a spectacular failure for much of his life. King David has about 20 wives and mistresses; and his son Solomon has 1000 wives and mistresses (which still did not satisfy his sexual lust). Besides the wives, David committed two terrible sets of sins in his life. Despite their failures, the legal line of promise goes through David and Solomon (the genetic line of promise goes through David and another son, Nathan). We have also studied Judah's failures as well. Now, how does God allow the line of promise to go through Jacob, Judah, David (and Solomon for the legal line)? Are these men not failures? Of course they are! The key is God's grace. All of these men have trusted in the Revealed God; therefore, God could not deny them, even during periods of their faithlessness. All men fail. All saved men fail.

Jacob sons have returned to Canaan, telling him that Joseph is still alive and living in Egypt. Furthermore, that Joseph sent him all the necessary ancient world U-haul's to bring Jacob to Egypt. So, in Gen. 46, Jacob begins his move southwest to Egypt.

Gen. 46:1-2 So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." (ESV)

Beersheba is essentially the last city of Canaan in the south. Jacob no doubt had misgivings about leaving the Land of Promise; and so, God speaks to him before he actually leaves the land.

It is always fascinating to me who God chooses to reveal Himself to in a vision or by some other sort of manifestation. God revealed Himself to Jacob on many different occasions. God will reveal Himself as a burning bush to Moses. However, God does not appear to have manifested Himself to Joseph (or to any of his brothers). So we cannot assume that God only reveals Himself to the really spiritually advanced believer.

There are certain denominations which emphasize healings, tongues and/or various mystical experiences. They believe that the Bible is evidence of taking that approach. There are miracles and healings in Scripture, but they are generally limited to very specific times in history and they occur or are performed for very specific reasons. Most often, these signs and miracles are done for the audience of a very specific people.

In the book of Genesis, we have studied perhaps 2000 years of human history. God has appeared to perhaps a handful of men during that time period; and there have been two dramatic miracles⁹ of judgment (the Great Flood and the destruction of Sodom and Gomorrah). There is a miracle associated with Abraham (the birth of Isaac) and a great vision associated with Jacob (the vision of the angels and of God). However, for the most part, the signs and wonders found in Genesis are quite limited, considering its timespan. The only reason that it appears that these signs and miracles take up a great portion of the book of Genesis is, the book of Genesis is all about God's interaction with mankind. That would logically include signs and miracles.

Ancient Critics of Christ's Miracles: God is certainly not limited by His creation and He could certainly perform 200 miracles a day for every believer (or unbeliever) on earth, if that was His plan. However, in the gospels of Jesus Christ, it becomes clear that miracles do not automatically change a person's negative volition. Men who witnessed great miracles performed by the LORD often took that opportunity to argue with Him about some minor aspect of the Law or about whether or not what He had done was lawful. Very often, they accepted the miracle (s) that they witnessed at face value, but argued some tiny, unimportant aspect of the miracle (such as, *is it legitimate to heal a man on the Sabbath*). Thus, witnessing a miracle—no matter how impressive it might be—does not guarantee that a person will believe in Jesus Christ. John 5 gives us an example of this:

John 5:1–3 **After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed.**

The physically deformed and ailing people went to a particular pool; probably because some of them had some comfort and locomotion in the water that they did not have on land. Many believed that the pool has some sort of healing properties; but there is no history given as to how that belief developed, and certainly no examples of past healings are mentioned.

John 5:5–6 **One man was there who had been an invalid for thirty-eight years. When Jesus saw him lying there and knew that he had already been there a long time, He said to him, "Do you want to be healed?"**

This is a fascinating question, which makes me smile. Jesus looks down at an invalid, a man which He chooses out of the crowd of invalids, and asks him, "Do you want to be healed?" Quite obviously, he desires this above all other things.

John 5:7 **The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me."**

⁹ I use the term *miracle* in the generic sense, so represent any act of God, whether miraculous or not.

Based upon these words, some believed that there was a healing affect of the pool of Bethesda, despite the fact that this man could have been coming to this pool for the better part of 38 years now. The invalid seems to think he needs to be placed into the pool when the water is being stirred up, in order to be healed, and other men are getting into the waters ahead of him, as they are apparently more mobile than he is. None of them, by the way, are getting healed. This would further suggest to me that they believed the healing process (which is not actually occurring) to take a long period of time.

John 5:8 **Jesus said to him, "Get up, take up your bed, and walk."**

Jesus orders the man to get up, pick up his bed (cot, or whatever it was that he lay on) and walk. This man has not walked for 38 years, much less carried a bed (perhaps a cot or some cloth covers). Bear in mind, his muscles have completely atrophied during this time; he has no strength in his legs; so, even if his original malady of being lame were solved, it would require years of therapy to get the strength in his legs back. Yet, Jesus tells him, "Get up and walk." And he did.

John 5:9 **And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath.**

At the command of Jesus, this man was healed. Therefore, he could stand up, take up his bed, and walk. And, as we have observed in this narrative, Jesus did nothing other than *tell* the man to get up and walk (after asking him if he wanted to be healed). So, all that Jesus has done is surveyed the pool area, picked this man out, and then He spoke to him.

The problem is, this is the Sabbath, a day during which no work should be done. Now, even though it is pretty clear that Jesus did no work, this will be contested. He told this invalid to do work on the Sabbath. Then the invalid stood up and started walking, carrying around his bed (a burden) as Jesus told him to do.

John 5:10 **So the Jews said to the man who had been healed, "It is the Sabbath, and it is not lawful for you to take up your bed."**

This man has not walked for 38 years, so he picks up his bed and he is walking; and he is completely healed. He does not require physical therapy to get his legs to work again. I guarantee you, that this man cannot stop walking. And yet, because he is carrying his bed, some Jews complain that he is breaking the Sabbath. Now, remember, Jesus *told* him to pick up his bed.

John 5:11 **But he answered them, "The Man Who healed me, that Man said to me, 'Take up your bed, and walk.'"**

The man's answer was, "The man Who healed me told me to take up my bed and walk." Jesus did not just tell this man to walk; He told him to pick up his bed and walk. This was intentional on the Lord's part.

These critics—these legalists—do not seem to be very impressed that this man has been healed; but they are greatly concerned that he is standing there or walking about, and he is carrying his bed.

John 5:12 **They asked him, "Who is the Man Who said to you, 'Take up your bed and walk'?"**

Do you see how these religious types are focused in on just one thing: "You're walking around with your bed; you are carrying a burden. You are not supposed to do that." This man had not walked for 38 years, and some might think that is quite a big deal. But, he is carrying his bed (again, perhaps a cot or some sort of cloth to lay on) and it is the Sabbath—so that is their focus.

So that there is no confusion, there is nothing in the books of the Law which forbid this man from being healed; or from picking up his bed and walking around with it. However, what he is doing violates the laws made up by influential rabbis (they supplemented the laws of the Pentateuch with hundreds of additional laws).

John 5:13 **Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place.**

All of this happened quite quickly. Jesus told the man to get up, pick up his bed, and walk; and I can guarantee you that this man would not stop walking; it was the greatest feeling of freedom and exhilaration that he had had in 38 years. But, he lost track of Jesus, as he enjoyed walking about.

The man apparently led the other Jews back to this pool of Bethesda, and Jesus is not there, and there is a crowd there. These Jews with the former invalid were not looking to find Jesus to inquire how was He able to heal the man; or ask Him to heal more men; they went to track Him down to complain that He encouraged this other man to violate the Sabbath day (which he did not!).

It is worth noting that this place is filled with cripples and invalids; and yet Jesus chose to heal only one of them. Furthermore, the religious types have no interest in the miracle performed by Jesus. Jesus did not only remove the lameness of this man, but restored his leg muscles so that he could walk.

John 5:14 **Afterward Jesus found him in the temple and said to him, "See, you are well! Sin no more, that nothing worse may happen to you."**

Jesus later finds this man in the Temple (meaning, on the Temple grounds), and He speaks to him. The implication I get from this conversation is, this man was an invalid based upon his sins from long ago; and Jesus tells him not to return to that.

John 5:15 **The man went away and told the Jews that it was Jesus who had healed him.**

Whomever the man had spoken to, he found them (or they found him) and he told them that it was Jesus who healed him.

Did these Jews threaten the man with some kind of penalty for breaking the Sabbath unless they gave up the name of Jesus, Who healed him and then told him to get up and walk, carrying his pallet? That appears to be the case, although this is certainly speculation on my part.

John 5:16 **And this was why the Jews were persecuting Jesus, because He was doing these things on the Sabbath.**

And so these Jews persecute Jesus because of healing on the Sabbath. None of them appeared to be very interested in the fact that Jesus healed this man.

They have no argument that this miracle has occurred; they believe that it had. In fact, that appears to be a part of their indictment against Jesus. They believe that Jesus had healed this man—a man who had been an invalid for 38 years. Their problem was, this healing took place on the Sabbath and Jesus told him to carry his bed. My point being, healing this man did not convince anyone who was on negative signals. If a person does not want to know that the God Who created them and the God Who saved them, then no amount of miracles will change their minds.

We have this sort of thing occurring in politics all the time. When a president acts, the opposition party will oppose him reflexively. If what the president is doing is having good results, then the opposition party will focus on some minor set of details—sometimes completely unrelated to what the president is doing—and focus in on that.

My point is, signs and miracles are not necessarily that convincing to the people who see them. They may believe that they have occurred, and yet refuse to acknowledge the power which made them happen.

One of the most amazing things in Scripture is the fulfillment of Messianic prophecies by Jesus Christ. No one seriously doubts the 400 year separation between the Old and New Testaments; yet the things which Jesus said and did and Who He was are remarkable fulfillments of Old Testament prophecy. But, if someone does not want to believe this, then they won't. And if you discuss it with them, they will either make up stuff about their knowledge of prophecy or they will concentrate on extremely minor aspects of the prophecies or the fulfillments. In today's era, most will just use Google to find information which will support their negative volition.

Many unbelievers will say, *Jesus did not even exist; He was just made up by Bible writers.* So, when you show them the 10 or 20 secular writers who knew about Jesus and wrote a few things about Him, does this change the minds of the unbelievers? Of course not! They choose what they believe and they choose what they disbelieve. Evidence is important to them *only* when it supports their negative volition.

It is not uncommon for an unbeliever to claim a special alliance with science; and a tremendous respect for scientists (if they know any religious language, they might refer to them as the *shamans* of modern society). And, at least 80% of the time, these unbelievers who believe in science also believe in evolution from one species of animal to another (something they have never seen); man-made climate change (believing that the world could become uninhabitable in as few as 100 years—something else they will never see); and they believe that man can choose his (or her) own gender (or that there are more than two genders). And, also quite often, they will make fun of people who believe in God, because they cannot see Him or bring Him out for everyone to see; and yet, these are 3 tenets of their own faith.

Back to these signs and wonders: we find a surfeit of signs and wonders in Scripture when related to big events in God's plan: the exodus (which would establish Israel as a national entity), the incarnation (or 1st advent) of our Lord, and the establishment of the church.¹⁰ However, for the bulk of believers, the other 99.99% of us—who do not live during these momentous eras—we can go our entire lives without seeing a single miracle which defies the laws of science and yet still have a full and complete spiritual life. I am not saying that no miracles occur today nor am I implying that God is somehow less able to perform miracles today. I am saying that miracles from the hand of God today are very rare, and our lives are far more similar to Joseph's life than they are to Moses' life (or even to Abraham's life). Insofar as we know, Joseph never spoke with God, saw God (a manifestation of God), or any miracle. Yet, he is one of the greatest believers in the book of Genesis (actually, in the entire Bible, if you will).

The believer who grows spiritually can see tremendous gains over periods of, say, 5 or 10 or 20 years—but not from watching a succession of signs and miracles but from spiritual growth which is a matter of putting the thinking of God inside your soul (that is, growing in grace and knowledge of the Lord Jesus Christ). Holy rollers who are looking desperately to see a healing or some tongues spoken or some great miracle, are like drunks on a bender, in search of their next drink. As soon as the emotion wears off from seeing one false wonder, they go out seeking it again, hoping to titillate their emotions again, thinking this to be spirituality. The spiritual life is not powerful emotions guiding you through life. The normal believer will have a rainbow of emotions throughout his life; and, ideally speaking, will not be caused to act on the basis of emotion. Our actions, as believers, need to be based upon thought, and upon the filling of the Holy Spirit (which is achieved by means of 1John 1:9).

¹⁰ There will also be some miracles related to the establishment of a prophet who is at odds with the political class in Israel.

Today, we have the complete Word of God; it ought to be powerful to recognize that we have the mind of Christ at our disposal; that we are able to think like God thinks in this world of confusion, sin and evil. Now, *that* is a miracle.

A Review of Genesis 46:1–3: Back to our narrative; where God is speaking to Jacob.

Gen. 46:1–2 So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am." (ESV)

God has chosen to speak to Jacob, which suggests to me that Jacob did have some misgivings about moving to Egypt. He knew that he had to go see his son, whom he had believed had been killed; but Joseph essentially is moving Jacob and Jacob's sons down to Egypt for good—for the rest of their lives.

It is also important, in the book of Genesis, for God to explain that it is the right thing to do for Jacob to move to Egypt. This is an extremely important decision and a change which needs to be explained. Therefore, it is fundamental to that explanation for God to be onboard with Jacob's move.

God calls to Jacob and then He speaks to him.

Genesis 46:3 And He [God] said, "I am God, the God of your fathers. Do not fear to go down into Egypt, for I will make of you a great nation.

God knows that Jacob is confused by this situation and no doubt has (or should have) some second thoughts about moving to Egypt. Obviously, Jacob must see his son Joseph, but this involves leaving the Land of Promise; so God reassures him that this is okay. This change of location does not change God's promises to Abraham, Isaac, and Jacob. Leaving Canaan is not a misstep, but Jacob and all of his sons are still within God's geographical will. Going to Egypt is God's plan.

Recall that we recently discussed Dispensationalism versus Covenant Theology. In the dispensational way of understanding things, we take all of this very literally. Jacob is a real person; he is the son of Isaac, the grandson of Abraham; and Jacob has received the same promises that his father and grandfather received. These promises all relate to the literal land upon which Jacob is standing on at this time—the land of Canaan. This is the literal land that we today associate with Israel and Palestine. Jacob is in Beersheba, a real place, a place that we know about today; and that he is about to travel southwest to Egypt, the same Egypt that we know about today. In Dispensationalism, all of this is very literally understood. Even apart from underlying theologies (or superimposed theologies), there is nothing in this text to make us think anything other than this is literal narrative.

God previously promised to make a great nation of Abraham, and of Isaac and of Jacob; and all of this is related to the land of Canaan, also called the Land of Promise. None of this changes, even though Jacob is going to Egypt and will reside in Egypt for the next 400 years. God assures Jacob, in this encounter, that He will fulfill His promises to Abraham, Isaac, and Jacob; and that He will go down to Egypt with Jacob.

God explains just how He will accomplish this:

Genesis 46:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'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
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	1 st person singular, Qal imperfect	Strong's #3381 BDB #432
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 2 nd person masculine singular suffix	Strong's #5973 BDB #767
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 directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê 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: I [even] I will go down with you to Egypt;... God says He will go down to Egypt with Jacob and his family.

Genesis 46:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'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
'âlâh (אָלַח) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #5927 BDB #748
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168

Genesis 46:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘âlâh (עָלָה) [pronounced gaw-LAWH]	<i>a rising of, a coming up of, an ascending of, a climbing of, a springing up, a shooting forth of</i>	Qal infinitive construct	Strong's #5927 BDB #748

Translation: ...I [even] I will surely bring you up again,... God guarantees Jacob that He will bring him back up into Canaan again. God is not speaking of Jacob, specifically, but of his descendants.

Genesis 46:4a-b I will go down with you into Egypt, and I will also surely bring you up again.”

God tells Jacob about the future. This appears to be God’s final appearance to Jacob, as He encourages Jacob to continue on his journey to Egypt. When God says, *I will go down with you*, this means that Jacob is in God’s geographical will. God is *with* Jacob because Jacob is in the right place.

Quite obviously, God can be anywhere at any time (actually, manifest Himself anywhere), as He is omniscient. But that is not what God is saying to Jacob. God is *not* saying, “I have revealed Myself to you on many occasions in the land of Canaan, and I will continue to manifest Myself to you when you move down to Egypt.” You see, God is *not* going to continue to appear to Jacob; God will not be wrestling Jacob, God will not be renewing the promises to Jacob. But God will be *with Jacob*, meaning that it is okay for him to go southwest into Egypt.

When God says, *and I will also surely bring you up again*; this means that God will fulfill all of His promises that He made to Abraham, Isaac, and Jacob. This land is still theirs; this land will be captured by and inhabited by Jacob’s literal descendants.

God has already told Abraham that the people of promise would spend 400 years in Egypt (something which is not alluded to in the final chapters of Genesis); and God here promises Jacob that his people would be brought back up to Canaan.

The isolation and purity of the people of Israel are extremely important topics of Genesis, and they are emphasized throughout. Periodically, we have a roll call, and all of Jacob’s sons and their sons are accounted for. We never lose a son—that is, not a single one of Jacob’s sons says, “You guys go off to Egypt; I think I really like living in Canaan.” They are all accounted for in the book of Genesis, and they will all be accounted for in the book of Exodus.

There have been several points in Genesis where there were potential problems. In Gen. 34, there was an attempt to destroy the purity of the descendants of Jacob by intermixing with the people of Shechem, where it was suggested to them that they intermarry, giving the daughters of each family to one another. It was not God’s plan for the Jewish people to align themselves with another family. Therefore, that mixing of the families did not occur. However, this did happen in the ancient world, as we saw with Esau and Seir (Gen. 36).

Another problem which threatened the isolation of the Jewish people is, Judah, for a time, separated himself from his family. I suggested that the continual lying to their father about Joseph became impossible for him to do, and he moved away and married a Canaanite woman. At some point, Judah unceremoniously returned to the family, sans his Canaanite wife (she had died), sans two of his sons (they had died), but with his 3rd son by the Canaanites and his twins by Tamar. Gen. 38 is the parallel track of Judah’s life, while Joseph was in Egypt. There was at least one other Canaanite woman who became a part of this family—Simeon’s mistress.

The people of Canaan are in great moral decline, and this is seen throughout the book of Genesis. This is likely why God is going to take the land from the Canaanites and give it to the sons of Israel (many peoples in human history have lost their land over great personal degeneracy). The Canaanites are not quite there yet (remember

the verse, *the iniquity of the Amorites is not yet full*); but they will reach a point of no return, and that is when the sons of Israel will reenter the land and take it by force, killing most of the Canaanites living there (this narrative will be found in the first half of the book of Joshua).

It is reasonable to suppose that many Canaanites will lose their lives over the next 5 years due to the famine which has affected Canaan and Egypt. For the most part, they rejected the Revealed God, the God of Abraham. We have studied some notable exceptions already; but there would come a point in their history where their degeneracy reaches a level where the Jewish people would destroy them and take the land of Canaan from them.

In Egypt, for a number of reasons, the sons of Israel (Jacob) will remain separated from the people of Egypt (although, no doubt, some Egyptian women will marry into Israel's family).

Genesis 46:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Yôwçêph (יוסף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
shîyth (שִׁית) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	3 rd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘êynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: ...but Joseph will place his hand over your eyes [while you are in Egypt].” Joseph will place his hand over Jacob's eyes while they are in Egypt. This means that Jacob will die in the presence of Joseph while still in Egypt and Joseph will close his eyes. God would not be bringing Jacob back into the Land of Promise again.

When God speaks to Jacob and tells him that *I will bring you up again*, He is referring to restoring Israel to the land of Canaan, but not this is not to be taken literally by Jacob; Jacob, in this life, will never return to the land of Canaan. Joseph will bury his father in Egypt. The last phrase is idiomatic for Joseph being with his father when his father dies. It was the custom in the ancient world for the nearest of kin to close the eyes of one who had just died.

Genesis 46:4 *I will go down with you into Egypt, and I will also surely bring you up again. And Joseph will put his hand on your eyes.”*

God tells Jacob that he would die and that his son, Joseph, would close his eyes. The implication is, this would all occur in Egypt. That is, Jacob would remain in Egypt until his death.

It is interesting, because God also says, “I will also surely bring you up again.” Jacob will live the remainder of his life in Egypt. However, Joseph will bring Jacob’s body back to the land of Canaan and bury him in the land God has given them. Joseph himself would ask that his body not be buried in Egypt, but be carried into Egypt at the proper time (we have still to study this topic known as the *bones of Joseph*).

Interestingly enough, according to the history of Genesis, Jacob encountered God on many occasions and Joseph does not appear to have ever spoken to God, not even in a dream. Yet it is Joseph’s faith and understanding of God’s plan that is striking; and Jacob’s seeming lack of spiritual growth which is equally striking. Joseph is clearly able to view the arc of his life and recognize God’s hand in the events of his life (Gen. 45:7–8 50:20)—even though he has not had any visions or seen any miracles (recall that a very young Joseph had a few dreams from God, but did not appear to understand or appreciate them at the time).

Jacob, on the other hand, because his eyes have been so focused on himself for much of his life, often seemed unable to recognize the hand of God in his life (even though it is clearly apparent to those of us who have studied his life). Jacob’s wrestling with God, upon his return to Canaan from Haran, was illustrative of Jacob’s interaction with God. Jacob spent much of his life in conflict with God.

Joseph, on the other hand, had very little direct encouragement from God (none, it seem), yet he is able to look at every circumstance and see it as the outworking of God.

What separates Joseph from Jacob? Why are father and son so very different? The difference is, Joseph is able to think like God thinks; Joseph has divine viewpoint in his soul. Jacob, for the most part, does not. Now, both men, father and son, have believed in the Revealed God; but Joseph’s understanding and acceptance of divine viewpoint is greater. Joseph is fully aware of God’s plan moving forward in his life; and he embraces it, never looking back, never seeking revenge against his brothers who sought to harm him.

Jacob, on the other hand, was always helping God’s plan along, as long as it favored himself. He took the birthright of his brother Esau for a pot of bean stew; and he deceived his own father, with the intent of receiving his father’s personal blessings when his father was near death.

There are times in Joseph’s life where he appeared to question renewing his relationship with his brothers again (he kept his identity a secret from them for 2 years); but this was done without malice.

Because we have studied the book of Genesis (most of it) and we have a good overview of the actions of the patriarchs and the themes of this book; we understand and appreciate the purity and isolation which is necessary for the Jewish people. Obviously, when making this history, the sons of Jacob did not always have a full appreciation of these same themes.

Let me express this in another way. People who are living history often do not appreciate the big themes; nor can they always be able to put events into a true historical perspective. I was raised during a time when the assassination of President Kennedy seemed like the most important event of that era, but it really wasn’t. A generation or two later had the Challenger explosion, which many of them saw as children on television in school; and that may have thought to be a dramatic point in American history; but it wasn’t. Decades later, we are certain aware of these events—and they live on inasmuch as they occurred during impressionable points in the thinking of some generations—but these events are footnotes in history now.

In contrast, far more important than these events in American history were the Billy Graham Crusades, where the evangelist went all over the United States telling Americans who had forgotten, Who Jesus Christ is. I still recall some of these evangelical events being broadcast on prime time television (when there were only 3 networks). The evangelization of the United States after World War II is unlikely mentioned in any history book, but the result of millions of people believing in the Lord Jesus Christ during that time has consequences for us today. The blessedness of this nation and all the grace that God has bestowed upon America is directly related to that time in the 1950’s. I see this as the 3rd great awakening of America and a far more important series of events because all of this has eternal impact.

My point being is, both Jacob and Joseph had some understanding of who they were and their relationship to God; but not a full and complete appreciation of what God was doing. They were focused upon day-to-day events for the most part. However, both Jacob and Joseph, when living in Egypt, understood the importance of the promises of God to them about the land of Canaan. Jacob, no doubt, gave some thought to these promises, as he is about to leave Canaan with all of his family with him.

God's appearance to Jacob in Beersheba suggests to us that Jacob had some misgivings about going down to Egypt to live. Obviously, he had to go to Egypt to see his son Joseph; but moving there, moving out of God's Promised Land, that was a major consideration in Jacob's life. So, even though we don't have an actual record of Jacob considering this decision and how it relates to God's plan; God will speak to Jacob, so that we all understand more about the importance of this move and how it relates to God's previous promises.

Personally, I think that there was some inner conflict in Jacob regarding this move to Egypt. It had to enter into his thinking in some way or another. The land of Canaan was given to Abraham, Isaac, and Jacob and now Jacob is packing up his entire family—all of his descendants—and moving them out of the land. No doubt, Jacob experiences some tinge of doubt. Whereas, Joseph understands that this is the right move for his family; Jacob no doubt has some doubt. God speaking to him allows Jacob to leave Canaan without the constant worry, *have I just made the biggest mistake of my life?*

We have to understand that we live in a different era. God will not going to stop us right before we make a right or a wrong move and say, "Stop;" or "Go." When you fill your soul up with doctrine and when you spend most of your time filled with the Spirit (by means of 1John 1:9), then you pretty much know what is right and what is wrong. Furthermore, with God's Word in your soul, God will guide you. It will not be by miracles or a grand apparition or even by a *still, small voice*. God designed for our souls and His Word in our thinking to interact with the circumstances of life so that we are able to take what we learn in the Word and apply it to daily life. God's guidance in our lives is very similar to God's guidance in Joseph's life.

1Corinthians 7:17– Interlude: We last left Jacob and his family in Beersheba, about the exit the land of Canaan, with the intention of moving to Egypt. We do not know for certain how much Jacob thought about the promises of God concerning the land he was leaving; but it should have been on his mind. It was a major decision to pick up and move from the place where God originally led his grandfather; the place that God gave to his grandfather, his father and to him. Jacob understood that this was future; but it was still a clear promise from God (I am assuming the Jacob had a rudimentary understanding of the promises that God made to him).

For the new believer, the general rule is, he is to not make any big decisions (for the most part) until he learns some Bible doctrine—then he is in a better position to make big decisions. The new believer needs to pursue spiritual maturity; he needs to pursue Bible doctrine first and foremost. Other major decisions—like moving, marriage, job changing—need to be put aside for a time, if possible. Paul discusses this in 1Cor. 7; and we will take a short excursion in that passage. When a person believes in Jesus Christ, this changes his entire life; and God can make complementary changes internally. But there are day-by-day changes which occur along with the intake of Bible doctrine. It is this doctrine in our souls, interacting with our thinking and life's circumstances, which is the actual measure of growth in the believer's soul.

1Cor. 7:17 **Only let each person lead the life that the Lord has assigned to him, and to which God has called him. This is my rule in all the churches.** (ESV; capitalized¹¹)

God has placed us at a particular place at a particular time which corresponds to our own person and His plan. God has developed a plan for each person's life, and that plan is compatible with our interests, character and personality; as well as to the time in history in which we find ourselves (my own spiritual growth, my personal history, my interests, my spiritual gift, and the time I find myself in history are completely compatible—as if God put me in exactly the right place during the right time of history). For me, all of this has come together perfectly; and I believe that is the design that God has for every believer's life.

¹¹ This version is used throughout this section.

One of the accurate slogans of modern Christianity is, *God has a plan for your life*. We discover that plan by the intake of the Word of God into our soul and spirit. As we grow spiritually, we learn where God wants us to be and what God wants us to do. One has to get away from the notion that God is going to make us do something that we do not want to do (one of my worries as a young Christian). It's not like that.

1Cor. 7:18 **Was anyone at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was anyone at the time of his call uncircumcised? Let him not seek circumcision.**

Circumcision had an important meaning at one time—it separated out a person as having been regenerated. It was an overt sign or symbol of what had occurred within the soul. In itself, it did not make a person saved or unsaved. Obviously, the vast majority of people received circumcision before they had any choice in the matter. Therefore, their free will was not engaged (and there is no salvation apart from the exercise of a person's free will, in the Old or New Testaments).

Just as salvation is a change of the heart—something which cannot be seen; it is represented with circumcision, something else that most people cannot see. Circumcision is representative, therefore, of salvation. Regeneration means a person is born again, born anew—which technically means that the human spirit becomes functional, which is where we store all of our spiritual knowledge. Whereas, circumcision to Abraham meant revived biological life in his reproductive organs; it also represents a revived spiritual life to us. All men, because of the sin nature, are born with a dormant human spirit. Salvation revives or makes alive that spirit.

Now, in the Church Age, circumcision is no longer a necessary ritual. Even though believers could, in the first century, cite many passages from the Old Testament where circumcision is required, it is *not* required in the Church Age. No doubt, there were legalists in first century Corinth who told new members of that church, "You have received the gospel of Jesus Christ; now it is time to be circumcised!" If I were an uncircumcised adult gentile in Corinth, this is the last thing I would want to hear.

As I have emphasized on many occasions, if something is found in the Bible, that does not mean that we should go out and imitate it. We find many references to circumcision in Genesis and Exodus; but that does not mean that those of us who are uncircumcised need to become circumcised. Paul explains:

1Cor. 7:19 **For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.**

Paul's epistles guided believers in the Church Age. You do not get extra points in this age for being circumcised or uncircumcised. God does not look at a Church Age believer and say, "He'd really do a lot better in My plan if only he'd get circumcised." Circumcision does not mean anything; nor does uncircumcision. There are no additional recognition or advantage given to believers who are circumcised.

There are many New Testament commandments for us to concentrate on:

For salvation: **"Believe in the Lord Jesus, and you will be saved,"** (Acts 16:31b; ESV)

For spirituality: **be filled with the Spirit** (Eph. 5:18; ESV) **But if we admit our sins He is faithful and just so He can forgive them and cleanse us from all that is not right in us.** (1John 1:9; Wiki, capitalized)

For spiritual growth: **But grow in the grace and knowledge of our Lord and Savior Jesus Christ.** (2Peter 3:18; ESV) **Study to show yourself approved unto Elohim, a workman that needs not to be ashamed, rightly dividing the Word of Truth.** (2Tim. 2:15; UTV) **Let the Word of Christ live in you richly in all Wisdom (Sophia)** (Col. 3:16a; UTV) For the new believer, it is far better to concentrate on these clear commands rather than to search the Scriptures for something to imitate.

There are rituals and doctrines from the Old Testament, many of which applied to Israel as a people of God; and others which looked forward to the Messiah—those do not apply to us in the Church Age. We study them and understand them; but we do not necessarily obey all of them. Moses, prior to his return to Egypt, circumcised his sons. This does not mean that we circumcise our own sons prior to an important trip. The Passover is a

marvelous ritual with great theological import—but believers today do not observe the Passover. There is a great deal to be learned in the Old Testament; but we must also learn to understand God's plan in different eras.

As an aside, it is a good idea to recognize that what we are discussing—here and in the Old Testament—is a literal circumcision. Also realize that, if some uncircumcised gentile has some interest in this Jesus Person, and then finds out, part of the package deal is circumcision, do you think he will be intrigued or unnerved?

1Cor. 7:20 **Each one should remain in the condition in which he was called.**

Here, in this verse, Paul gives the overriding principle. In whatever state we were called, that is how we ought to remain (unless, of course, Bible doctrine convinces you to make some changes).

We all have things in our life which define us. The Christian life is not about changing our external characteristics or circumstances. Being circumcised or uncircumcised is not anything in the Christian life (that is, it is irrelevant and unimportant). The idea is, Paul does not want new believers laden down with a false legalistic approach to the Christian life.

In context, it appears that Paul is talking about circumcision, when he says, *Remain in the condition in which you are called*; but he means far more than that.

Now Paul leaves this Jewish ritual, and moves into the area of social status:

1Cor. 7:21 **Were you a bond-servant [slave] when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.)**

If you were a slave when called, don't worry about it; don't try to change it. Now, if God gives you your freedom, then certainly accept that and use it. After all, the Christian life is all about the exercise of your free will. A free man has much more opportunity to express his freedom. Salvation and the Christian life are all about the expression of God-given human freedom (aka, volition).

1Cor. 7:22 **For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ.**

Your calling in Jesus Christ is far more important than your current station in life. Your spiritual life trumps whatever your human life is. A person might be born a slave; but faith in Christ makes him a freedman of God. Similarly, a person who was free when he exercised faith in Christ has become the servant of Jesus Christ (as we are bought with a price).

1Cor. 7:23 **You were bought with a price; do not become bondservants of men.**

Jesus Christ died for our sins; He paid for our salvation by means of His (spiritual) blood. We are servants of God.

This phrase, *do not become bond-servants of men* is not to be taken literally. It is possible to imagine a circumstance where, you have believed in Jesus Christ, and yet, at that point in time, you are so poor that you must sell yourself into slavery—you have no other options. Paul is *not* warning the believer, *don't do that, no matter what!* In other words, there are circumstances which we could imagine, where a person believes in Jesus Christ and then, also finds himself enslaved soon thereafter. Paul is not warning against that kind of thing happening. Why do I know that? Paul is not going to address the one-thousandth of 1% of believers who may fall into this category (the percentage of believers who are in this circumstance are so small, percentage-wise, as to be almost non-existent).

Paul has neatly gone from actual human enslavement to a different sort of slavery. The true slavery in this life is slavery to human viewpoint, to the simple or complex philosophies of men. We are not to subject ourselves to the thinking of men. We are not to be enslaved by the thinking of man; or by this fallen world.

In this age, humanism and liberalism and hedonism are rampant in the United States. Paul is *not* warning the modern-day believer, *do not become the employee of anyone else!* Almost all of us will be *employees*; and many of us will struggle to make ends meet (at various times in our lives). But the gist of this verse in our era is, *do not follow the tenets of humanism or liberalism; do not become a hedonist, concerned only with your own pleasure.* We are not to become slaves to the thinking and philosophies of men, because we have been made free from that in Jesus Christ. We have been set free from the bonds of human viewpoint thinking.

When Paul says that we have been bought with a price; that means we are to be slaves to the *thinking* of God instead.

1Cor. 7:24 **So, brothers, in whatever condition each was called, there let him remain with God.** (ESV; capitalized)

Paul here gives a general statement of principle.

When you are saved, do not look to make sudden, major changes in your life. Do not move into a cult commune, do not desert your wife (or husband); do not get married the next day; do not quit your job and go into *full time Christian service*. When you are saved, you have a certain sort of life going on—be careful about what you suddenly change. For most of the big things, it is a good idea not to change them.

You need time to orient to your new status; and time to orient to your life as it is in this new status. That takes time and Bible doctrine.

Now, so that you do not misapply this, if you are called by God when in alcoholism or suffering from drug addiction. This verse does *not* tell you, “Just keep on taking drugs and keep on getting drunk until God convinces you to stop.” One of the immediate benefits of the newly saved is a removal of scar tissue from their souls. Have you known the believer who was an alcoholic or druggie, but after he believed in Jesus Christ, his desire for alcohol or drugs diminished dramatically (or disappeared)? You may have experienced that yourself. That is the removal of scar tissue from your soul which allows you to more easily put those things behind you.

Very often, a person is pushed toward salvation through faith in Jesus Christ because of their own personal hedonism and how completely unhappy and unsatisfied they are with their lives despite the fact that they fill their lives with various pleasures. They have found out that experiencing some pleasures in life (such as, a drug-induced high) does not result in a life of happiness. In other words, personal pleasure is not the same thing as happiness or contentment.

When such a person reaches out to Jesus Christ because they recognize that there is something in their lives causing them great misery (such as, drug, alcohol or sexual addiction—which can include the homosexual lifestyle); they are not to return to that life which caused them all of this misery in the first place. Many people who are saved out of this sort of hedonism understand that their actions were not leading them to happiness, but to abject misery.

Most people, at salvation, recognize that there are certain things in life which are sinful; and that setting them aside from the outset is prudent. This often frees up your time and your ability to think.

We are taking a brief jaunt through 1Cor. 7. The primary reason is to show that a new believer should not participate in any big life decisions if at all possible.

1Cor. 7:25 **Now concerning the betrothed, I have no command from the Lord, but I give my judgment as one who by the Lord's mercy is trustworthy.**

1Corinthians is a part of the Word of God. Paul is making a comment here based upon the doctrine in his soul. Whatever teaching he received *directly* from Jesus Christ did not include, *what do you do about marriage when you first get saved?*

Paul is not qualifying his answer as just probably a good one. What Paul is *not* saying is, “Okay, let me take a stab at this question. I am going to give you my best guess.” From a human standpoint, it is possible that, this might actually be what Paul was thinking. However, God the Holy Spirit led Paul to provide correct advice in this area, given the doctrine of the inspiration of Scripture (and given the doctrine in Paul’s soul).

The person who is married when saved might be married to a believer or to an unbeliever. Does he stay with the one person but desert the other? Paul answers that question. Also, bear in mind, some people used Christianity as an excuse to get out of a bad marriage (or even out of a so-so marriage). What Paul is going to say, is this: “If you are married, stay married; if you are single, stay single.” In other words, do not become a Christian one day, and then completely change your life the next day.

This makes complete and perfect sense. As a believer, your norms and standards are going to change; as a believer who takes in doctrine, you will begin to grow spiritually; and that will change your norms and standards. Prior to salvation, you may have determined that you only want to marry a dark-haired, brown-eyed girl; but once you grow spiritually, you learn to develop some standards which are somewhat deeper than a woman’s external appearance. In either case, do not marry or seek to divorce simply because you have become a believer in Jesus Christ.

1Cor. 7:26 *I think that in view of the present distress it is good for a person to remain as he is.*

The *present distress* refers to the great deal of persecution going on in that part of the world at this time. Paul is telling the Corinthians, “Do not add to this stress; do not make your life more complex than it needs to be.” Sometimes, this is the case and sometimes it is not. However, we ought to be guided by the general principle, do not make any hasty changes in your life as a result of believing in Jesus Christ or immediately after believing in Jesus Christ.

We have been studying 1Cor. 7, and making big decisions about your life immediately after being saved. In v. 29, Paul seems to go off on a weird tangent.

Let me take a simple example removed from marriage. Let’s say you are just saved. Does it make sense to, on the very next day, to buy your airline ticket to Cambodia in order to be a missionary there? Doing something like that would be insane! Now, maybe after you have been a Christian for 5 or 10 years, you want to consider becoming a missionary, that is commendable.

Becoming a Christian changes so many things, but these changes do not all occur overnight.

Back to Paul’s train of thought:

1Cor. 7:27 *Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek a wife.*

Getting married *represents* an extremely important, life-changing decision that a person makes. The important decision that the believer made was to believe in Jesus Christ. After that point, until you get some doctrine in your soul, do not make important, life-changing decisions (this is a general principle; not a hard-and-fast rule).

The principle here is fairly simple. At the moment of salvation, your norms and standards are pretty much the same as they were prior to salvation (exception to this rule is the addict who recognizes that his addiction is his big problem). As a believer in Jesus Christ, you will (hopefully) grow spiritually, meaning that your norms and standards will change. A decision that you make today is not the same decision that you would make 5 years from now (assuming spiritual growth).

Let’s consider an analogous situation. A 5 year old might see \$20 as a considerable amount of money; and spend it according to his 5-year-old standards. An 18 year old might see \$500 as a considerable amount of money, but he will spend that money much differently than a 5 year old. A 40 year old might view \$20,000 as a considerable amount of money, and the way he spends it will be very different from his 5 year old and 18 year old counterparts).

I sold my comic collection for \$150 at around age 18 or so, and spent the money in a couple of weeks (it was a *lot* of money at that time). I could not tell you anything about what I spent it on; but I am aware that the comic collection I sold could be worth in excess of \$100k today (this is the worst financial decision that I have ever made). Around my middle 40's, I won \$5000 in a contest, and most of that got invested, with dividends which are paying off today. I had different values at those stages of my life.

Therefore, it is a good idea for a believer to grow spiritually before making major decisions.

Sometimes, we believe in Jesus Christ and, the next day, we are faced with a life-changing decision (involving marriage, work, moving, etc.). The principle here is, when you are saved, set aside these life-changing decisions (if possible) and focus on the teaching of the Word of God. Grow spiritually first before you begin to change your life around. Let your norms and standards naturally evolve as the result of taking in Bible doctrine. How you think 5 years from now will be considerably different than how you think today, if you are a new believer.

1Cor. 7:28 **But if you do marry, you have not sinned, and if a betrothed woman marries, she has not sinned. Yet those who marry will have worldly troubles, and I would spare you that.**

It is not sinful to take a wife. You may be promised to marry someone. It is not a sin to be saved on one day and, on the next day, marry the man (or woman) that you are betrothed to (I am assuming here, marriage to the opposite gender and that neither of you is plagued by gender confusion). With marriage, there comes a whole host of new and different problems, and Paul is simply stating, "I am simply looking to keep you from a myriad of problems which come with marriage." —especially a marriage which has been based on a lot of human viewpoint (which is the only viewpoint which we have prior to salvation and doctrine).

1Cor. 7:29 **This is what I mean, brothers: the appointed time has grown very short. From now on, let those who have wives live as though they had none,...**

I know that this is the verse that many married Christians had hoped for. "Now that I have become a Christian, I can ignore my wife! Maybe this whole Christian thing might end up being better than I expected it to be."

The Bible must be interpreted in the time that it was written. The Christian faith was under a great deal of persecution at this time. All of the Apostles, save one, would be executed for their faith.¹² Many of their disciples would be martyred as well. Rome decided that the best way to deal with this burgeoning movement of Christians is to kill as many of them as possible, with the intent of discouraging others from believing in Jesus Christ.

Paul is going to make some odd statements, so let me give you the gist of what he is saying, right up front: when you believe in Jesus Christ, then you have just re-ordered your priorities. Your life has just changed. In life, in a marriage, it is normal for your opposite number to be the primary focus of your life. Once you are saved, your relationship with Jesus Christ and your spiritual growth become your primary considerations. This does not mean that you ignore your wife (or husband). This simply means that, spiritual growth is now your main priority; and your wife—who logically used to be #1, is now #2 (but, as the husband, you are to lead her to salvation and then to spiritual growth, if possible).

The key to Paul's statements is the first thing which he says: **the appointed time has grown very short**. For the believer in the first century, their actual faith changed their situation in the Roman world (Paul's evangelism was primarily broadcast throughout the Roman empire). The person who believed in Jesus Christ was put on a time clock (we live only so many years as believers before we die). In Paul's time, there was great persecution; and a believer, in that day, was not assured of a long life.

Now, even though we happen to live in a country which allows Christian evangelism and the teaching of the Bible, we still have only so many years to live. Therefore, we are on a time clock once we believe in Jesus Christ, even though our spiritual advance is much easier to achieve, as we are not worried about persecution (certainly, some

¹² This is based upon tradition. I don't know that there are any actual historical accounts. I have heard that there are historical accounts for 5 or 6 executions; but I have not looked into that.

Jewish people who become Christian might face some personal persecution in their lives from their friends and relatives, but it is rarely a life and death situation).¹³

1Cor. 7:30 ...and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods,...

Paul is not saying, "From hereon out, this is opposite day." Nor is he saying, "Now that you have become a believer in Jesus Christ, you need to act as if you live in **Bizarro world**." He is *not* saying, "You used to wear sandals on your feet; now wear them on your hands!" Becoming a believer in Jesus Christ changes our priorities; it turns some of our values upside down. That is his point here. That is our takeaway from this passage.

You used to think with human viewpoint. There were a set of human philosophies and views that you have adopted in your life, and that you lived by (more or less); and now, since you have believed in Jesus Christ, your human norms and standards need to be set aside. The new believer has stepped into a brand new world, as it were. Everything around you looks to be the same, but it is not.

1Cor. 7:31 ...and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

We are part of a new world; we have a place in the coming kingdom; we will spend eternity with God. Our focus needs to be transformed to eternal things. Our lives used to always be about temporal concerns; now they are about eternal things. This does *not* mean that you become a monk and join a monastery. As a believer, you do not withdraw from the world. In fact, the tenor of this passage is just the opposite.

1Cor. 7:32 I want you to be free from anxieties. The unmarried man is anxious about the things of the Lord, how to please the Lord.

Paul is simply telling us that we may find ourselves conflicted in marriage. During his era, there was a great deal of persecution. Sometimes, the believer found himself in the midst of a national crisis (say, a believer in Jerusalem; or a believer suddenly facing the wrath of Rome). Sometimes, the believer, in that era, needed to be light on his feet. He needed to pursue a variety of options. It is much harder to do this if you have a wife; and even more so if you have children. This is not, however, an out offered to a man with a wife and children. A man with a wife and children has responsibilities toward his family and becoming a believer does *not* release him from those responsibilities. He cannot simply desert his family because life has become difficult. Paul will also write, *a man who does not provide for his own is worse than an infidel*. We must temper our interpretation of this passage with the complete Word of God. The tenor of this passage is, do not make a major change in your life right after salvation. This would obviously include, do not divorce or desert your wife (or husband).

1Cor. 7:33 But the married man is anxious about worldly things, how to please his wife,...

The married man has to have consideration for his wife. That is normal. As a believer, he cannot tell her, "I am a Christian now; so don't expect much from me." Paul does not want the believer to become a total doofus in marriage.

Paul is not telling the believer to desert his wife or to ignore her or to make certain that she understands that she is now #2 in his life. He is stating some principles here.

1Cor. 7:34 ...and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband.

¹³ On the other hand, someone raised as a Muslim who believes in Jesus Christ may face life and death circumstances—particularly those in Muslim-majority countries. Some may face life and death situations from their own family members.

This marriage thing works both ways. Women have a place in the plan of God just as men do. In marriage, the godly man (or woman) can find himself (or herself) pulled in different directions by their ungodly spouse. Sometimes, a person can be pulled into the wrong direction by a believing spouse. However, at salvation, you do not start making big decisions about marriage or divorce, moving from one city to another, changing jobs, etc. There are, of course, exceptions to this. Quite obviously, if you were a drug dealing prior to salvation, then after salvation, you try to find gainful employment—you do not continue a life with drugs.

We continue with this brief discussion of 1Cor. 7 and cover a special doctrine in this lesson:

In the first couple centuries, the world was being turned upside down. The Roman government was doing everything possible to persecute Christians and to destroy Christianity. Furthermore, what remained of the Jewish religion also looked to destroy this new faith (what they viewed as a new faith). Because the religious Jews had corrupted their faith, Christianity *appeared* to be a replacement theology for Judaism. However, as we have already studied in Genesis, Christianity is a natural follow-on to the Old Testament worship of Y^ehowah. Christian faith is the natural evolution of the Old Testament faith. Once the Messiah has come, that changes things. It is the same God; but life before the Messiah is naturally going to be different from life after the Messiah.

On top of this, God began to work through another entity, the church (the church universal is the collection of the body of believers, unrelated to their genetic origins). God was no longer working through nation Israel. However, this does *not* mean that God somehow spiritualized Abraham's promises and passed them on to the church. There is a new program, but God's people will still be the Jews and God's promises to Abraham, Isaac, and Jacob; and to David; and to nation Israel; all still stand. This people of God are set aside for a time, but God has not abandoned them. Even though most Jewish people do not believe in Jesus Christ, God still preserves them as a race and as a people.

Before the Messiah simple refers to the Dispensation of Israel; *after the Messiah* is another way or referencing the Dispensation of the Church. Most of the differences listed below can be attributed to the natural conditions which result from the Messiah having come and lived upon this earth.

Life Before and After the Messiah

Before the Messiah	After the Messiah
The Word of God was written ¹⁴ by believers in the Age of Israel, over a fairly long period of time (over 2000 years).	The Word of God was written by believers during the first century after the Messiah, mostly by those who actually witnessed the Messiah.
Most of the authors of Old Testament Scripture were Jewish (there were no Jews when the first 10+ chapters of Genesis were written; and the book of Job is hard to place in time).	All of the authors of the New Testament were Christian, most of whom also happened to be Jewish. Luke is the only gentile Christian. He and Mark appear to be the only authors who did not see Jesus.
God placed spiritual responsibility upon a specific nation and upon specific individuals within that nation. That nation, Israel, was to show the wisdom of God to the world. Deut. 4:6–8 1Kings 4:34	The spiritual responsibility is placed upon all believers in the Church Age. A person's gender, station in life and nationality were inconsequential to the Christian life. Gal. 3:28
Those of the Jewish faith continued to preserve their Scriptures (the Old Testament).	Those of the Christian faith also preserved their Scriptures (the Old and New Testaments).
The Old Testament has been preserved in the original Hebrew language from its inception in the Hebrew by the Jewish people, before and after the Messiah. Some of the copyists believed in the Revealed God; some did not.	

¹⁴ I use the term *written*, but we could also be talking about the passing down of information verbally, which may have been how much of Genesis was passed along.

Life Before and After the Messiah

Before the Messiah

After the Messiah

The Old Testament has also been preserved in the Greek (the language of the New Testament) and in the Latin (the language of the church from the 3rd or 4th centuries A.D.) by believers after the Messiah (often, it is the Septuagint that is quoted in the NT).

The Old Testament has been preserved in other languages as well. We can compare these various records and most of the differences are quite superficial and have absolutely no effect upon the doctrines of Scripture.

The careful preservation of Scripture allows us to be 99% certain of the accuracy of the Old Testament text. The Jewish version, written before Messiah and preserved by the Jewish people, is no different from the Christian version of the Old Testament, which was specifically preserved by various groups of Christian believers (after the Messiah).

There was such a respect for the Word of God, the Jews did not distort the Old Testament text to fit their theology and the Christians did not distort the text to suit their theology.¹⁵

There is little difference between the ancient versions of the Old Testament. There are more significant differences between the Contemporary English Version and the King James Version of the Bible than there are between the Hebrew, Latin and Greek versions of the Old Testament¹⁶. The only appreciable difference is, the Catholics, who take their Bible from the Latin, include the apocrypha as a part of their Scriptures. Although those are religious writings by Jewish people, they should not be in the canon of Scripture.

Rituals look forward to the Messiah. The animal sacrifices were typical of the *Suffering Servant*.

Our only ritual, the Eucharist, looks backward to the cross and the offering up of the Lord for our sins.

When I say that these animal sacrifices were *typical*, this means that they were real sacrifices as described in the Old Testament; but they represented the Lord Who would be sacrificed for our sins.

Typology is a fairly recent science (although it has existed in a nascent form since the time of our Lord). I do not think that believers in Israel realized that, when they offered up a bull or a lamb that this looked forward to their Messiah dying for their sins.

Obviously, believers in the Age of Israel looked forward to the coming Messiah (although they did not have a full and complete understanding of Who He would be).

Believers in the Church Age look backward, to the Jewish Messiah Who came to His people and died for the sins of the world. We understand Jesus to be the suffering Servant of Isaiah 53.

Interestingly enough, the information about the many faceted Messiah is found in the Old Testament; some Jewish believers simply chose to ignore that which did not make sense to them. Admittedly, the way Messiah is portrayed in the OT is at times seemingly contradictory; but the Lord still fulfilled the prophecies about Him.

Interestingly enough, believers in the Church Age who look backwards to Jesus have equally warped views of Him. There are a considerable number of believers who picture Jesus as the first hippie socialist (one person I know believes Jesus to be the first anarchist).

There are still a set of prophecies which need to be fulfilled; when Jesus returns, He will fulfill the remaining prophecies, nearly all of which apply to nation Israel (the rapture is the only prophecy which applies specifically to the church).

¹⁵ On the other hand, some translations into the English might have a specific Jewish flavor to them.

¹⁶ There are Greek, Latin, Aramaic and Arabic versions of the New Testament. There are also Aramaic and Arabic versions of the Old Testament.

Life Before and After the Messiah

Before the Messiah

After the Messiah

Certain days and weeks are given over to religious¹⁷ celebration. Some of these celebrations look back on historical events (like the Passover; the Feast of Unleavened Bread); some of the celebrations look forward to the future of Israel; and nearly all¹⁸ of these celebrations are typical of future events. The celebrants rarely (if ever) appreciated the concept of types.

In the Church Age, typology is a science which matches up events, actions, celebrations in the Old Testament with persons and events in the New (and future from the NT). So, our understanding of Abraham's offering up of Isaac or of the Passover, is much different from the understanding of believers during the Age of Israel. However, we understand Abraham's offering of Isaac to be an actual event; and for the Passover to be an actual, historical event. We understand that these events looked forward to the crucifixion of our Lord.

When Abraham offered up his son Isaac, this was understood in the Old Testament to be a great act of faith and obedience on Abraham's part. I find nothing to indicate that Old Testament believers understood how this would parallel future events. See Gen. 22.

We look back on Abraham's offering of Isaac as typical; it looked forward to God the Father offering up God the Son on behalf of our sins. We covered this in great detail in a previous study. See **Typology: Abraham's Offering of Isaac/God's offering of Jesus** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Before the Messiah, few if any understood that these actual Old Testament events actually had a sort of fulfillment in the future. The Jews generally understood which passages prophesied the Messiah; but not which were typical of Him.

There are some allusions made to typology in the New Testament—particularly in the book of Hebrews. However, this extensive understanding and matching up of past events with future events is actually a relatively recent development in Christian theology.

Abraham offering up his son Isaac is known as a type; God the Father offering up His Son Jesus for our sins is the antitype. Abraham acted in obedience to God. At no time did Abraham think that he was doing something that would have a future counterpart. He was simply obeying God's orders. God, knowing the end from the beginning, knew that believers in the Church Age would read and study Abraham's offering and recognize that it is a type.

Typology was developed extensively by a fellow named [Dake](#) who is from the 20th century. Typology goes back to the New Testament, and it is mentioned in the book of Hebrews; but Dake seems to have done very impressive work on this topic. To me, it is quite amazing that so much of the Word of God is confirmed with greater evidence today than at any other time in the Church Age. See the **Doctrine of Typology** ([HTML](#)) ([PDF](#)) ([WPD](#)).

I should point out, there has been a great deal of development of Christian doctrine even in the past 200 years. Obviously, we have to be careful about the development and exploration of Bible doctrine in our day. What is cannot do is contradict the fundamentals of the faith which have been held to for the past 2000 years.

The *Apostles' Creed* is a good first statement of the basic faith:

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, God's only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended to the dead. On the third day he rose again; He ascended into heaven, He is seated at the right hand of the Father, and He will come to judge the living and the dead.

¹⁷ *Religious* in the good sense.

¹⁸ I think all of the celebrations probably are typical.

Life Before and After the Messiah

Before the Messiah

After the Messiah

I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. See [wikipedia](https://en.wikipedia.org/wiki/Catholicism) for more information on this.

Catholic (small c, when used as an adjective) means *universal*. We should understand this to refer *not* to the Catholic Church as we commonly understand it today; but to *the church universal, the body of believers, the collection of all those who have believed in Jesus Christ*.

The Passover is a very specific and important ritual for the Old Testament believer. When the people of Israel were in Egypt, a lamb was slaughtered and its blood was splattered on the side post and upper frame over the door; and the Angel of Death would see this blood and *pass over* that house, not killing anyone inside. If the Angel did not see the blood, He would kill the firstborn inside. This was the final judgment of God against Egypt, which caused the Pharaoh to send the sons of Israel out of his land.

Today, when we have been *covered by the blood of Jesus*, we are spared the punishment (eternal death) that we deserve. Jesus Christ is our Passover (1Cor. 5:7).

However, even though we do not celebrate the ritual of Passover, we should be aware of it and what it means. Believers in the Church Age need to understand what is in the Old Testament. The Old Testament is the foundation for all that we believe.

The Passover looks back to that specific event in Egypt; but also, it becomes apparent that the Passover is typical of the death of Jesus Christ on the cross for our sins. So, it looks forward to the Messiah, even though those who celebrated the Passover, did not necessarily understand it in that way.

Today, we celebrate the Eucharist instead, which specifically looks backward to the cross and our Lord's death for our sins. Sometimes, a pastor officiating the Eucharist will draw parallels between the two rituals, as one looks forward and the other looks backwards to the same Person and the same event.

Circumcision was a sign of regeneration and designed to be common to all Jews (indicating that they had been regenerated, just as Abraham had been sexually revived in order to produce the first Jewish child). Gen. 17:10–14 Ex. 12:48

Circumcision no longer has any spiritual meaning or impact. The circumcised believer has no superiority over the uncircumcised one. We do not belong to a specific earthly nation coming from the loins of Abraham, as it were. Gal. 5:1–3 Rom. 2:28–29

The Jews continue to have a genetic identify which will, in the end times, become a national entity again.

The Holy Spirit is given only to a select few believers. Although some are named specifically when the Tabernacle was built, not every Old Testament saint who was given the Spirit was so identified.

The Holy Spirit is given to all believers. There are no second-class believers in the Church Age, lacking the Holy Spirit. Although the world is divided between believers and unbelievers; it is not further sub-divided between those with the Holy Spirit and those without. 1Cor. 12:13 Eph. 1:13–14 Rom. 8:9

Believers who were given the Holy Spirit could lose the Holy Spirit. Psalm 51:11

We lose fellowship with God when we sin; this fellowship is restored when we name our sins to Him. 1John 1:9

The spiritual life is defined by the rituals of nation Israel and actions are defined by the Law of Moses and the writings of the prophets. Client nation Israel was a sign of God's intelligence. Deut. 4:6–8 1Kings 4:34

The spiritual life is defined by being filled with the Spirit or not. The person who is in fellowship (who has confessed their known sins to God) is in fellowship, and, therefore, controlled by the Holy Spirit.

Life Before and After the Messiah	
Before the Messiah	After the Messiah
The people of Israel were always looking forward to the coming Messiah and to the fulfillment of the promises which God made to them.	We in the Church Age stand firmly upon the Person of Jesus Christ, His death on the cross ¹⁹ being an historical fact. However, we also look forward to eternity and our actions ought to be informed by the eternal impact of our lives.
The origin of the Messiah was very specifically Jewish, coming from the line of Abraham, Isaac, and Jacob and later, David. The purity of this line was representative of the purity of Jesus Christ, having been born without a sin nature.	Our genealogies today are certainly an area of fascination (to some), but without any spiritual import. Jesus Christ died for all men and we appropriate our salvation by faith in Him. My racial or national background is not a factor in any way.

Let us return to our digression into 1Cor. 7:

1Cor. 7:33–34 **But the married man is anxious about worldly things, how to please his wife, and his interests are divided. And the unmarried or betrothed woman is anxious about the things of the Lord, how to be holy in body and spirit. But the married woman is anxious about worldly things, how to please her husband.**

Paul is teaching the Corinthians about marriage in the Church Age; and the problems of marriage during that particular time of great persecution. Believers, when married, obviously have some divided interests.

1Cor. 7:35 **I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord.**

Paul is looking out for his congregation, from whom he is absent. He is not trying to heap on them another set of commandments or prohibitions; he is not even trying to run their lives. Paul is simply attempting to guide the congregation of Corinth in a way that will result in their spiritual growth and happiness; and in the production of divine good during an era of great persecution.

The Jewish religion, at this time, taught a massive number of laws and regulations, which came from a rich tradition of rabbinical legalism; and so deviated from the Scriptures. The scribes and pharisees many times accused the Lord of not obeying the Law; when He simply was not obeying their tacked-on rabbinical laws and traditions.

Paul tells the Corinthians that he is not like that; he has not come to give them a whole new set of laws to follow. By implication, there is no person or church with the authority to develop a whole new set of rules and regulations, as the Jewish rabbis did (and their additions and modifications were *not* Biblical).

1Cor. 7:36 **If anyone thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.**

My intent was to cover this passage briefly and return to the narrative in Genesis. However, I have found myself writing and quoting others for another 5 pages on this one verse alone. That was not my intent. When it comes to translating, understanding and interpreting this verse, there is a great deal could be said, and without coming to the correct meaning.

¹⁹ Apparently the means of Roman execution looked more like a *T* than a *cross*; so even though I will use the word *cross*, I recognize that they symbol we almost universally recognize is not really accurate.

First, a reasonable translation/interpretation of this verse:

1Cor. 7:36 If, however, a father thinks that he is not acting fairly by his unmarried daughter, when she is past her youth, and if under these circumstances her marriage ought to take place, let him act as he thinks right. He is doing nothing wrong—let the marriage take place. (TCNT)

Let's understand that Paul is addressing a father of an unmarried daughter, who has the authority over that daughter. Therefore, he can impose his will on the daughter to remain unmarried, as her authority. However, Paul is saying that, even in these desperate times, the father can allow his daughter to marry and he has not sinned.

The idea is, Paul is not leveling a whole new set of rules and regulations upon Church Age believers. He is not saying, "You can only allow your daughter to marry *if* she fulfills the following conditions." His only concern is for the life and safety and focus of believers during that period of time, which period of time was quite dangerous.

Their lives were far more precarious than the lives of believers in the United States. The Christians of that era suffered persecution similar to Christians today who live in an unstable, Muslim-majority nations.

What follows, in the interpretation of 1Cor. 7:36 may be skipped over. It far exceeds the information actually covered in this foray into 1Cor. 7.

This is a very difficult verse to unravel and to interpret.

Translating 1Corinthians 7:36

The first problem is determining to whom this verse is addressed:

Translations where it appears to be addressing a fiancée:

1Cor. 7:36 But if any man thinks he is [being tempted to] behave improperly toward his virgin [fiancée], and she is past prime [marriageable] age, and feels the need [to get married] [Note: The Greek says "and so it has to be"], he should do what he wants; they should get married --- that man has not sinned. (AUV)

1Cor. 7:36 But suppose you are engaged to someone old enough to be married, and you want her so much that all you can think about is getting married. Then go ahead and marry. There is nothing wrong with that. (CEV)

1Cor. 7:36 A man might think that he is not doing the right thing with his fiancée. She might be almost past the best age to marry. So he might feel that he should marry her. He should do what he wants. It is no sin for them to get married. (ERV)

1Cor. 7:36 But if a man thinks he's behaving improperly with the woman he's engaged to, and if he thinks he will give in to his strong sexual desire, and if he thinks he ought to get married, he is not sinning by getting married. (FBV)

1Cor. 7:36 But if anyone thinks that he is not treating his fiancée with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. (ULLB)

1Cor. 7:36 Now, suppose one of you feels that he's not treating his virgin girlfriend right [This could be for a few reasons: e.g. there might be an unsustainable level of sexual tension in the relationship, or there might be some kind of family or social cost that she has to bear.]. If he's fully mature [I think Paul is talking about a young man being old enough in years and in personal maturity to marry. But he might well mean, "if he's too full of the juice of life," i.e. having trouble controlling himself sexually.], and it has to be that way, let him do what he wants. He's not sinning—let them get married. (SENT)

Translations where it appears to be addressing the father of an unmarried daughter:

Translating 1Corinthians 7:36

1Cor. 7:36 But if anyone thinks he is behaving in an improper way towards his virgin *daughter*, if she is passing the prime of life, and if he thinks it has to be this way, let him do what he wants – he is not sinning – let them marry. (FAA)

1Cor. 7:36 But if any man thinks he is shamed by the behavior of his virgin daughter if she is beyond her prime, and he has not given her in marriage and that he should give her, let him do what he desires; he does not sin; let her marry. (HRB)

1Cor. 7:36 But if a man thinks he is disgraced by his virgin who is past her time and he has not given her to a man, and it is fitting to give her as he chooses to do, he does not sin; she may be married. (OANT)

1Cor. 7:36 If, however, a father thinks that he is not acting fairly by his unmarried daughter, when she is past her youth, and if under these circumstances her marriage ought to take place, let him act as he thinks right. He is doing nothing wrong—let the marriage take place. (TCNT)

1Cor. 7:36 But if any man [adopted father, biological father, legal guardian; the decision maker of a household] considers it he is acting unfairly toward his virgin [daughter] (if she is beyond her prime, and so it [her marriage] ought to come to pass), then let him do what he wishes; he does not sin; let them marry. (R. B. Thieme, III)

1Cor. 7:36 If - and it is true - [ei - 1st class conditional if] any one to think that he behaves himself unbecomingly/"without nobility" toward his "unmarried daughter"/virgin [in context refers to the case where a father won't give his daughter permission to marry] if - maybe she will, maybe she will not [ean -3rd class conditional if] she may pass the flower/prime of her age {means she is stabilized emotionally and is not making choices based on libido} and it ought to come to pass . . . let him do what he will . . . he sins absolutely not [ouk]. 36b~Let them marry. [if she is ready and the father gives his consent, the father did not sin based on Paul's teaching above] (R. B. Thieme, Jr.)

Translations where it could go either way:

1Cor. 7:36 Now if anyone thinks [he is] acting shamefully [or, behaving improperly] towards his virgin, if she is past marriageable age, and it is obligated to happen, what he desires let him do; he does not sin, let him marry. (ALT)

1Cor. 7:36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry. (WEB)

1Cor. 7:36 But if any man thinks he is acting improperly toward his virgin, if she is past marriageable age, and so it must be, he can do what he wants. He is not sinning; they can get married. (HCSB)

1Cor. 7:36 If a man thinks he is not behaving properly toward his virgin, [i.e. virgin fiancée, but possibly virgin daughter] and if his passion is so strong that he feels he ought to marry her, let him do what he wants; he isn't sinning. Let them get married. (ISV)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Adam Clark on 1Corinthians 7:36

Uncomely towards his virgin - Different meanings have been assigned to this verse; I shall mention three of the principal.

Adam Clark on 1Corinthians 7:36

1. "In those early times, both among the Hebrews and Christians, the daughters were wholly in the power of the father, so that he might give or not give them in marriage as he chose; and might bind them to perpetual celibacy if he thought proper; and to this case the apostle alludes. If the father had devoted his daughter to perpetual virginity, and he afterwards found that she had fixed her affections upon a person whom she was strongly inclined to marry, and was now getting past the prime of life; he, seeing from his daughter's circumstances that it would be wrong to force her to continue in her state of celibacy; though he had determined before to keep her single, yet he might in this case alter his purpose without sin, and let her and her suitor marry."
2. "The whole verse and its context speaks of young women dedicated to the service of God, who were called παρθενοι, virgins, in the primitive Church. And a case is put here, 'that circumstances might occur to render the breach of even a vow of this kind necessary, and so no sin be committed.'"
3. "The apostle by παρθενος, does not mean a virgin, but the state of virginity or celibacy, whether in man or woman." Both Mr. Locke and Dr. Whitby are of this opinion, and the latter reasons on it thus: -

It is generally supposed that these three verses relate to virgins under the power of parents and guardians and the usual inference is, that children are to be disposed of in marriage by the parents, guardians, etc. Now this may be true, but it has no foundation in the text, for τηρειν την ε'αυτου παρθενον is not to keep his daughter's, but his own virginity, or rather his purpose of virginity; for, as Phavorinus says, He is called a virgin who freely gives himself up to the Lord, renouncing matrimony, and preferring a life spent in continency. And that this must be the true import of these words appears from this consideration, that this depends upon the purpose of his own heart, and the power he has over his own will, and the no necessity arising from himself to change this purpose. Whereas the keeping a daughter unmarried depends not on these conditions on her father's part but on her own; for, let her have a necessity, and surely the apostle would not advise the father to keep her a virgin, because he had determined so to do; nor could there be any doubt whether the father had power over his own will or not, when no necessity lay upon him to betroth his virgin. The Greek runs to this sense: if he had stood already firm in his heart, finding no necessity, viz. to change his purpose; and hath power over his own will, not to marry; finding himself able to persist in the resolution he had made to keep his virginity, he does well to continue a virgin: and then the phrase, if any man think he behaves himself unseemly towards his virgin, if it be over-aged, and thinks he ought rather to join in marriage, refers to the opinions both of Jews and Gentiles that all ought to marry. The Jews say that the time of marriage is from 16 or 17 to 20; while some of the Gentiles specify from 30 to 35. If any think thus, says the apostle, let them do what they will, they sin not: let them marry. And then he concludes with those words applied to both cases: so then, both he that marries doeth well, and he that marries not, does better.

This last opinion seems to be the true sense of the apostle.

It may be necessary to make a few general observations on these verses, summing up what has been said.

1. Παρθενος here should be considered as implying not a virgin, but the state of virginity or celibacy.
2. Υ'περακμος, over-aged, must refer to the passing of that time in which both the laws and customs of Jews and Gentiles required men to marry. See above, and see the note on 1Cor. 7:6.
3. Και ου'τως οφειλει γινεσθαι, And need so require; or, if there appear to be a necessity; is to be understood of any particular change in his circumstances or in his feelings; or, that he finds, from the law and custom in the case, that it is a scandal for him not to marry; then let him do what he wills or purposes.
4. Instead of γαμειπωσαν, let Them marry, I think γαμειτω, let Him marry, is the true reading, and agrees best with the context. This reading is supported by D*EFG, Syriac, in the Arabic, Slavonic, one of the Itala, and St. Augustine. Si nubat, if he marry, is the reading of the Vulgate, several copies of the Itala, Ambrose, Jerome, Ambrosiaster, Sedulius, and Bede. This reading is nearly of the same import with the other: Let him do what he wills, he sins not, let him marry; or, he sins not if he marry.
5. The whole of the 37th verse relates to the purpose that the man has formed; and the strength that he has

Adam Clark on 1Corinthians 7:36

- to keep his purpose of perpetual celibacy, being under no necessity to change that purpose.
6. Instead of οἱ ἐκγαμιζων, he who giveth her in marriage, I purpose to read οἱ γαμιζων, he who marries, which is the reading of the Codex Alexandrinus, the Codex Vaticanus, No. 1209, and of some others: with Clement, Methodius, and Basil. Την ἐξ αὐτοῦ παρθενον, his own virgin, is added after the above, by several very ancient and reputable MSS, as also by the Syriac, Armenian, Vulgate, Ethiopic, Clement, Basil, Optatus, and others; but it seems so much like a gloss, that Griesbach has not made it even a candidate for a place in the text. He then who marries, though previously intending perpetual virginity, does well; as this is agreeable to laws both Divine and human: and he who marries not, does better, because of the present distress. See 1Cor. 7:26.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Cor. 7:36 (slightly edited).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Interpreting 1Corinthians 7:36

Barnes probably provides the best phrase-by-phrase interpretation:

That he behaves himself uncomely - Acts an unbecoming part, imposes an unnecessary, painful, and improper constraint, crosses her inclinations which are in them selves proper.

Toward his virgin - His daughter, or his ward, or any unmarried female committed to his care.

If she pass the flower of her age - If she pass the marriageable age and remains unmarried. It is well known that in the east it was regarded as especially dishonorable to remain unmarried; and the authority of a father, therefore, might be the means of involving his daughter in shame and disgrace. When this would be the case, it would be wrong to prohibit her marriage.

And need so require - And she ought to be allowed to marry. If it will promote her happiness, and if she would be unhappy, and regarded as dishonored, if she remained in a state of celibacy.

Let him do what he will - He has the authority in the case, for in the east the authority resided with the father. He may either give her in marriage or not, as he pleases. But in this case it is advisable that she should marry.

He does not sin - He errs not; he will do nothing positively wrong in the case. Marriage is lawful, and in this case it is advisable, and he may consent to it, for the reasons above stated, without error or impropriety.²⁰

The Cambridge Bible does a respectable job of breaking it down:

his virgin] i.e. his daughter. The advice here given is to parents. In St Paul's time, and in most continental countries now, it is the parents who decide on the marriage of their children. In France, and in some other foreign countries, the young people very often do not even see one another before they are contracted. But St Paul thinks it might in some cases be 'unseemly' conduct on the part of a parent to refuse a proposal of marriage for a daughter who desired to serve God in the married state.

if she pass the flower of her age] Rather, If she have fully attained it.

²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Cor. 7:36 (slightly edited).

Interpreting 1Corinthians 7:36

and need so require] Literally, and so it ought to be; that is, if it be fair and reasonable that the wish of both parties should be carried out, and it would be harsh to act otherwise. Some think that the reference is to the disgrace incurred by a maiden, especially a Jewish maiden who had passed the age of maturity, and was still unmarried—a disgrace which also attached to a Jewish father who had not provided a suitable marriage for her. Cf. Sir. 7:25, “Marry thy daughter, and thou hast performed a weighty matter.” See also Sir. 42:9. The Rabbins advised rather that a slave should be released as a husband for the daughter, than that she should remain unmarried. Others, again think that the danger of sin (1Cor. 7:2; 1Cor. 7:5; 1Cor. 7:9) is here referred to. See Sir. 42:10.

let them marry] i.e. the daughter and her lover.

I got so far afield that I simply stopped working on this verse; made a summary; and did not take it any further than you see above.

Given the study, I lean toward the idea that Paul is addressing a father of an unmarried daughter, who has the authority over that daughter. Therefore, he can impose his will on the daughter to remain unmarried, as her authority. However, Paul is saying that, even in these desperate times, the father can allow his daughter to marry and he has not sinned.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

In any case, marriage is not a sin in itself. Sexual desire, in itself, is not a sin either (as long as a person does not concentrate upon that or act on it outside of marriage).

We will complete our digression with this lesson.

1Cor. 7:37 **But whoever is firmly established in his heart, being under no necessity but having his desire under control, and has determined this in his heart, to keep her as his betrothed, he will do well.**

The believer has to have his thinking and priorities straight. His natural desire needs to be channeled in the appropriate ways (towards one's spouse). The fiancée is not to let his sexual desire override all else; but he is to come to a decision based upon his heart. In the modern era, when we hear the word *heart*, that often carries with it a strong emphasis upon one's emotions; but in the Old and New Testaments, it refers to the thinking of a person.

1Cor. 7:38 **So then he who marries his betrothed does well, and he who refrains from marriage will do even better.**

Remember the historical context of this overall passage—when a person is saved, he is not to make any life-changing decisions soon thereafter. Here, the believer has his sexual desire under control, but he has determined in his thinking to marry this woman. The man who marries the woman he is engaged to does well; but the man who refrains from it does better. If a person is able to solely focus on his life as a believer, that is great; but it is fine to be married.

Monasteries, Cults, Cultic Behavior: Now, Paul is not, in any way, advocating for monasteries. That is a confusion of what it means to be wholly given over to God. We are saved in the world but we do not give ourselves over to organizations which separate us away from the world (cults and monasteries are famous for that). *No one* in the Christian life, is called to a monastery. You are not called by God to live in a *Christian* commune (there is no call for such a thing in the New Testament). We are not called to physically separate ourselves from the world.

As an aside, if a cult is trying to isolate you from your family and friends, remove yourself from that cult. A good church can orient you to the plan of God and towards your place in this world as a Christian without having to isolate you from all other influences. If a church emphasizes that your new relationships to believers are so important, that your old relationship with family and friends must be completely set aside, you need to exit that cult. There is not a problem if a church emphasizes the new relationships that a person has in Christ; but no church ought to cut you off from family and friends.

Any group which is primarily a self-contained commune is a cult.

Berachah Church is not and has never been a cult: Now, I was spiritually raised up in Berachah Church; and some people have thought that it was a cult because the pastor had an unusually strong personality and we, as a local church, strongly support the military (many liberal groups think it is incongruent for a local church to be pro-military). In church, when the Bible was being taught, there was strict discipline, which is for the benefit of those sitting around you. The doctrine taught from the pulpit was precise, Biblically-based, and straightforward. A person visiting the church would see many people frantically (or casually) taking notes. Although the taking of notes occurs in many churches, it is more pronounced in Berachah. However, a church which is pro-military, believes in strict discipline, favors the teaching of the Bible, and has many people taking notes is not a cult or even cultic.

Here are two places where the cutoff was: (1) Berachah Church was not a paramilitary group; we did not have paramilitary groups in the church, although many members were pro-2nd amendment (some did attend self-defense classes, shooting classes, and possibly even survival classes, but not as a part of the church). (2) No one monitored anyone else. We were always in charge of our own lives, which was the point of the Christian life. Becoming a Christian is a matter of free will—we *choose* to believe in Jesus Christ (and, I cannot emphasize enough that this is a *choice*). After we have believed, then the remainder of our lives is related directly to a series of free will choices. Including which local church we attend.

From the Berachah pulpit, it was clearly taught that being pressured or browbeaten into a course of action was wrong. If I wanted to leave the church, I could have done so at any time. I would not be excommunicated, I would not be harassed, I would not be visited, I would not receive mailings, or calls from someone assigned to that task of *bringing me back into the fold*. It is possible that a personal friend from the church would have called me, just to visit, to see if I was okay. But no one from Berachah was ever charged with the solemn duty of getting Charlie Brown back into the fold; no one caused problems for any person who left the church. Even people who talk badly about the church are not confronted. I come across blogs and postings from time to time which are anti-Berachah and I will sometimes post my 2 cents; but there is no concerted effort by the church to stop such postings from appearing and no effort, legal or otherwise, to confront those who did not like it at Berachah (many times, these are children whose parents brought them to Berachah and they simply did not like it).

The recommendation from the pulpit of Berachah is, when you leave a church, you leave it quietly, without personally attacking the pastor or the church; and without an attempt to bring other members with you. Primarily, this recommendation is made to those who attend some local church, hear the teaching of Berachah, and become very enthusiastic about Berachah's ministry. If a group of people decide to leave their respective local churches and form a "taper's group" (originally, a group of people who gathered around a tape recorder where the teaching of R. B. Thieme, Jr. was played), or even to move to the *promised land* of Houston, they were expected to leave their own churches quietly and without incident.

Every believer is in charge of his own Christian life. Pastor R. B. Thieme, Jr. taught Bible doctrine and gave us the guidelines for our lives; he did not follow us around to make sure we met some set of standards. Apart from the teaching received in class, no one ever tried to make me conform to a set of norms or behaviors; no one ever followed me around; no one ever reported anyone else for wrong behavior. If any person did something like that, they would have received a stern warning; and the second time, they would be gone from the church. It is not my

job to monitor your life; nor is it your job to monitor mine. It is before our own master that we stand or fall (Rom. 14:4).

Let me give you a very overt example of such non-interference in Berachah. Because of the pastor's own norms and standards, and because of the teaching of the Bible, long hair on males was anathema to our pastor. However, if some long-haired hippie-looking person showed up to church, he was never treated any differently; no one was in charge of taking him aside and talking to him; and the pastor did not suddenly launch into an anti-long hair sermon. My point being, there was no policing, inside or outside of Berachah, of personal behavior or choices. If it was not illegal, then no one said or did anything (well, obviously some people may talk, but that was never encouraged). In fact, gossiping and spreading rumors and the like was shut down when it was known about.

This does not mean that we live as believers without friendships or various connections to other believers in a local church; it simply means, there was no policy to monitor any particular believer's behavior or life in Berachah Church (nor should there be). What I mean by this is, let's say I stopped coming to church; if a close friend noticed that, he might have called me up to see if I was ill or without transportation or something like that. If I told him, "Naw, I am just sick of that church;" that would have been the end of it. He would not have figured it was his duty to place his volition over mine; he would not have placed a call to Berachah to tell on me. Now, this hands-off approach, is complained about by some former members of Berachah Church. I have read posts on the internet of some believers who left Berachah Church and then they wondered why no one chased them down to convince them otherwise. Such complaints make my point for me—it is the policy of Berachah Church to let individuals be responsible for themselves and their own lives. In some cases of friendships or close associations, another person might attempt to influence me (to come back to reconsider, whatever); but none of this would involve that person going to Crazy town (that is, following me around, calling me ever 15 minutes, etc.), unless, of course, that person himself was a bit crazy. Nor would someone try to harm me for leaving the church; or warn me about sharing church secrets (the big secret being, there are no official church secrets).

Furthermore, there were no side-groups or in-groups that the truly faithful at Berachah might end up joining (like an armed para-military group). Our pastor, a staunch supporter of the Constitution and the 2nd amendment, was very much against para-military groups. On the other hand, this did not mean that those interested could not learn how to use their weapons or gun safety—but there were no such adjunct courses specifically for those going to Berachah.

There are cults out there which intentionally seek to remove you from your family and friends. If you sense that is part of your church's program, then you need to run toward the nearest exit. A church ought to not be in the business of determining who you may and may not associate with. A church ought not pull you into some sort of communal living arrangement. A church is not to encourage you to join a para-military group; a church is not to get you politically activated. A church should have no adjunct organizations which lead you into those activities either. A church may teach doctrine to guide us in that direction; but no one and no committee in a church has that personal responsibility to follow you around and make sure that you are doing the right thing.

Now, back to the topic at hand, which is, after you are saved, you do not make any major decisions in your life, if you can help it. However, so that there is no misunderstanding, if you were saved from a life of drugs, then for most people, it may be a good idea to disassociate yourself from that world. A church which teaches that is not necessarily a cult. Most former drug users tend to do better when disassociated with other drug users; most former alcoholics do better not associated with those who engage in heavy drinking. A church may teach this; and they are not exceeding their boundaries (some churches simply have a large number of former addicts in the congregation). It is even possible that your family members and friends are all drug users; and it is often to your benefit to avoid them. So, if separating all new members of a church from their family and friends is a major teaching of your church; then you are in a cult. But if teaching a former druggie or alcoholic to avoid other druggies or alcoholics; that is just good common sense. A church with a large contingent of former drug abusers or alcoholics will probably speak to this; a church where this is less apparent may not.

To be clear, this is not necessarily a directive to completely and forever cut yourself off from the *wrong* people; as some believers are able to go back into their former lives in order to evangelize old acquaintances. Throughout the years, I have had former friends and acquaintances who had sketchy lives. I maintained some of those friendships; but I never associate with them while they are committing illegal acts.

If you are a former Muslim, and you come from a family devoted to Islam, this may require some separation; or, at the bare minimum, careful consideration regarding those in your family who may become violent towards you (not as much of a problem in the United States; but certainly a concern in any Muslim-majority country). Obviously, not all Muslims are given over to violence; but there are some which are.

There are churches where there is some sort of monitoring which occurs (often called *discipleship*). If you find yourself in a church where you are actually monitored, then find the nearest exit door and use it. Although we might be able to formulate some sort of scenario where there might be one-on-one training, that would be the exception, not the rule, in a doctrinal church. 99% of the time, teaching and training is impersonal, it comes from the pulpit, and this sort of teaching always preserves your privacy and your free will. In salvation, your free will is necessary—you must consciously choose to believe in Jesus Christ. In the Christian life, your free will is necessary, in order to plot out each decision of your life. It is these decisions, resulting from the exercise of your free will, which result in eternal divine good. Being manipulated or bullied into a course of action is not spiritual growth; nor is it divine good.

Back to Corinthians:

1Cor. 7:39 **A wife is bound to her husband as long as he lives. But if her husband dies, she is free to be married to whom she wishes, only in the Lord.**

The wife being bound to a husband is true, whether they are believers or unbelievers. This statement ought to be a sobering thought. This is why marriages and other big decisions are to be put off by the new believer. 5 years from now, you might have experienced some really big changes in your life. About 7 years after I was saved, I found myself living in a whole different state (and I know without a doubt, that was God's will).

If a woman's husband dies (don't get any ideas, ladies), then she is free. She can even remarry. The final phrase, *only in the Lord*, means that a believing widow can only marry another believing man.

1Cor. 7:40a **Yet in my judgment she is happier if she remains as she is.**

Paul says, "I think that she would be better off to remain unmarried and therefore she can devote more time to spiritual growth and Christian service."

As a believer, we do not focus on the same things that the gentiles (unbelievers) focus on. Most unbelievers consider marriage or a relationship the most important thing in their lives; and they are unable to function normally unless they are in some sort of relationship. *That*, by the way, is normal—this is how almost all people feel. God has designed natural marriage for the human race (God did not design homosexual marriage, however).

Paul tells the Corinthians, don't worry about this. You may find that you do not need to be married.

1Cor. 7:40b **And I think that I too have the Spirit of God.**

This final comment of Paul is him asserting his spiritual authority in this matter. The believers in Corinth were not very authority oriented. They kept going off on spiritual tangents. Paul had to continually guide them in the correct direction, and that involved, from time to time, him opposing some of the church leaders at Corinth, who were often wrong.

This concludes the brief study of 1Cor. 7. The purpose was, to show that, if you have just believed in Jesus Christ, then you ought not make any life-changing decisions, if you can possibly manage that.

Chapter Outline

Charts, Graphics and Short Doctrines

All that Israel Took with Him to Egypt

A Review of Genesis 46:1–4: So far, this is what we have studied in Gen. 46:

Genesis 46:1–2 **So Israel took his journey with all that he had and came to Beersheba, and offered sacrifices to the God of his father Isaac. And God spoke to Israel in visions of the night and said, "Jacob, Jacob." And he said, "Here I am."**

Jacob decided that he would go to see his son; and he was willing to move his entire family to Egypt. However, this was an extremely important decision, as God had given the Jewish people (that is, the sons of Abraham, Isaac, and Jacob) the land of Canaan. The Jewish people, at this time, numbered about 70 or so; plus their wives. Jacob was willingly leaving the land of Canaan. That was, therefore, a very big deal.

God speaks to Jacob prior to leaving the land, to reassure and guide him. God indicates to Jacob that leaving the land of Canaan, at this point in time, is okay for him to do.

That Jacob is called *Israel* suggests that he is in fellowship and doing the right thing.

Gen 46:3–4 **Then he said, "I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes."**

God assures Jacob that He will go with him down into Egypt (meaning that Jacob will be in the geographic will of God in Egypt); and that He will bring him back up to the land of Canaan again.

Jacob's body would be buried in Canaan (Gen. 49:29–32); and Joseph's bones will be preserved and carried with the Israelites when they return to Canaan (Ex. 13:19) and then later buried in Canaan (Joshua 24:32). The patriarchs (and their descendants) took God's promises very literally. At no time, did God say to any Israelite, "Listen, you are taking My promises a bit too literally." (my point being, these are literal promises being made to literal people)

And so rises up Jacob from Beer-sheba and so they carry sons of Israel, Jacob their father, and their little ones and their women in the wagons which had sent Pharaoh to carry him. And so they take their cattle and their substance which they had acquired in a land of Canaan. And so comes into Egypt Jacob and all his seed with him: his sons and sons of his sons with him, his daughters and daughters of his sons; and all his seed he brought with him to Egypt.

Genesis
46:5–7

Jacob rose up from Beer-sheba and [the wagons] carried the sons of Israel, Jacob their father, and their little ones and their wives, [carried] in the wagons that Pharaoh sent to carry him. And they took their cattle and their substance which they had acquired in the land of Canaan. So Jacob and all his offspring with him came into Egypt: his sons and his sons' sons, his daughters and his sons' daughters. He brought all his offspring with him into Egypt.

Jacob rose up from Beersheba and traveled toward Egypt in the wagons sent by Pharaoh. They took all of their livestock and all their possession that they had acquired in the land of Canaan. Jacob and all his offspring were with him as he entered Egypt—his sons and their sons, his daughters and his sons' daughters. He brought all of his offspring with him to Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so rises up Jacob from Beer-sheba and so they carry sons of Israel, Jacob their father, and their little ones and their women in the wagons which had sent Pharaoh to carry him. And so they take their cattle and their substance which they had acquired in a land of Canaan. And so comes into Egypt Jacob and all his seed with him: his sons and sons of his sons with him, his daughters and daughters of his sons; and all his seed he brought with him to Egypt.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And Jakob arose from Beersheba. And the sons of Israel carried Jakob their father, and their children, and their wives, in the waggons which Pharaoh had sent to fetch them. And they took their flocks and their substance which they had gotten in the land of Kanaan, and came to Mizraim, Jakob and all his sons with him. His sons, and his son's sons with him, his daughters, and the daughters of his sons, and all his seed, he brought with him into Mizraim.
Targum (Pseudo-Jonathan)	And Jakob arose from Beer de Sheba; and the sons of Israel journeyed, with Jakob their father, their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. They took their possessions and the substance which they had gotten in the land of Kanaan, and came into Mizraim, Jakob and all his sons with him, his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mizraim.
Revised Douay-Rheims	So Jacob left the Well of the Oath behind him, and his sons took him on further in the waggons which Pharaoh had provided, to ease an old man's travel. With him were their own wives and children, and all the possessions he had in Chanaan, and so he reached Egypt with the whole of his family, sons and grandsons and daughters with them, the whole of his race.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, their little ones, and their wives in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his offspring with him; His sons and his grandsons, his daughters and his sons daughters, and all his offspring he brought with him into Egypt.
Septuagint (Greek)	And Jacob rose up from the well of the oath; and the sons of Israel took up their father, and the baggage, and their wives on the wagons, which Joseph sent to take them. And they took up their goods, and all their property, which they had gotten in the land of Chanaan; they came into the land of Egypt, Jacob, and all his seed with him. The sons, and the sons of his sons with him; his daughters, and the daughters of his daughters; and he brought all his seed into Egypt.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	.
Easy-to-Read Version—2006	Israel Goes to Egypt Then Jacob left Beersheba and traveled to Egypt. His sons, the sons of Israel, brought their father, their wives, and all their children to Egypt. They traveled in the wagons the Pharaoh had sent. They also had their cattle and everything they owned in the land of Canaan. So Israel went to Egypt with all his children and his family. With him were his sons and his grandsons, his daughters and his granddaughters. All of his family went with him.
Easy-to-Read Version—2008	.
International Children's B.	Then Jacob left Beersheba. The sons of Israel loaded their father, their children and their wives. They put them in the wagons the king of Egypt had sent. They also took their farm animals and everything they had gotten in Canaan. So Jacob went to Egypt with all his descendants. He took his sons and grandsons, his daughters and granddaughters. He took all his family to Egypt with him.
God's Word™	So Jacob left Beersheba. Israel's sons put their father Jacob, their children, and their wives in the wagons Pharaoh had sent to bring him back. They also took their livestock and the possessions they had accumulated in Canaan. Jacob and all his family arrived in Egypt. He had brought his sons, his grandsons, his daughters, and his granddaughters—his entire family.
Good News Bible (TEV)	Jacob set out from Beersheba. His sons put him, their small children, and their wives in the wagons which the king of Egypt had sent. They took their livestock and the possessions they had acquired in Canaan and went to Egypt. Jacob took all his descendants with him: his sons, his grandsons, his daughters, and his granddaughters.
The Message	Then Jacob left Beersheba. Israel's sons loaded their father and their little ones and their wives on the wagons Pharaoh had sent to carry him. They arrived in Egypt with the livestock and the wealth they had accumulated in Canaan. Jacob brought everyone in his family with him—sons and grandsons, daughters and granddaughters. Everyone.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Jacob and his family set out from Beersheba and headed for Egypt. His sons put him in the wagon that the king had sent for him, and they put their small children and their wives in the other wagons. Jacob's whole family went to Egypt, including his sons, his grandsons, his daughters, and his granddaughters. They took along their animals and everything else they owned.
The Living Bible	.
New Berkeley Version	.
New Century Version	Then Jacob left Beersheba. The sons of Israel loaded their father, their children, and their wives in the wagons the king of Egypt had sent. They also took their farm animals and everything they had gotten in Canaan. So Jacob went to Egypt with all his descendants— his sons and grandsons, his daughters and granddaughters. He took all his family to Egypt with him.
New Life Version	Then Jacob left Beersheba. The sons of Israel carried their father Jacob, their little ones and their wives in the wagons which Pharaoh had sent to carry him. They took their animals and all the things they owned from the land of Canaan. And they

came to Egypt, Jacob and all his children with him, his sons and grandsons, his daughters and granddaughters. He brought all his children with him to Egypt.

New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible Then Jacob left the Well of the Oath, and IsraEl's sons carried their father, their baggage, and their women on the wagons that JoSeph sent to them. They also brought along the goods and property that they had obtained in the land of CanaAn, and they went to the land of Egypt (Jacob and all his descendants – his sons, his grandsons, his daughters, and his granddaughters)... he brought all of his seed down to Egypt.

Beck's American Translation .

International Standard V So Jacob got up and left Beer-sheba, and Israel's sons carried their father Jacob, their little ones, and their wives in the transport wagons that Pharaoh had sent to carry them. They took their livestock and their household property that they had acquired in the land of Canaan and traveled to Egypt. Jacob and all of his descendants went with him—including his sons, his grandsons, his daughters, and his granddaughters—every one of his descendants accompanied him to Egypt.

New Advent (Knox) Bible So Jacob left the Well of the Oath behind him, and his sons took him on further in the waggons which Pharaoh had provided, to ease an old man's travel. With him were their own wives and children, and all the possessions he had in Chanaan, and so he reached Egypt with the whole of his family, sons and grandsons and daughters with them, the whole of his race.

Today's NIV

Translation for Translators .

Jacob left Beersheba, and his sons took their father, their wives, and their children, in the carts that the king had sent for them to travel in. So Jacob and all his family went to Egypt. They took with them the livestock and all the other possessions that they had acquired in Canaan. Jacob went to Egypt with all his sons and his daughters and grandsons and granddaughters—his whole family.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Jacob was to rise up from Beer-sheba. The sons of Isra-el were bearing up Jacob, their father, their little ones, and their wives, in the wagons Pharaoh is to have sent out to carry them. They were to take their livestock and their possessions, that they are to have collected on the solid grounds of Canaan, and were to come to the Egypt, even Jacob and his seed. His sons and his sons' sons, even his daughters and his sons' daughters, indeed his seed is he to have brought to the Egypt.

Conservapedia

Ferrar-Fenton Bible .

Jacob afterwards arose from the Well of the Oath, and the sons of Israel carried Jacob their father, and their children and wives in the waggons which Pharaoh had sent to carry them in. They also took their herds, and the property they had purchased in the land of Canan, and went to the Mitzeraim, — Jacob and all his race with him : his sons and sons of his sons with him ; his daughters and his daughters' sons and all his race went with him to the Mitzeraim.

God's Truth (Tyndale)

And Jacob rose up from Berseba. And the sons of Israel carried Jacob their father, and their children and their wives in the chariots which Pharaoh had sent to carry him. And they took their cattle and the goods which they had gotten in the land of Canaan, and came into Egypt: both Jacob and all his seed with him, his sons and his sons sons with him: his daughters and his sons daughters and all his seed brought he with him into Egypt.

HCSB .

Jubilee Bible 2000	And Jacob rose up from Beersheba, and the sons of Israel took Jacob their father and their little ones and their wives in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods which they had gotten in the land of Canaan and came into Egypt, Jacob and all his seed with him, his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed he brought with him into Egypt.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob left Beersheba and the sons of Israel carried Jacob their father with their little children and their wives in the wagons that Joseph had sent to fetch him. They also took their flocks and all that they had acquired in Canaan. And so it was that Jacob came to Egypt and with him all his family, his sons and his grandsons, his daughters and his granddaughters, in short all his children he took with him to Egypt.
The Heritage Bible	.
New American Bible (2002)	So Jacob departed from Beer-sheba, and the sons of Israel put their father and their wives and children on the wagons that Pharaoh had sent for his transport. They took with them their livestock and the possessions they had acquired in the land of Canaan. Thus Jacob and all his descendants migrated to Egypt. His sons and his grandsons, his daughters and his granddaughters - all his descendants - he took with him to Egypt.
New American Bible (2011)	So Jacob departed from Beer-sheba, and the sons of Israel put their father and their wives and children on the wagons that Pharaoh had sent to transport him. They took with them their livestock and the possessions they had acquired in the land of Canaan. So Jacob and all his descendants came to Egypt [Ex 1:1; Jos 24:4; Jdt 5:10; Acts 7:15.]. His sons and his grandsons, his daughters and his granddaughters—all his descendants—he took with him to Egypt.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	So Jacob set out from Beersheba. Israel's sons conveyed their father Jacob along with their wives and children in the wagons which Pharaoh had sent to bring him. They took their herds and the goods they had acquired in Canaan and came to Egypt, Jacob and all his family with him; his sons and their sons, his daughters and his sons' daughters, he brought them all to Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Ya'akov left Be'er-Sheva; the sons of Isra'el brought Ya'akov their father, their little ones and their wives in the wagons Pharaoh had sent to carry them. They took their cattle and their possessions which they had acquired in the land of Kena'an and arrived in Egypt, Ya'akov and all his descendants with him — his sons, grandsons, daughters, granddaughters and all his descendants he brought with him into Egypt.
exeGesés companion Bible	And Yaaqov rises from Beer Sheba: and the sons of Yisra El bear Yaaqov their father and their toddlers and their women in the wagons Paroh sent to bear him: and they take the chattel and the acquisitions they acquired in the land of Kenaan

and come into Misrayim
 - Yaaqov and all his seed with him:
 and he brings his sons and the sons of his sons
 his daughters and the daughters of his sons
 and all his seed with him into Misrayim.

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

.
 .
 So Jacob set out from Beer-sheba. The sons of Israel put their father Jacob and their children and their wives in the wagons that Pharaoh had sent to transport him; and they took along their livestock and the wealth that they had amassed in the land of Canaan. Thus Jacob and all his offspring with him came to Egypt: he brought with him to Egypt his sons and grandsons, his daughters and granddaughters—all his offspring.

Kaplan Translation

Jacob set out from Beer-sheba. Israel's sons transported their father, along with their children and wives, on the wagons that Pharaoh had sent to carry them. They took their livestock and all the possessions that they had acquired in Canaan. Jacob came to Egypt with all his descendants. His sons and grandsons were with him. He also brought his daughters [See Genesis 37:35.], his grand-daughters, and all his offspring to Egypt with him.

Orthodox Jewish Bible

And Ya'akov rose up from Be'er-Sheva; and the Bnei Yisroel carried Ya'akov Avichem, and their little ones, and their nashim, in the agalot which Pharaoh had sent to carry him. And they took their mikneh, and their possessions, which they had acquired in Eretz Kena'an, and came to Mitzrayim, Ya'akov, and all his zera with him; His banim, and his bnei banim with him, his banot, and his banot banim, and all his zera brought he with him to Mitzrayim.

The Scriptures 1998

And Ya'aqob^u rose up from Be'ersheba. And the sons of Yisra'el brought their father Ya'aqob^u, and their little ones, and their wives, in the wagons which Pharaoh had sent to transport him. And they took their livestock and their property which they had acquired in the land of Kena'an, and came into Mitsrayim, Ya'aqob^u and all his seed with him. His sons and his sons' sons, his daughters and his sons' daughters, and all his seed he brought with him to Mitsrayim.

Expanded/Embellished Bibles:

The Amplified Bible
 The Expanded Bible

.
 Then Jacob left Beersheba. The sons of Israel loaded their father, their ·children [little ones], and their wives in the wagons ·the king of Egypt [·Pharaoh] had sent. They also took their farm animals and everything they had gotten in Canaan. So Jacob went to Egypt with all his ·descendants [·seed]— his sons and grandsons, his daughters and granddaughters. He took all his ·family [·seed] to Egypt with him.

Kretzmann's Commentary

And Jacob rose up from Beersheba, he continued his journey cheerfully; and the sons of Israel carried Jacob, their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry them, all the hardships of the journey being thus eliminated. And they took their cattle and their goods which they had gotten in the land of Canaan, surely an immense caravan, and came into Egypt, Jacob, and all his seed with him; his sons, and his sons' sons with him, his daughters, and his sons' daughters, a general expression, which probably includes not only Dinah and Serah, but also the daughters-in-law, and all his seed brought he with him in to Egypt. No matter how conditions in life may change for believers, the Word of God's mercy remains unchanged, and His goodness and truth is over them forever.

NET Bible®

Then Jacob started out [*Heb* “arose.”] from Beer Sheba, and the sons of Israel carried their father Jacob, their little children, and their wives in the wagons that Pharaoh had sent along to transport him. Jacob and all his descendants took their

	<p>livestock and the possessions they had acquired in the land of Canaan, and they went to Egypt [<i>Heb</i> “and they took their livestock and their possessions which they had acquired in the land of Canaan and they went to Egypt, Jacob and all his offspring with him.” The order of the clauses has been rearranged in the translation for stylistic reasons.]. He brought with him to Egypt his sons and grandsons [The Hebrew text adds “with him” here. This is omitted in the translation because it is redundant in English style (note the same phrase earlier in the verse).], his daughters and granddaughters – all his descendants.</p>
Syndein/Thieme	<p>And Jacob {Israel} rose up from Beersheba. And the sons of Israel {Jacob} carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt . . . Jacob, and all his seed/progeny with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed/progeny brought he with him into Egypt.</p>
The Voice	<p>Then Jacob got up <i>and continued on</i> from Beersheba <i>toward Egypt</i>, and the sons of Israel carried their father Jacob, their little children, and their wives in the wagons Pharaoh sent with them. They also brought their livestock and the goods they had acquired in the land of Canaan. And at last, Jacob and his family arrived in Egypt. His sons, his grandsons, his daughters, and his granddaughters—all of his descendants came with him to Egypt.</p>

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	<p>...and Ya'aqov ^[He restrains] rose from B'er-Sheva ^[Well of oath] and the sons of Yisra'el ^[He turns E] lifted up Ya'aqov ^[He restrains] their father and their children and their women in the carts which Paroh ^[Great house] sent to lift him, and they took their livestock and their goods which they accumulated in the land of Kena'an ^[Lowered] and Ya'aqov ^[He restrains] and all his seed came unto Mitsrayim ^[Troubles] with him, his sons and the sons of his sons with him, his daughters and the daughters of his sons and all his seeds he brought with him unto Mitsrayim ^[Troubles],...</p>
Concordant Literal Version	<p>And rising is Jacob from Beer-sheba. And carrying are the sons of Israel Jacob, their father, and their tots and their wives, in the cars which Pharaoh sends to carry him. And taking are they their cattle and all their goods which they had gotten in the land of Canaan, and coming to Egypt, Jacob and all his seed with him. His sons and sons' sons with him, his daughters, and his sons' daughters, and all his seed brings he with him to Egypt.</p>
Context Group Version	<p>And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their women { or wives }, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had acquired in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed he brought with him into Egypt.</p>
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	<p>Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him. They also took their livestock and their goods, which they had gained in the land of Canaan, and came into Egypt, Jacob and all his offspring with him, his sons, and his sons' sons with him, his daughters, and his sons' daughters. All his offspring he brought with him into Egypt.</p>
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.

Modern English Version

Jacob arose from Beersheba, and the sons of Israel carried Jacob their father and their little ones and their wives in the wagons that Pharaoh had sent to carry him. They took their livestock and their possessions that they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him. He brought with him to Egypt his sons and his sons' sons, his daughters and his sons' daughters, and all his descendants.

Modern KJV
NASB

Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him. They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him: his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to 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 Jacob rises from Beer-Sheba, and the sons of Israel bear away Jacob their father, And their infants, and their wives, in the wagons which Pharaoh has sent to bear him, and they take their cattle, and their goods which they have acquired in the land of Canaan, and come into Egypt—Jacob, and all his seed with him, his sons, and his sons' sons with him, his daughters, and his sons' daughters, yea, all his seed he brought with him into Egypt.

The gist of this passage:

Jacob gathered up all of his people and all his cattle and possessions and they left Beersheba, traveling to Egypt.

Genesis 46:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^{BV}]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

Genesis 46:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e ēr Shābaʿ (רֶאֱבַע עֵבֶר) [pronounced b ^e ayr SHAW ^B -vahg]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location; pausal form	Strong's #884 BDB #92

Translation: *Jacob rose up from Beer-sheba...* It is at Beersheba where Jacob and family will essentially leave Canaan, and they will be gone from Canaan for 400 years. The Hebrews will return with Moses.

Genesis 46:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
nāsāʾ (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
bānîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<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
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yaʿăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
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 plural suffix	Strong's #1 BDB #3

Translation: *...and [the wagons] carried the sons of Israel, Jacob their father,...* The Pharaoh of Egypt specifically send wagons to carry Jacob and his family and his possessions.

It is not clear what the subject of this verb is; so I inserted *wagons* as the subject.

Genesis 46:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ṭaph (טַף) [pronounced <i>tahf</i>]	<i>children, little children, little ones, young boys; young people up to the age of 20; families</i>	masculine singular (collective) noun with the 3 rd person masculine plural suffix	Strong's #2945 BDB #381
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i>]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; with the 3 rd person masculine plural suffix	Strong's #802 BDB #61
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
'ăgâlâh (אֲגָלָה) [pronounced <i>guh-gaw-LAW</i>]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine plural noun with the definite article	Strong's #5699 BDB #722
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 46:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669
'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: ...and their little ones and their wives, [carried] in the wagons that Pharaoh sent to carry him. The wagons were sent specifically for the children and the wives, so that they might be transported safely and easily.

This suggests that Egypt had the wheel, axels; and possibly these wagons were pulled by work animals.

Before going to Egypt, Jacob first took his family to Beer-sheba, which is along the route, and the southernmost city before leaving Canaan. It was when he left Beer-sheba that God first came to him in a dream (Gen. 28). He has been out of touch spiritually for a long time and it will take a lot for him to recover. His first thought is to geographically go to where God had come to him.

It is very possible that Jacob stopped momentarily in Beersheba, unsure about moving ahead, very unsure about leaving the Land of Promise. He remembered something about God bringing him to the land of Canaan to settle in for God was going to give this land to his seed; yet it seemed as though he was now being called to Egypt. This time in Beersheba firmed up in his mind just exactly what was the geographical will of God.

Genesis 46:5 And Jacob rose up from Beer-sheba. And the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

Jacob is now assured that he is doing the right thing; that he is making the right move. They are still in the Land of Promise; but at this point, they will leave that land and travel to Egypt. Every one and everything goes with them; all of the family members. There will not be any sons or grandsons left behind. God will preserve, protect and isolate the sons of Israel. Another word for this is *set apart* or to be even more religious: *consecrate*, *dedicate* and even *sanctify*. Much of the Bible is all about making a distinction between groups of people—in particular, the clean and the unclean, the saved and the unsaved; the elect and the fallen. One group is set apart from the other, because that will be their eternal end.

So God does far more than simply preserve the sons of Israel; He also sets them apart; He saves them; they are His elect. This is very much a theme of the laws which God will give to Moses. God will move all Israel to another country; but there will not be a mixture or a commingling of the peoples. At some point, the Egyptians will enslave the sons of Israel, and there will not be any difficulty when it comes to figuring out who is a slave and who remains free.

Gen 46:5 Then Jacob set out from Beersheba. The sons of Israel carried Jacob their father, their little ones, and their wives, in the wagons that Pharaoh had sent to carry him.

Every descendant of Jacob's went to Egypt. This included their children and their wives. They will be enumerated by name later in this chapter. The Bible is very precise about this; every male who moves to Egypt will be mentioned by name. No one will be left behind. There will be no wandering Jews, as it were.

Genesis 46:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'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
mîq ^e neh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4735 BDB #889
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
'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
r ^e kûwsh (רֶכֶשׁ) [pronounced rehk-OOSH]	<i>that which is acquired; substance, wealth; [moveable, transportable] property, goods; possessions; livestock</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #7399 BDB #940
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
râkash (רָכַשׁ) [pronounced raw-KAHSH]	<i>to acquire, to gain; to collect [gather, get], to gather property</i>	3 rd person masculine plural, Qal perfect	Strong's #7408 BDB #940
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
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-gahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: And they took their cattle and their substance which they had acquired in the land of Canaan. Abraham, Isaac and Jacob were all very successful ranchers, and they had a tremendous collection of cattle and other animals, as well as considerable possessions and valuables which they had built up over the years.

Genesis 46:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
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
<p>The directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
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
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zera' (זֶרַע) [pronounced ZEH-rahġ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
'êth (אֶת) [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

Translation: So Jacob and all his offspring with him came into Egypt:... Therefore, Jacob and all of his offspring left Canaan and moved to Egypt.

When everything is taken as Jacob did, this means that he is not returning to the land of Canaan. How great were his misgivings? Did he clearly plan to move to Egypt not ever to return? We do not know for certain. However, at this point, he is moving to Egypt for a period of time, at the very least.

It is possible that Jacob traveled about to pick up some herds of cattle being tended to other than his immediately homestead. He was not leaving anything behind because he was not returning to it—not at anytime in the near future. This occurred approximately 1660 B.C.

Genesis 46:6 And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob and all his seed [that is, his descendants] with him.

Jacob takes all that he has acquired in the Land of Promise; and all of his sons and their sons; and he travels to Egypt. Their wives came with them, but are not named here. However, women taken in by the sons of Jacob assumed the faith of Jacob (or so we assume).

Genesis 46:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
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
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object) with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: ...his sons and his sons' sons,... The people who went with Jacob are first given general classifications, and then some of them will be enumerated. There are Joseph's sons, which number 12 in total, 11 of whom will move to Egypt (Joseph is already living there). Their sons will also move with them (and they will all be named).

Genesis 46:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
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
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural construct	Strong's #1323 BDB #123
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...his daughters and his sons' daughters. Jacob has daughters and his sons have daughters. Here, we know very little. Did these women marry and bring in other men? Did they travel with Jacob, all unmarried? We really do not know the answers to those questions.

Genesis 46:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
kôl (לכ) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zera' (עֶרֶךְ) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֶת) [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
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; pausal form	Strong's #4714 BDB #595

Translation: He brought all his offspring with him into Egypt. All Jacob's offspring were taken to Egypt. No one was left behind; no one chose to stay behind.

Bear in mind that this was not simply a matter of being family; but this was also a matter of life and death. No one could remain in Canaan during this drought without intermingling with Egypt to gain their grain. The sons, no doubt, convinced everyone the importance of being sustained in Egypt; and that there would be five additional years of famine.

Jacob left behind no possession of value and left behind none of his descendants nor his sons' wives. We are about to get a list of all those who came with him to Egypt. We will still not cover his twelve sons in depth until we get to Gen. 49.

Genesis 46:7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, he brought with him into Egypt.

So that there is no misunderstanding, everyone related to Jacob moves with him to Egypt. There are no stragglers; no one is left behind. No son says, "You know, I really like Canaan, so I think I will hang back here." Everyone with the genes of Abraham, Isaac, and Jacob will exit Canaan and enter Egypt together. And to make

certain that this is clearly understood, they will all be specifically named here (in this chapter) and in the book of Exodus (Ex. 1:1–5).



Semites entering Egypt, ca. 1870 BC, from the tomb of Khnumhotep, Beni Hasan, Egypt. Carl R. Lepsius, *Denkmäler aus Aegypten und Aethiopien*, Vol. IV, Ab. II, Bl. 133, Berlin: Nicolai, 1949. I took this from [Bible Archeology](#); accessed November 15, 2016.

This would be a logical place to include all of the names of the sons of Israel and their sons; and that is what the Bible does. This confirms to us that all of the sons went with Jacob to Egypt.

No chiasm is available for the vv. 8–27, as this is simply a list of the families who moved with Jacob to Egypt. All of the sons were descended from Jacob. The list of sons are organized, but not as a chiasm. First we have the sons of Leah.

Chapter Outline

Charts, Graphics and Short Doctrines

The Descendants of Jacob and Leah

And these [are] names of sons of Israel the ones coming into Egypt—Jacob and his sons. A firstborn of Jacob [is] Reuben, and sons of Reuben: Hanock and Pallu and Hezron and Carmi. And sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul son of the Canaanite [woman]. And sons of Levi: Gershon, Kohath and Merari. And sons of Judah: Er and Onan and Shelah and Perez and Zerah. And so die Er and Onan in a land of Canaan. And so he was, sons of Perez: Hezron and Hamul. And sons of Issachar: Tola and Puvah and Job and Shimron. And sons of Zebulun: Sered and Elon and Jahleel. These [are] sons of Leah whom she bore to Jacob in Paddan-aram and with Dinah his daughter. All souls of his sons and his daughters thirty and three.

Genesis
46:8–15

These [are] the names of the sons of Israel, those coming into Egypt—[this is a list of] Jacob and his sons: Jacob's firstborn [is] Reuben. The sons of Reuben [are] Hanock, Pallu, Hezron and Carmi. The sons of Simeon [are] Jemuel, Jamin, Ohad, Jachin, and Zohar. Also [there is] Shaul, the son of a Canaanite woman. The sons of Levi [are] Gershon, Kohath, and Merari. The sons of Judah [are] Er, Onan, Shelah, Perez, and Zerah. Er and Onan died in the land of Canaan. And so it is, the sons of Perez [are] Hezron and Hamul. The sons of Issachar [are] Tola, Puvah, Job and Shimron. The sons of Zebulun [are] Sered, Elon and Jahleel. These [are] the sons of Leah whom she bore to Jacob in Paddan-aram, together with Dinah, his daughter. Altogether, his sons and daughters [number] thirty-three.

These are the names of the sons of Israel, those who entered into Egypt: Jacob's firstborn is Reuben. The sons of Reuben are Hanock, Pallu, Hezron and Carmi. The sons of Simeon are Jemuel, Jamin, Ohad, Jachin, and Zohar. Also there is Shaul, the son of a Canaanite woman. The sons of Levi are Gershon, Kohath, and Merari. The sons of Judah are Er, Onan, Shelah, Perez, and Zerah. Er and Onan died in the land of Canaan. And so it is, the sons of Perez are Hezron and Hamul. The sons of Issachar are Tola, Puvah, Job and Shimron. The sons of Zebulun are Sered, Elon and Jahleel. These are the sons of Leah whom she bore to Jacob in Paddan-aram, together with Dinah, his daughter. Altogether, Jacob brings 33 sons and daughters by Leah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And these [are] names of sons of Israel the ones coming from into Egypt—Jacob and his sons. A firstborn of Jacob [is] Reuben, and sons of Reuben: Hanock and Pallu and Hezron and Carmi. And sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul son of the Canaanite [woman]. And sons of Levi: Gershon, Kohath and Merari. And sons of Judah: Er and Onan and Shelah and Perez and Zerah. And so die Er and Onan in a land of Canaan. And so he was, sons of Perez: Hezron and Hamul. And sons of Issachar: Tola and Puvah and Job and Shimron. And sons of Zebulun: Sered and Elon and Jahleel. These [are] sons of Leah whom she bore to Jacob in Paddan-aram and with Dinah his daughter. All souls of his sons and his daughters thirty and three.

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

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And these are the names of the sons of Israel which came into Mizraim, Jakob and his sons. The firstborn of Jakob, Reuben. And the sons of Reuben., Hanuk and Phallu, Hesron and Karmi. And the sons of Sheemon, Jemuel, and Janin, and Ahad, and Jakin, and Zochar, and Shaul, the son of a Kenaanitha. And the sons of Levi, Gershon, Kehath, and Merari. And the sons of Jehuda, Er, and Onan, and Shelah, and Pharets, and Zarach. But Er and Onan had died in the land of Kenaan. And the sons of Pharets, Heshron and Chamul. And the sons of Issakar, Tola, and Pheua, and Job, and Semeron. And the sons of Zabulon, Sered, and Elon, and Jahleel. These are the sons of Leah, which she bare to Jakob in Padan Aram, and Dinah his daughter; all the souls, his sons and his daughters, thirty and three.

Targum (Pseudo-Jonathan)

These are the names of the sons of Israel who came into Mizraim. Jakob and his sons. The firstborn of Jakob, Reuben. And the sons of Reuben, Hanok and Phallu Hetsron and Karmi. The sons of Shimeon, Jemuel and Jamin, Ochad, Jakin, Sochar and Shaul: he is Zimri, who made the work of the Kenaanites in Shittim. And the sons of Levi, Gershon, Kehath and Merari. The sons of Jehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kenaan; and Shelah and Zarach had no children in the land of Kenaan; but the sons of Pherets who went down to Mizraim were Hetsron and Chamul. The sons of Issakar, sages, and masters of reasoning, their names were Tola, Phua, Job, and Shimron The sons of Zebulun, merchants, masters of commerce nourishing their brethren, the sons of Issakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel. These are the sons of Leah, whom she bare unto Jakob in. Padan Aram, with Dinah his daughter; all the souls of his sons and his daughter; thirty and three.

Revised Douay-Rheims

These are the names of Israel's descendants who made their way into Egypt. He had his sons with him, of whom Ruben was the first-born, and Ruben's own sons were called Henoah, Phallu, Hesron, and Charmi. Simeon's were called Jamuel, Jamin, Ahod, Jachin, and Sohar; he had another, called Saul, by a Chanaanite.

Levi's were called Gerson, Caath, and Merari. Juda's were called Her, Onan, Sela, Phares and Zara, but of these, Her and Onan had already died in Chanaan; Phares had two sons, Hesron and Hamul. Issachar's were called Thola, Phua, Job and Semron; Zabulon's were called Sared, Elon and Jahelel. So much for the sons Lia bore in Mesopotamia of the Syrians, with one daughter, Dina; the whole count of these sons and daughters was thirty-three.

Latin Vulgate .

Plain English Aramaic Bible .

Peshitta (Syriac)

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacobs first-born. And the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon: Jemuel, Jamin, Ohar, Jachin, Zohar, and Shaul the son of a Canaanitish woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah: Er, Onan, Shelah, Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. The sons of Issachar: Tola, Phuvah, Job, and Shimron. The sons of Zebulun: Seder, Elon, and Nahlael. These are the sons of Leah, whom she bore to Jacob in Padan-aram, together with his daughter Dinah; the number of persons, his sons and his daughters being thirty-three in all.

Septuagint (Greek)

And these are the names of the sons of Israel that went into Egypt with their father Jacob-- Jacob and his sons. The first-born of Jacob, Ruben. And the sons of Ruben; Enoch, and Phallus, Asron, and Charmi. and the sons of Symeon; Jemuel, and Jamin, and Aod, and Achin, and Saar, and Saul, the son of a Chananitish woman. And the sons of Levi; Gerson, Cath, and Merari. And the sons of Judas; Er, and Aunan, and Selom, and Phares, and Zara: and Er and Aunan died in the land of Chanaan. And the sons of Phares were Esron, and Jemuel. And the sons of Issachar; Thola, and Phua, and Asum, and Sambran. And the sons of Zabulun, Sered, and Allon, and Achoel. These are the sons of Lea, which she bore to Jacob in Mesopotamia of Syria, and Dina his daughter; all the souls, sons and daughters, thirty-three.

NETS (Greek)

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .

Easy English

These are the names of Israel's family who came into Egypt. That is, Jacob and his sons. Reuben was Jacob's oldest son. Reuben was born first.
Reuben's sons were Hanoch, Pallu, Hezron and Carmi.
Simeon's sons were Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul. Shaul was the son of a *Canaanite woman.
Levi's sons were Gershon, Kohath and Merari.
Judah's sons were Er, Onan, Shelah, Perez and Zerah. (Er and Onan died in the country called Canaan.) The sons of Perez were Hezron and Hamul.
Issachar's sons were Tola, Phuvah, Job and Shimron.
Zebulun's sons were Sered, Elon and Jahleel.
(Those were Leah's sons. She gave birth to them for Jacob. They were born in Paddan-Aram, as well as his daughter Dinah. Those sons and daughters, who were born for Jacob, were 33 in total.)

Easy-to-Read Version-2006 .

Easy-to-Read Version-2008 .

International Children's B.

Jacob's Family

Now these are the names of the children of Israel who went into Egypt. (They are Jacob and his descendants.)

Reuben was Jacob's first son. Reuben's sons were Hanoch, Pallu, Hezron and Carmi.

Simeon's sons were Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul. (Shaul was Simeon's son by a Canaanite woman.)

Levi's sons were Gershon, Kohath and Merari.

Judah's sons were Er, Onan, Shelah, Perez and Zerah. (But Er and Onan had died in the land of Canaan.) Perez's sons were Hezron and Hamul.

Issachar's sons were Tola, Puah, Jashub and Shimron.

Zebulun's sons were Sered, Elon and Jahleel.

These are the sons of Leah and Jacob born in Northwest Mesopotamia. His daughter Dinah was also born there. There were 33 persons in this part of Jacob's family.

God's Word™

Good News Bible (TEV)

The Message

Names of God Bible

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Jacob's [Israel's] Descendants

These are the names of Israel's descendants (Jacob and his descendants) who arrived in Egypt.

Reuben was Jacob's firstborn.

The sons of **Reuben** were

Hanoch, Pallu, Hezron, and Carmi.

The sons of **Simeon** were

Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman.

The sons of **Levi** were

Gershon, Kohath, and Merari.

The sons of **Judah** were

Er, Onan, Shelah, Perez, and Zerah. (Er and Onan had died in Canaan.)

The sons of Perez were

Hezron and Hamul.

The sons of **Issachar** were

Tola, Puvah, Iob, and Shimron.

The sons of **Zebulun** were

Sered, Elon, and Jahleel.

These were the descendants of the sons Leah gave to Jacob in Paddan Aram, in addition to his daughter Dinah. The total number of these sons and daughters was 33.

NIRV

New Simplified Bible

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Thought-for-thought translations; paraphrases:

Common English Bible

Contemporary English V.

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When Jacob went to Egypt, his children who were born in northern Syria also went along with their families. Jacob and his wife Leah had a total of thirty-three children, grandchildren, and great-grandchildren, but two of their grandchildren had died in Canaan. Their oldest son Reuben took his sons Hanoch, Pallu, Hezron, and Carmi. Their son Simeon took his sons Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, whose mother was a Canaanite. Their son Levi took his sons Gershon, Kohath, and Merari. Their son Judah took his sons Shelah, Perez, and Zerah. Judah's sons Er and Onan had died in Canaan. Judah's son Perez took his sons Hezron and Hamul. Their son Issachar took his sons Tola, Puvah, Jashub, and Shimron. Their son Zebulun took his sons Sered, Elon, and Jahleel. Their daughter Dinah also went.

The Living Bible

Here are the names of his sons and grandchildren who went with him into Egypt:

Reuben, his oldest son;
 Reuben's sons: Hanoah, Pallu, Hezron, and Carmi.
 Simeon and his sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul
 (Shaul's mother was a girl from Canaan).
 Levi and his sons: Gershon, Kohath, Merari.
 Judah and his sons: Er, Onan, Shelah, Perez, Zerah (however, Er and Onan
 died while still in Canaan, before Israel went to Egypt).
 The sons of Perez were Hezron and Hamul.
 Issachar and his sons: Tola, Puvah, Iob, Shimron.
 Zebulun and his sons: Sered, Elon, Jahleel.

So these descendants of Jacob and Leah, not including their daughter Dinah, born
 to Jacob in Paddan-aram, were thirty-three in all.

New Berkeley Version

New Century Version

New Life Version

New Living Translation

These are the names of the descendants of Israel—the sons of Jacob—who went
 to Egypt:

Reuben was Jacob's oldest son. The sons of Reuben were Hanoah, Pallu, Hezron,
 and Carmi.

The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul. (Shaul's
 mother was a Canaanite woman.)

The sons of Levi were Gershon, Kohath, and Merari.

The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (though Er and Onan
 had died in the land of Canaan). The sons of Perez were Hezron and Hamul.

The sons of Issachar were Tola, Puvah, Jashub, and Shimron.

The sons of Zebulun were Sered, Elon, and Jahleel.

These were the sons of Leah and Jacob who were born in Paddan-aram, in addition
 to their daughter, Dinah. The number of Jacob's descendants (male and female)
 through Leah was thirty-three.

Partially literal and partially paraphrased translations:

American English Bible

These are the names of the grandsons of IsraEl that went to Egypt with their father
 Jacob: The sons of Jacob's first-born, ReuBen, were Enoch, PhalLus, Asron, and
 Charmi. The sons of SimeOn were JemuEl, Jamin, Aod, Achin, SaAr, and Saul (the
 son of a CanaAnite woman). The sons of Levi were Gedson, CaAth, and MeraRi.
 The sons of Judah were Er, Aunan (who died in the land of CanaAn), Selom,
 Phares, Zara, and Er. Phares' sons were EsRon and JemuEl. The sons of
 IshSachar were: Thola, Phua, Asum, and SamBran. The sons of ZebuLun were
 Sered, AILon, and AchoEl.

These were the sons that LeAh gave birth to (for Jacob) in MesoPotamia of Syria,
 and those of his daughter Dina. Altogether, the sons and daughters numbered
 thirty-three.

Beck's American Translation

International Standard V

List of Those who Went to Egypt

(Exodus 1:1–4; Numbers 26:4, 5; 1 Chronicles 2:1ff)

Here's a list of the names of Israel's sons, that is, of Jacob and his sons who moved
 to Egypt: Reuben, Jacob's firstborn; Reuben's sons Hanoah, Pallu, Hezron, and
 Carmi; Simeon's sons Jemuel [Cf. Num 26:12 and 1Chr 4:24, where his name is
 spelled Nemuel.], Jamin, Ohad, Jachin [Cf. 1Chr 4:24, where his name is spelled
 Jarib.], Zohar [Cf. Num 26:13 and 1Chr 4:24, where his name is spelled Zerah.],

and Shaul, who was the son of a Canaanite woman; Levi's sons Gershon [Cf. 1Chr 6:16, where his name is spelled Gershom.], Kohath, and Merari; and Judah's sons Er, Onan, Shelah, Perez, and Zerah. (Technically [Lit. but], Er and Onan had died in the land of Canaan.) Perez's sons were Hezron and Hamul. Also included were Issachar's sons Tola, Puvvah [Cf. Num 26:23, where his name is spelled Puvah, and 1Chr 7:1, where his name is spelled Puah.], Job [Cf. Num 26:24 and 1Chr 7:1, where his name is spelled Jashub.], and Shimron; along with Zebulun's sons Sered, Elon, and Jahleel. These were all sons from Leah, whom she bore for Jacob in Paddan-aram [Paddan-aram was located in northwest Mesopotamia], along with his daughter Dinah. He had 33 sons and daughters.

New Advent (Knox) Bible

These are the names of Israel's descendants who made their way into Egypt. He had his sons with him, of whom Ruben was the first-born, and Ruben's own sons were called Henoah, Phallu, Hesron, and Charimi. Simeon's were called Jamuel, Jamin, Ahod, Jachin, and Sohar; he had another, called Saul, by a Chanaanite. Levi's were called Gerson, Caath, and Merari. Juda's were called Her, Onan, Sela, Phares and Zara, but of these, Her and Onan had already died in Chanaan; Phares had two sons, Hesron and Hamul. Issachar's were called Thola, Phua, Job and Semron; Zabulon's were called Sared, Elon and Jahleel. So much for the sons Lia bore in Mesopotamia of the Syrians, with one daughter, Dina; the whole count of these, sons and daughters, was thirty-three.

Today's NIV

Translation for Translators

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This is/I will now give you a list of the names of the members of Jacob's family who went with him to Egypt:

Reuben, Jacob's oldest son;

Reuben's sons Hanoch, Pallu, Hezron, and Carmi;

Simeon and his sons Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, who was the son of a Canaan people-group woman;

Levi and his sons Gershon, Kohath, and Merari;

Judah and his sons, Shelah, Perez, and Zerah (his other sons, Er, and Onan, had died in Canaan land);

Perez and his two sons Hezron and Hamul;

Issachar and his sons Tola, Puah, Jashub, and Shimron;

Zebulun and his sons Sered, Elon, and Jahleel;

(Those were the sons of Jacob and Leah, and their daughter Dinah, who were born in Paddan-Aram/Mesopotamia: They were thirty-three sons and daughters, altogether.)

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

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Conservapedia

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Ferrar-Fenton Bible

The Roll Call of the Patriarchs

Now these are the names of the sons of Israel who went to the Mitzeraim : — Jacob ; and the eldest son of Jacob, Reuben and the sons of Reuben, Hanok, and Phelwa, and Hetzon and Karmi. The sons of Simeon, Jemuel, and Jamin, and Ahad, and Jakin, and Tzokhar, and Shaul ben Cananith. And the sons of Levi, Gershan, Kehath and Merari ; And the sons of Judah, Ar, and Onan, and Shelah, and Pherez, and Hetzeon, and Hamal : And the sons of Issackar, Tholah, and Phurah, and Job, and Shimron : And the sons of Zebulon, Sered, and Alon, and Jakhlal ; These were children from Leah, which she bore to Jacob in Padan Aram, beside Dinah his daughter; and the persons of her sons and daughters were thirty-three.

God's Truth (Tyndale)

These are the names of the children of Israel which came into Egypt, both Jacob and his sons: Ruben Jacobs first son. The children of Ruben: Hanoch, Pallu,

Hezron and Charmi. The children of Simeon: Jemuel, Jami, Ohad, Jachin, Zohar and Saul the son of a Cananite woman. The children of Levi: Gerson, Kahas and Merari. The children of Judah: Er, Onan, Sela, Pharez and Zerah, but Er and Onan died in the land of Canaan. The children of Pharez, Hezron, and Hamul. The children of Issachar: Tola, Phua, Job and Semson. The children of Zabulon: Sered, Elon and Jaheleel. These be the children of Lea which she bare unto Jacob in Mesopotamia with his daughter Dina. All these souls of his sons and daughters make thirty and three.

HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
NIV, ©2011

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These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt:
Reuben the firstborn of Jacob.
The sons of Reuben:
Hanok, Pallu, Hezron and Karmi.
The sons of Simeon:
Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman.
The sons of Levi:
Gershon, Kohath and Merari.
The sons of Judah:
Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan).
The sons of Perez:
Hezron and Hamul.
The sons of Issachar:
Tola, Puah, Jashub and Shimron.
The sons of Zebulun:
Sered, Elon and Jahleel.
These were the sons Leah bore to Jacob in Paddan Aram, besides his daughter Dinah. These sons and daughters of his were thirty-three in all.

NIV – UK
Tree of Life Version

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) [9-27] This genealogical list has here been inserted by a redactor who based it on the clan lists (⇒ Numbers 26:5-50) at the time of Moses. Therefore it includes some of Jacob's grandchildren, who would hardly have been born when Joseph was still a relatively young man. The number fourteen (⇒ Genesis 46:22) is based on a garbled version of the genealogical list.
New American Bible (2011) These are the names of the Israelites, Jacob and his children, who came to Egypt. Reuben, Jacob's firstborn [Ex 1:2.], and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi [Ex 6:14; Nm 26:5; 1 Chr 5:3]. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, son of a Canaanite woman [Ex 6:15; Nm 26:12; 1 Chr 4:24.]. The sons of Levi: Gershon, Kohath, and Merari [Ex 6:16; Nm 3:17; 26:57; 1 Chr 6:1.]. The sons of Judah: Er, Onan, Shelah, Perez, and Zerah—but Er and Onan had died in the land of Canaan; and the sons of Perez were Hezron and Hamul [Gn 38:3–10, 29–30; Nm 26:19; Ru 4:12; 1 Chr 2:5.]. The sons of Issachar: Tola, Puah, Jashub, and Shimron [Nm 26:23–24; 1 Chr 7:1.]. The sons of Zebulun: Sered, Elon, and Jahleel [Nm 26:26.]. These were the sons whom

Leah bore to Jacob in Paddan-aram, along with his daughter Dinah—thirty-three persons in all, sons and daughters. [46:9–27] This genealogical list is based on the clan lists (Nm 26:5–50) from the Mosaic period.

New Jerusalem Bible
New RSV

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Now these are the names of the Israelites, Jacob and his offspring, who came to Egypt. Reuben, Jacob's firstborn, and the children of Reuben: Hanoch, Pallu, Hezron, and Carmi. The children of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul [Or Saul], the son of a Canaanite woman. The children of Levi: Gershon, Kohath, and Merari. The children of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan); and the children of Perez were Hezron and Hamul. The children of Issachar: Tola, Puvah, Jashub [Compare Sam Gk Num 26.24; 1 Chr 7.1: MT Iob], and Shimron. The children of Zebulun: Sered, Elon, and Jahleel (these are the sons of Leah, whom she bore to Jacob in Paddan-aram, together with his daughter Dinah; in all his sons and his daughters numbered thirty-three).

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

These are the names of Isra'el's children who came into Egypt, Ya'akov and his sons: Re'uven Ya'akov's firstborn; and the sons of Re'uven — Hanokh, Pallu, Hetzron and Karmi.
The sons of Shim'on: Y'mu'el, Yamin, Ohad, Yakhin , Tzochar and Sha'ul the son of a Kena'ani woman.
The sons of Levi: Gershon, K'hat and M'rari.
The sons of Y'hudah: 'Er, Onan, Shelah, Peretz and Zerach; but 'Er and Onan died in the land of Kena'an. The sons of Peretz were Hetzron and Hamul.
The sons of Yissakhar: Tola, Puvah, Yov and Shimron.
The sons of Z'vulun: Sered, Elon and Yachle'el.
These were the children of Le'ah whom she bore to Ya'akov in Paddan-Aram, with his daughter Dinah. In sum, his sons and daughters numbered thirty-three.

exeGeses companion Bible

GENEALOGY OF ALL WHO COME TO MISRAYIM

And these are the names of the sons of Yisra El who comes to Misrayim:
Yaaqov and his sons:
Reu Ben, the firstbirth of Yaaqov.
And the sons of Reu Ben:
Hanoch and Phallu and Hesron and Karmi.
And the sons of Shimon:
Yemu El and Yamiyn
and Ohad and Yachin and Sochar
and Shaul the son of a Kenaaniy woman.
And the sons of Levi:
Gershon, Qehath and Merari.
And the sons of Yah Hudah:
Er and Onan and Shelah and Peres and Zerach
and Er and Onan die in the land of Kenaan.
And the sons of Peres:
Hesron and Hamul.
And the sons of Yissachar:
Tola and Puvvah and Job and Shimron.
And the sons of Zebulun:
Sered and Elon and Yachle El.
These are the sons of Leah,

whom she birthed to Yaaqov in Paddan Aram
with his daughter Dinah.
- all the souls of his sons and his daughters
are thirty-three.

Hebraic Roots Bible
Israeli Authorized Version

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And these are the names of the children of Yisrael, which came into Egypt, Yaakov and his sons: Reuven, Yaakov's firstborn. And the sons of Reuven; Hanoch, and Phallu, and Hezron, and Karmi. And the sons of Shimon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Kenaanitish woman. And the sons of Levi; Gershon, Khat, and Mrari. And the sons of Yhudah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Kenaan. And the sons of Pharez were Hezron and Hamul. And the sons of Yissakhar; Tola, and Phuvah, and Iyov, and Shimron. And the sons of Zvulun; Sered, and Elon, and YAHleel. These be the sons of Leah, which she bare unto Yaakov in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

JPS (Tanakh—1985)
Kaplan Translation

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Jacob's Family

These are the names of the Israelites [See Genesis 32:33. Here, beney Yisrael cannot mean 'children of Israel' in the literal sense, since Jacob is counted among them, as we shall see.] *who came to Egypt:*

Jacob and his sons [Jacob is thus the first person counted. Note on Genesis 46:15 reads *There are only 32 names listed here, so Jacob must be included in the tally (Ibn Ezra on Genesis 46:23; Radak). According to others, the total of 33 is completed by Levi's daughter Yochebed (Numbers 26:59; Rashi; Bava Bathra 123a,b).*].

Reuben was Jacob's first-born.

Reuben's sons [See Exodus 6:14, Numbers 26:5,6, 1 Chronicles 5:3.] *were Enoch* [The name was used for earlier people (Genesis 4:17, 5:18, 25:4).] (*Chanokh*), *Palu, Chetzron and Carmi.*

Simeon's sons [See Exodus 6:15, Numbers 26:12,13, 1 Chronicles 4:24.]: *Yemuel* [In Exodus 6:15 it is also Yemuel. However, in Numbers and Chronicles it is Nemuel. It is possible that the name was changed after they were in Egypt (cf. Sh'muel ben Chofni Gaon; Sekhel Tov; Lekach Tov on Numbers; Ramban *ibid.*; Teshuvot Rashba 12, end).], *Yamin, Ohad, Yakhin* [These two are mentioned in Exodus, but not in Numbers. It appears that these tribes became extinct after the sin at Baal Peor (Numbers 25:9; cf. Rashi on Numbers 26:13; Bereshith Rabbah 99:7). In Chronicles, Yariv is substituted for Ohad and Yakhin. It is possible that the remnants of these two sub-tribes united to form a new group.], *Tzochar* [Identical to Zerach in Numbers and Chronicles (Rashi, Numbers; Teshuvot Rashba *loc. cit.*).], *as well as Saul (Shaul)* [He had the same name as King Saul. Some say that this Saul was an ancestor of Zimri (Numbers 25:14; Targum Yonathan; Sanhedrin 82b; HaKethav VeHaKabbalah).] *son of the Canaanite woman* [Some say that this is mentioned because Simeon was the only one of the brothers to marry a Canaanite (Ibn Ezra; Radak). According to some ancient sources, her name was Adiva, and after Saul was born, Simeon took a wife from Aramaea like his other brothers (Yov'loth 34:20,21). According to other sources, Saul was the son of Dinah and Shechem, and he had been adopted by Simeon (Bertenoro; Bereshith Rabbah 80; Rashi; cf. Hirsch). Others translate it as, 'Saul who acted like the son of a Canaanite' (Sanhedrin 82b; Targum Yonathan).].

Levi's sons [See Exodus 6:16; 1 Chronicles 6:1.]: *Gershon, Kehath* [Sometimes spelled Kohath. He was the grandfather of Moses.] *and Merari.*

Judah's sons [See Numbers 26:20; 1 Chronicles 2:3, 4:21.]: Er, Onan [See Genesis 38:3-8], Shelah, Peretz and Zerach [Genesis 38:29,30.]. Er and Onan died in Canaan. The sons of Peretz were Chetzron and Chamul.

Issachar's sons [See Numbers 26:23,24, 1 Chronicles 7:1.]: Tolah, Puvah [Puah in 1 Chronicles 7:1], Yov [Yashuv in Numbers and Chronicles (Rashi on Numbers). The name was changed in Egypt when Yov devoted himself to study (Sekhel Tov; Rashi on Chronicles).] and Shimron.

Zebulun's sons [Numbers 26:26.]: Sered, Elon and Yachle'el.

All the above were [from] the sons that Leah bore to Jacob in Padan Aram. Besides this, there was also [Jacob's] daughter Dinah. The tally [so far, including] [There are only 32 names listed here, so Jacob must be included in the tally (Ibn Ezra on Genesis 46:23; Radak). According to others, the total of 33 is completed by Levi's daughter Yochebed (Numbers 26:59; Rashi; Bava Bathra 123a,b).] his sons and daughters, is 33.

Orthodox Jewish Bible

And these are the shemot Bnei Yisroel, which came to Mitzrayim: Ya'akov and his banim: Reuven, bechor Ya'akov;

And the Bnei Reuven: Chanoch, and Phallu, and Chetzron, and Carmi.

And the Bnei Shimon: Yemuel, and Yamin, and Ohad, and Yachin, and Tzochar, and Shaul Ben HaKena'anit.

And the Bnei Levi: Gershon, Kehat, and Merari.

And the Bnei Yehudah: Er, and Onan, and Shelah, and Peretz, and Zarach; but Er and Onan died in Eretz Kena'an. And the Bnei Peretz were Chetzron and Chamul.

And the Bnei Yissakhar: Tola, and Phuvah, and Yov, and Shimron.

And the Bnei Zevulun: Sered, Elon, and Yachle'el.

These are the Bnei Leah, which she bore unto Ya'akov in Padan Aram, with his bat Dinah; kol nefesh of his banim and his banot were thirty and three.

The Scriptures 1998

And these were the names of the children of Yisra'el, Ya'aqob and his sons, who came into Mitsrayim: Re'ubēn was Ya'aqob's first-born. And the sons of Re'ubēn: Hanok, and Pallu, and Hetsron, and Karmi. And the sons of Shim'on: Yemu'el, and Yamin, and Ohad, and Yakin, and Tsohar, and Sha'ul, son of a Kena'anite woman. And the sons of Lēwi: Gēreshon, Qeath, and Merari. And the sons of Yehudah: Ēr, and Onan, and Shēlah, and Perets, and Zerah – but Ēr and Onan died in the land of Kena'an. And the sons of Perets were Hetsron and Hamul. And the sons of Yissaskar: Tola, and Puw'ah, and Yob, and Shimron. And the sons of Zebulun: Sered, and Ēlon, and Yahle'el. These were the sons of Lē'ah, whom she bore to Ya'aqob in Paddan Aram, with his daughter Dinah. All the beings, his sons and his daughters, were thirty-three.

Expanded/Embellished Bibles:

The Amplified Bible

The Expanded Bible

Jacob's Family

Now these are the names of the children [sons] of Israel who went into Egypt (Jacob and his descendants).

Reuben was Jacob's first son [firstborn]. Reuben's sons were Hanoch, Pallu, Hezron, and Carmi.

Simeon's sons were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul (Simeon's son by a Canaanite woman).

Levi's sons were Gershon, Kohath, and Merari.

Judah's sons were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan had died in the land of Canaan [38:1–11]). Perez's sons were Hezron and Hamul.

Issachar's sons were Tola, Puah, Jashub, and Shimron.

Zebulun's sons were Sered, Elon, and Jahleel.

Kretzmann's Commentary

These are the sons of Leah and Jacob born in northwestern Mesopotamia [Paddan-aram], in addition to his daughter Dinah [34:1]. There were thirty-three persons in this part of Jacob's family.

Verses 8-27

List of the Souls in Jacob's Family

And these are the names of the children of Israel which came into Egypt: Jacob and his sons, the names being here recorded as the forefathers of that great nation which grew up in Egypt: Reuben, Jacob's first-born.

And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

And the sons of Simeon: Jemuel (or Nemuel), and Jamin, and Ohad, and Jachin (or Jarib), and Zohar (or Zerah), and Shaul, the son of a Canaanitish woman Cf Num. 26:12-13; 1Chron. 4:24.

And the sons of Levi: Gershon (or Gershon), Kohath, and Merari.

And the sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zarah. But Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Haul.

And the sons of Issachar: Tola, and Phuvah (or Puah), and Job (or Jashub), and Shimron. Cf 1Chron. 7:1.

And the sons of Zebulun: Sered, and Elon, and Jahleel.

These be the sons of Leah, which she bare unto Jacob in Padanaram, where the family was founded by the birth of the six sons, with his daughter Dinah. All the souls of his sons and daughters were thirty and three, namely, six sons, twenty-three grandsons, two great-grandsons, one daughter, and Jacob himself, a total of thirty-three.

NET Bible®

These are the names of the sons of Israel who went to Egypt – Jacob and his sons: Reuben, the firstborn of Jacob.

The sons of Reuben:

Hanoch, Pallu, Hezron, and Carmi.

The sons of Simeon:

Jemuel, Jamin, Ohad, Jakin, Zophar, and Shaul (the son of a Canaanite woman).

The sons of Levi:

Gershon, Kohath, and Merari.

The sons of Judah:

Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan).

The sons of Perez were Hezron and Haul.

The sons of Issachar:

Tola, Puah [The MT reads "Puvah" (cf. Num 26:23); the Samaritan Pentateuch and Syriac read "Puah" (cf. 1 Chr 7:1).], Jashub [The MT reads "Iob," but the Samaritan Pentateuch and some LXX mss read "Jashub" (see Num 26:24; 1 Chr 7:1).], and Shimon.

The sons of Zebulun:

Sered, Elon, and Jahleel.

These were the sons of Leah, whom she bore to Jacob in Paddan Aram, along with Dinah his daughter. His sons and daughters numbered thirty-three in all [Heb "all the lives of his sons and his daughters, thirty-three."].

Syndein/Thieme
The Voice

Here are the names of the descendants of Israel—that is, Jacob and his family—who settled in Egypt. Reuben (Jacob's firstborn son) and his sons: Hanoch, Pallu, Hezron, and Carmi. Simeon and his sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul (the son of a Canaanite woman). Levi and his sons: Gershon, Kohath, and Merari. Judah and his sons: Er and Onan (who both died in the land of Canaan), Shelah, Perez, and Zerah; Perez and his sons (*Judah's grandchildren*):

Hezron and Hamul. Issachar and his sons: Tola, Puvvah, Iob, and Shimron. Zebulun and his sons: Sered, Elon, and Jahleel. These sons, along with his daughter Dinah, are the 33 sons and daughters born to Jacob by Leah in Paddan-aram.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and these were the titles of the sons of Yisra'el ^[He turns El], the ones coming unto Mitsrayim ^[Troubles], Ya'aqov ^[He restrains] and his sons, the firstborn of Ya'aqov ^[He restrains] is Re'uven ^[See a son], and the sons of Re'uven ^[See a son] were Hhanokh ^[Dedicated] and Palu ^[Distinguished] and Hhetsron ^[Surrounded by a wall] and Karmi ^[My vineyard], and the sons of Shimon ^[Heard] were Yemu'el ^[Day of El] and Yamin ^[Right hand] and Ohad ^[Shouting] and Yakhin ^[He will be firm] and Tsohhar ^[White] and Sha'ul ^[Unknown], the son of ones of Kena'an ^[Lowered], and the sons of Lewi ^[Joined] were Gershon ^[Exile], Qehat ^[Assembly] and Merari ^[Bitter], and the sons of Yehudah ^[Praised] were Eyr ^[Awake] and Onan ^[Strong] and Sheylah ^[Petition] and Perets ^[Breach] and Zerahh ^[Dawn] and Eyr ^[Awake] and Onan ^[Strong] died in the land of Kena'an ^[Lowered] and Hhetsron ^[Surrounded by a wall] and Hhamul ^[Compassion] existed as sons of Perets ^[Breach],...

Footnote: - The subject of the verb "and~he~will~die" is identified as Eyr and Onan therefore, the verb should be written as "and~they~will~die."

...and the sons of Yis'sas'kar ^[He will lift up the wage] were Tola ^[Worm] and Pu'ah ^[Dispersion] and Yashuv ^[He will return] and Shimron ^[Watched], and the sons of Zevulun ^[Residence] were Sered ^[Remnant] and Eylon ^[Strength] and Yahh'le'el ^[El delays], These were the sons of Le'ah ^[Weary] who brought forth for Ya'aqov ^[He restrains] in Padan-Aram ^[Field palace], and Dinah ^[Judgement] his daughter, all being his sons and his daughters, thirty three,...

Concordant Literal Version
Context Group Version

And these are the names of the sons of Israel, who came into Egypt. Jacob and his sons. Reuben, Jacob's first-born. And the sons of Reuben: Hanoch, and Pallu, and Hezron, and Carmi. And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. And the sons of Levi: Gershon, Kohath, and Merari. And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Haul. And the sons of Issachar: Tola, and Puvah, and Jashub, and Shimon. And the sons of Zebulun: Sered, and Elon, and Jahleel. These are the sons of Leah whom she bore to Jacob in Paddan-aram, as well as his daughter Dinah. All the lives { souls } of his sons and his daughters were thirty-three.

Darby Translation
Emphasized Bible
English Standard Version
English Standard V. – UK
Evidence Bible
Green's Literal Translation
Jack Ballinger's translation
Modern English Version
Modern KJV
NASB

Those Who Came to Egypt

Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn. The sons of Reuben: Hanoch and Pallu and Hezron and Carmi. The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul. The sons of Issachar: Tola and Puvvah and Iob and Shimron.

New European Version

The sons of Zebulun: Sered and Elon and Jahleel. These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters numbered thirty-three.

These are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. 9The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons of Perez were Hezron and Hamul. The sons of Issachar: Tola, Puvah, Iob, and Shimron. The sons of Zebulun: Sered, Elon, and Jahleel. These are the sons of Leah, whom she bore to Jacob in Paddan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three.

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 these are the names of the sons of Israel who are coming into Egypt: Jacob and his sons, Jacob's first-born, Reuben. And sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi. And sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul son of the Canaanitess. And sons of Levi: Gershon, Kohath, and Merari. And sons of Judah: Er, and Onan, and Shelah, and Pharez, and Zarah, (and Er and Onan die in the land of Canaan.) And sons of Pharez are Hezron and Hamul. And sons of Issachar: Tola, and Phuvah, and Job, and Shimron. And sons of Zebulun: Sered, and Elon, and Jahleel. These are sons of Leah whom she bare to Jacob in Padan-Aram, and Dinah his daughter; all the persons of his sons and his daughters are thirty and three.

The gist of this passage: Jacob's sons and grandsons by Leah are named.

Genesis 46:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'êlleh (הֵלֵךְ) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
bânîym (בָּנִים) [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

Genesis 46:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced <i>yis-row-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
bōw' (אוֹב) [pronounced <i>boh</i>]	<i>ones entering [coming, going, advancing] [in]; those entering [going, coming (in)]</i>	masculine plural, Qal active participle	Strong's #935 BDB #97
Owens mistakenly says there is a min preposition here.			
Mitsʿrayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; with the directional hê	Strong's #4714 BDB #595

Translation: [These \[are\] the names of the sons of Israel, those coming into Egypt...](#) From here to v. 27, we will list all of those who came with Jacob into Egypt (only one daughter, apart from Dinah, will be named—we do not know if there were any other daughters in this family, but if they were, they were not numbered).

Genesis 46:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yaʿăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [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

Translation: [...—\[this is a list of\] Jacob and his sons:...](#) In vv. 8–27, we have a list of the names of all the sons of Jacob who come with him into Egypt.

Genesis 46:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114

Genesis 46:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
R ^o ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910

Translation: ...Jacob's firstborn [is] Reuben. Jacob's firstborn is Reuben, and he should have inherited the double-portion and the leadership position in the family. His double-portion would go to Joseph; his leadership would fall upon the line of Judah; and his spiritual leadership would go to the line of Levi.

Genesis 46:8 And these were the names of the sons of Israel who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

Reuben is Jacob's firstborn, and he should have assumed the mantle of leadership, but he was not a natural leader; and he did not learn any of the characteristics of a leader. He was too willing to compromise; he was too willing to give in to peer pressure. Even though he often knew the right thing to do, he did not do it. However, he is named first because he is the firstborn. At several points in Genesis, it will be clear that the firstborn Reuben would be supplanted; but he is generally named first nonetheless.

We know, because of our careful study, informed by future Scriptures, that the rights and privileges of the firstborn will not belong to Reuben, but would be passed on down to Judah (Judah will assume the leadership position) and to Joseph (Joseph will have the double-portion). This is why we have seen these final chapters of Genesis focus on Reuben, Judah and Joseph (and secondarily on Simeon and Levi, because if Reuben is skipped over, then these are the next two sons).

Genesis 46:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
R ^o ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
Chănôwk (חֲנוֹךְ) [pronounced khun-OAK]	<i>dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch</i>	masculine singular proper noun	Strong's #2585 BDB #335
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
Pallûw' (פָּלֻי) [pronounced pahl-LOO]	<i>distinguished; transliterated Pallu, Pharllu</i>	masculine singular proper noun:	Strong's #6396 BDB #811

Genesis 46:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Chets ^e rôn (חֶצְרוֹן) [pronounced <i>khehts-RONE</i>],	<i>courtyard, surrounded by a wall; transliterated Hezron, Chezron, Chetsron</i>	Proper noun singular person/location	Strong's #2696 BDB #348
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
Kar ^e mîy (כַּרְמִי) [pronounced <i>kahr^e-MEET</i>]	<i>gardener, my vineyard; transliterated Carmi, Karmi</i>	masculine singular proper noun	Strong's #3756 BDB #501

Translation: [The sons of Reuben \[are\] Hanock, Pallu, Hezron and Carmi.](#) Reuben has the 4 sons listed here. This does not preclude the sons of Jacob of fathering more sons in Egypt.

Reuben named his first-born after a grandson of Abraham by Ketura (see Gen. 25:4). Hanoch is mentioned in Ex. 6:14 and 1Chron. 5:3 and his descendants in Num. 26:5. Hezron is found in this passage, Ex. 6:14 1Chron. 5:3 and Num. 26:6. He had a cousin by the same name (Gen. 46:12). Pallu and Carmi are found in similar portions of the Bible and Pallu may also be known as Peleth (Num. 16:1).²¹

[Genesis 46:9](#) [And the sons of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.](#)

These 4 sons are also named in 1Chron. 5:3, and they begin the line of Reuben.

The first half of 1Chronicles is genealogies. 1Chron. 1 takes us from Adam to Abraham (and his son and grandson are named as well). Logically, 1Chron. 2 should have been the line of Reuben, but it is, instead, the line of Judah, the royal line of the Israelites. By the time of Chronicles, some perspective had been gained on these tribes. At the time that Genesis was written, there was not enough perspective to recognize that Reuben would not have all of the rights and privileges of the firstborn. Therefore, in Genesis, Reuben is listed first because he is the firstborn, despite the fact that portions of Genesis indicate that he will be set aside and that Judah would become the dominant tribe.

Genesis 46:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânîym (בָּנִיִּם) [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

²¹ According to ZPEB

Genesis 46:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shim ^e ôwn (שִׁמְעוֹן) [pronounced <i>shim^e-GOHN</i>]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
Y ^e mûw'êl (יֶמְוֵאל) [pronounced <i>yehm-oo-ALE</i>]	<i>a day of God; transliterated Jemuel, Yemuel</i>	masculine singular proper noun	Strong's #3223 BDB #410
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yâmîyn (יָמִין) [pronounced <i>yaw-MEEN</i>]	<i>right hand; transliterated Jamin, Yamin</i>	masculine singular proper noun	Strong's #3226 BDB #412
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ôhad (אֶחָד) [pronounced <i>OH-hahd</i>]	<i>united, unity; transliterated, Ohad</i>	masculine singular, proper noun	Strong's #161 BDB #113
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yâkîyn (יָכִין) [pronounced <i>yaw-KEEN</i>]	<i>he will establish; transliterated Jakin, Jachin</i>	masculine singular proper noun	Strong's #3199 BDB #467
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Tsôchar (צֹחַר) [pronounced <i>TSOH-khahr</i>]	<i>reddish-gray, tawny; transliterated Zohar</i>	masculine singular proper noun	Strong's #6714 BDB #850

Translation: The sons of Simeon [are] Jemuel, Jamin, Ohad, Jachin, and Zohar. Simeon has the 5 sons listed here.

Genesis 46:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i>]	<i>which is transliterated Saul; it means asked for</i>	masculine proper noun	Strong's #7586 BDB #982
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Genesis 46:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K ^e naʿānîy (כְּנַעֲנִי) [pronounced k ^e -nah-ġuh-NEE]	merchant, trader; and is transliterated <i>Canaanite</i> , <i>Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489

Translation: Also [there is] Shaul, the son of a Canaanite woman. Simeon also has a son by a Canaanite woman. Whether she has come with them into Egypt or not is not specified. However, this means that Simeon has at least one wife and one mistress.

Speaking of which, if a Canaanite woman is specified here, but not elsewhere, from where did these sons get their wives?

Simeon has one of the largest families with six sons.

These sons are also named in Ex. 6:15 Num. 26:12 and in 1Chron. 4:24. Jachin is Jarib in 1Chron. 4:24. Jachin's name means *He shall establish* and was born when Reuben began to experience some spiritual growth. Ohad's name is not found in the parallel lists of Num. 26:12–14 or 1Chron. 4:24–25. Zohar is also called Zerah in Numbers. As above, we know practically nothing of these individual sons. They enjoyed prosperity by association but none of them rose above the wealth that God gave them.

A concern of some people are the different names for the same people in the Bible. There are several reasons for this:

Why Proper Names May Vary in Different Passages of Scripture

- Many people have two names that they are known by—as often occurs at birth, when a son is named after his father, he is given a nickname (such as Junior) in order to distinguish him and his father when they are called for dinner. Sometimes a particular name is given to honor a relative, but no one really likes that name so they are called by their given name. Some take on a nickname for a myriad of reasons and are known by that nickname.
- From the Old Testament to the New Testament, there is a different alphabet and the letters do not transliterate letter for letter; so there is a certain amount of improvisation that must occur. We see this in the English. Even though there is no *J* in Hebrew or Greek, I believe there are more people in the English Bible whose name begins with *J* than any other letter.
- With respect to the vowels: there were no vowels in the original Hebrew Bible and none were added until centuries after the incarnation. Whereas certain words in the Hebrew were obvious, since these words were still used, such is not the case with a name which might occur two or three times in the Bible. These pronunciations were carried by the *oral tradition*, which spanned several millennia. It is not inconceivable, given most everyone's attitude toward long lists of names of people about whom we know very little, that some of the pronunciations were lost or forgotten or done incorrectly.
- In some places a consonant might be doubled and in others it is not; this doubling of a consonant is done by a little dot in the middle of a letter (called a dagesh); like vowel points, this little dot can be difficult to see due to an old manuscript, or one can see a dagesh where one does not exist.
- Some Hebrew letters look very similar. I have provided a list below:

ב	B (or V) Beth (Veth)	ג	G (Gimel)	כ	K (Kaf)	נ	N (Nun)
ד	D (Dalet)	ר	R (Res)	ך	K (Kaf) ²²	פ	P (Pe) ²

²² At the end of a word

Why Proper Names May Vary in Different Passages of Scripture

ה	H (he)	ח	Ch (Het)	מ	M (Mem)	ת	T (Tav)
ט	T (Tet)	מ	M (Mem)	ס	S (Samekh)	פ	P (Pe)
ו	V (Vav)	ז	Z (Zayin)	נ	N (Nun) ²³		

11. Each row lists a group of letters which could be confounded with one another.
12. When this is added to manuscripts which have seriously deteriorated, obliterating small portions of a letter or embellishing a letter with a mark; and if less than perfect printing occurs, it is easy to see how these names could be changed drastically.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 46:10 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a woman of Canaan.

Simeon is Leah's second-born child.

Shaul seems to be the only son of Simeon who is the son of a woman in Canaan. Whether she is a mistress or a second wife, we really do not know (a remaining son of Judah is the son of a Canaanite woman). We do not know if she is a mistress or if she became associated with Simeon after the death of his wife (all of this is speculation). We do not even know if the Canaanite woman went with Simeon to Egypt.²⁴

Since the sons of Israel lived right in the middle of Canaan, we would have logically expected most of them to have Canaanite wives; but this is the only place where a woman of Canaan is mentioned (besides the first wife of Judah). Her name is not given, which I believe often indicates that she is not a believer in the Revealed God (not necessarily in every case in the Bible; but this is a section which is big on names).

We assume, in general, that the wives of the patriarchs move with them down to Egypt; it is not clear if the mistresses do as well, although that would make sense. Once a woman was taken in, whether as a wife or mistress, the husband assumed responsibility for her—this is how the ancient world worked; and this is how the Bible teaches marriage to be.

1Chron. 4:24 **The sons of Simeon: Nemuel, Jamin, Jarib, Zerah, Shaul;...**

Preserving the names over such a period of time must have been difficult. We have only 5 sons named in Chronicles; and 6 in Genesis. These chronologies were assembled hundreds of years apart. I believe that Genesis was written about the time of the actual events, so this would have been written around 1875 B.C. (another source²⁵ suggests 1677 B.C., which is 200 years later). Chronicles may have been written as late as 500–400 B.C. For many, the records of lists of names can be tiresome; so it is not out of the question that copyists, over the years, did not always preserve the accuracy of every name. Obviously, most of them are very close.

This in itself is not necessarily a mistake. Chronicles might be preserving the families which came from Simeon; the missing name in Simeon could simply refer to a clan which all but disappeared.

²³ This is how nun looks at the end of a word.

²⁴ The Canaanite wife of Judah dies before they take this caravan to Egypt.

²⁵ *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.

Genesis 46:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânîym (בָּנִים) [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
Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i>]	<i>joined to transliterated Levi</i>	masculine singular proper noun	Strong's #3878 BDB #532
Gêr'shōwn (גֵּרְשׁוֹן) [pronounced <i>gay-rêhsh-OWN</i>]	<i>exile, refugee, to cast out; transliterated Gershon, Gershom</i>	masculine singular proper noun	Strong's #1648 BDB #177
Also spelled Gêr'shōwm (גֵּרְשׁוֹם) [pronounced <i>gay-rehsh-OHM</i>].			
Q ^e hâth (קֹהַת) [pronounced <i>k^{eh}-HAWTH</i>]	<i>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>	masculine singular proper noun	Strong's #6955 BDB #875
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
M ^e rârîy (מֵרָרִי) [pronounced <i>mehr-aw-REE</i>]	<i>sorrowful, sad; bitter; transliterated Merari, Marari</i>	masculine singular proper noun	Strong's #4847 BDB #601

Translation: *The sons of Levi [are] Gershon, Kohath, and Merari.* Of the grandchildren of Jacob, these 3 sons of Levi are among the most renown. Who among us has not known or heard of a *Cohen*? I can think of 3 that I know off the top of my head.

Although we know nothing about Gershon, his tribe had specific duties with regard to the tabernacle (Num. 3). When the conquest of Canaan was well under way, they were assigned to the Northernmost portions to minister to Issachar, Asher, Naphtali and Manasseh (Josh. 21 1Chron. 6). They continued to play a part in the history of Israel throughout the monarchy, the dispersion and the return from exile.

Kohath's direct descendants are mentioned in Ex. 6:18 Num. 3:19, 27 1Chron. 6:2. His later descendants played a large part in the ministry of the Tabernacle and were assigned to various areas in the promised land (Josh. 21 1Chron. 6).

Merari's immediate descendants are mentioned in Num. 3:20 and the family duties are mentioned in the same places as his brothers. The Levites in general handled the spiritual side of Israel and their close proximity with God's Word gave them spiritual growth.

In case you are confused about the 12 regions of Israel and the double-portion allotted Joseph (given us 13), the Levites do not have a portion of land dedicated only to them. So, we can have 12 sons of Jacob, a double portion going to Joseph (Ephraim and Manasseh) and still only have 12 sectors of land.

Genesis 46:11 *And the sons of Levi: Gershon, Kohath, and Merari.*

These 3 tribes are very well-known; and they are preserved exactly here and in 1Chron. 6:1, 16.

The priestly line went through Kohath and then through the two sons of Aaron (Aaron is Moses' brother). The priestly line is often called the Levitical line; but it is more properly called the Aaronic line. Those in Aaron's line could even tell you which son of Aaron they were descended from.

Genesis 46:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
Ēr (עֵר) [pronounced <i>gair</i>]	<i>awake; transliterated Er</i>	masculine singular proper noun	Strong's #6147 BDB #735
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
Ġōwnân (וֹנָן) [pronounced <i>oh-NAWN</i>]	<i>strong; transliterated Onan</i>	masculine singular proper noun	Strong's #209 BDB #20
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
Shêlâh (שֵׁלַח) [pronounced <i>shay-LAW</i>]	<i>a petition; transliterated Shelah</i>	masculine singular proper noun	Strong's #7956 BDB #1017
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
Perets (פֶּרֶץ) [pronounced <i>PEH-rets</i>]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst; transliterated Perez, Pharez</i>	masculine singular proper noun	Strong's #6557 BDB #829
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
Zerach (זֶרַח) [pronounced <i>ZEH-rahkh</i>]	<i>dawning; shining; rising; sunrise; scattering; transliterated Zerah, Zarah</i>	proper singular noun	Strong's #2226 BDB #280

Translation: The sons of Judah [are] Er, Onan, Shelah, Perez, and Zerah. This may take you back to **Gen. 38** ([HTML](#)) ([PDF](#)) ([WPD](#)) where we studied the family of Judah (we could have studied any of these sons' families but God the Holy Spirit decided to study Judah's).

We have studied Er and Onan in Gen. 38; Perez and Zerah were twins (Gen. 38:29–30). Shelah was Judah's only remaining son by his first wife.

Perez and Zerah were his by his former daughter-in-law, Tamar.

Genesis 46:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
mûwth (מוֹת) [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>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
Êr (עֵר) [pronounced ġair]	<i>awake; transliterated Er</i>	masculine singular proper noun	Strong's #6147 BDB #735
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
Ôwnân (וֹנָן) [pronounced oh-NAWN]	<i>strong; transliterated Onan</i>	masculine singular proper noun	Strong's #209 BDB #20
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
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-ġahn]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: *Er and Onan died in the land of Canaan.* One of Judah's sons was evil—Er, and he died the sin unto death in Canaan. His brother was to raise up children by Er's wife, but he did not (he married her but he did not impregnate her). As we discussed, this was probably because Onan wanted a higher inheritance and having a son raised up as Er's son would have lessened what Onan would have received. So God took out Onan as well.

This is a fascinating study into norms and standards of the day as associated with the laws of God. This tradition was incorporated into the law of God, which I find to be quite interesting.

When it came to the death of Onan, it was not as much a matter of tradition as him agreeing to do something which he then chose not to do.

This leaves Judah with 3 sons, two of whom were twins, born to him by Tamar, who was originally Er's wife.

Judah and Tamar only had relations once.

Genesis 46:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
bânîym (בָּנִימ) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Perets (פֶּרֶץ) [pronounced PEH-rets]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst; transliterated Perez, Pharez</i>	masculine singular proper noun	Strong's #6557 BDB #829
Chets ^e rôn (חֶזְרוֹן) [pronounced khehts-RONE],	<i>courtyard, surrounded by a wall; transliterated Hezron, Chezron, Chetsron</i>	Proper noun singular person/location	Strong's #2696 BDB #348
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
Châmûwl (חָמוּל) [pronounced khaw-MOOL]	<i>spared; pitied; transliterated, Hamul, Chamul</i>	masculine singular, proper noun	Strong's #2538 BDB #328

Translation: And so it is, the sons of Perez [are] Hezron and Hamul. Hezron was given the same name as his second cousin, a son of Reuben, and his family is mentioned in Num. 26:21 Ruth 4:18–19 1Chron. 2 Matt. 1:3 and Luke 3:33. This places him in the line of the humanity of Jesus Christ.

Hamul, his brother, is only found in a couple of the common genealogical lists.

Genesis 46:12 And the sons of Judah: Er and Onan, and Shelah, and Pharez, and Zarah. But Er and Onan died in the land of Canaan. And the sons of Pharez: Hezron and Hamul.

We studied this back in Gen. 38, one of the most unusual chapters of Genesis (along with Gen. 34)²⁶. Judah had 3 sons by a Canaanite woman; and he chose a wife, Tamar, for his first son (apparently at a very young age). The first son dies (without fathering a child), so the second son, Onan, steps into the marriage (a Levirate marriage) and he died because he *intentionally* did not raise up seed to his deceased brother (as the tradition

²⁶ Don't misunderstand me; these were not odd in terms of being inexplicable as to why they are found in the Bible; they make perfect sense, and explain a great deal when it comes to the Jewish race.

requires). As we studied, a son raised up in his brother's name would have actually reduced Onan's inheritance, and that probably figured into Onan's calculation.

Judah apparently thought that this widow was bad luck; so, even though Judah promised his 3rd son to her, he did not deliver on that promise. After a few years went by, Tamar (his daughter-in-law) tricked Judah into impregnating her. The line of Jesus Christ will go through this one-time union (which produced the second set of twins named in the Bible). Although Judah was made to see that it was he that impregnated his one-time daughter-in-law and although he did take her and their twin children with him to Egypt, he did not have relations with her again. That is clearly one of the more unusual of the marriage arrangements among the children of Jacob.

There was a period of time where Leah did not get pregnant. We do not know how long that was—but given that she had one child after another, I suspect the time of infertility was only a year or two. Her final two sons were Issachar and Zebulun.

Genesis 46:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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 sâkâr (יִסְשָׁכָר) [pronounced <i>yis^e-saw-AWR</i>]	<i>he will bring a reward; there is recompense; transliterated Issachar</i>	masculine singular proper noun	Strong's #3485 BDB #441
<i>Issachar comes from the word sâkâr (שָׂכָר) [pronounced saw-KAWR], which means remuneration, hire, wages. (Strong's #7939 BDB #969).</i>			
Tôwlâ' (טוֹלָא) [pronounced <i>toh-LAWG</i>]	<i>worm; transliterated Tola</i>	masculine singular proper noun	Strong's #8439 BDB #1069
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
Pûw'âh (פּוּאָה) [pronounced <i>pooh-AW</i>]	<i>a blast; transliterated Pua, Puah, Phuvah</i>	masculine singular proper noun	Strong's #6312 BDB #806
The name is also spelled Puvvâh (פּוּוּוּ) [pronounced <i>poov-VAW</i>].			
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
Yôwb (יֹזֵב) [pronounced <i>yobe</i>]	<i>persecuted; transliterated Job</i>	masculine singular proper noun	Strong's #3102 BDB #398
He is also called <i>Jashub</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 46:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shim ^e rôwn (שִׁמְרֹן) [pronounced <i>shim-RONE</i>]	<i>watch, guard</i> and is transliterated <i>Shimron</i>	masculine singular proper noun	Strong's #8110 BDB #1038

Translation: The sons of Issachar [are] Tola, Puvah, Job and Shimron. Issachar has 4 sons.

Tola, Puvah, Job and Shimron are mentioned simply in geological lines (Num. 26:23–24 1Chron. 7:1–2). Job is also called Jashub in Numb. 26:24. It would be wonderful to tell you that this is the Job of the Bible and that we have already seen his friend Eliphaz earlier in our study of Genesis, but there is no mention of Egypt, the twelve tribes of Israel or anything of that nature in the book of Job. However, what we do find is the similar names, which indicates that this is probably from the same era (it is possible that the incidents of the book of Job took place during Israel's enslavement to the Egyptians).

Genesis 46:13 And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.

All of these sons and grandsons of Jacob will make up seed for the Jewish nation.

The Chronicles list is:

1Chron. 7:1 Of the sons of Issachar: Tola, and Puah, Jashub, and Shimron, four.

The name of the 3rd son is obviously somewhat different. The line of Tola is followed out in 1Chron. 7.

Genesis 46:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânîym (בָּנִים) [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
Z ^e bûwlôn (זְבוּלֹן) [pronounced <i>Z^eb-oo-LOON</i>]	<i>exalted, honored; transliterated Zebulun</i>	masculine singular proper noun	Strong's #2074 BDB #259
Çered (צֶרֶד) [pronounced <i>SEH-rehd</i>]	<i>to tremble, trembling, fear; transliterated Sered</i>	masculine singular proper noun	Strong's #5624 BDB #710
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
ʾĒlôwn (אֵילָן) [pronounced <i>AY-loan</i>]	<i>oak, terebinth, tall tree, a strong and hardy tree; a plain; transliterated Elon</i>	masculine singular proper noun	Strong's #356 BDB #19

Genesis 46:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Yach ^{el} êl (יַחֲלֵֿעֵל) [pronounced <i>yakh-leh-ALE</i>]	<i>God waits, expectant of God, transliterated Jachleel, Jahleel, Yahleel</i>	masculine singular proper noun	Strong's #3177 BDB #404

Translation: The sons of Zebulun [are] Sered, Elon and Jahleel. Zebulun has 3 sons. Given that families of 10 or more were not uncommon in the 1800's or early 1900's, these may seem like small families, considering that the birth control options were limited.

The sons of Zebulun are only mentioned here and in Num. 26:26. We do not even find Zebulun mentioned in the 1Chron. genealogies.

Genesis 46:14 And the sons of Zebulun: Sered and Elon and Jahleel.

Zebulun and Issachar were both born to Leah after an interlude during which she did not become pregnant.

Although Zebulun is named in Chronicles (1Chron. 2:1 6:63, 77 12:33, 40), his line is not followed there.

Genesis 46:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
bânîym (בָּנִים) [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
Lê'âh (לֵֿאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced <i>yaw-LAH</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'ăqôb (יַֿאֲקֹב) [pronounced <i>yah-ġuh-KOH^BV</i>]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Genesis 46:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Paddân (פַּדָּן) [pronounced pahd-DAWN]	<i>to extend, a plateau; garden, field; transliterated Paddan, Padan</i>	proper singular noun/location with the directional hê	Strong's #6307 BDB #804
The directional hê is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>he locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
ʾĀrām (אַרָּם) [pronounced uh-RAWM]	<i>the highland, high region; exalted; and is transliterated Aram; sometimes rendered Syria, Mesopotamia</i>	singular proper noun	Strong's #758 BDB #74

Together, these words refer to the table land of Aram; Paddan or Paddan-Aram, a region of Syria. If there is a directional hê added to Paddan, then this means *to [toward] Paddan-aram*.

Translation: *These [are] the sons of Leah whom she bore to Jacob in Paddan-aram,...* All those listed above were Leah's sons (and their sons).

Genesis 46:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
The wâw conjunction with the preposition may mean <i>together with</i> . Literally, they mean, <i>and with</i> .			
Dîynâh (דִּינָה) [pronounced dee-NAW]	<i>judgment; and is transliterated Dinah</i>	feminine singular proper noun	Strong's #1783 BDB #192
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: *...together with Dinah, his daughter.* Judah also had a daughter by Leah, Dinah; and we discussed her back in Gen. 34 (if memory serves).

Genesis 46:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
Owens translates this <i>altogether</i> .			
bânîym (בָּנִים) [pronounced baw-NEEM]	<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
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
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
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
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025

Translation: *Altogether, his sons and daughters [number] thirty-three.* There were 33 sons and daughters to Leah and Jacob.

Excluding Er and Onan, I am counting 32; if the wives of the sons of Jacob are excluded and Leah is included, then there are 33; or there might be another unnamed daughter. The Septuagint does not provide us with any additional names. I need to go back and recount these.

Genesis 46:15 *These were the sons of Leah, whom she bore to Jacob in Padan-aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three.*

Leah had 4 sons by Jacob (Reuben, Simeon, Levi and Judah), then there was an interval of time, and she had 2 more (Issachar and Zebulun)

The sons, daughters and grandchildren born to or descended from Leah prior to this move total 33.

Jacob's descendants by Leah: Reuben and his 4 sons; Simeon and his 6 sons; Levi and his 3 sons; Judah and his 5 sons (two which died) and 2 grandsons; Issachar and his 4 sons; Zebulun and his 3 sons. This actually gives us 31 sons and grandsons and great grandsons. Dinah makes 32 and, since we have *daughters* mentioned; I would guess that there is one additional daughter by Leah (this gives us 33). Some include Jacob in this group of 33 (but I would not).

We continue with the names of the sons of Jacob who moved with him to Egypt.

Leah had a personal maid, Zilpah. You may recall that Leah stopped having children for a period of time (probably less than 6 months); and also that her sister was using her personal maid as a surrogate by which to have children. Therefore, Leah brought her personal maid, Zilpah, into the picture, to act as a surrogate. Zilpah's 2 sons are named next:

Chapter Outline

Charts, Graphics and Short Doctrines

The Descendants of Jacob and Zilpah

And sons of Gad: Ziphion and Haggi, Shuni and Ebon, Eri and Arodi and Areli. And sons of Asher: Imnah and Ishvah and Ishvi and Beriah and Serah their sister. And sons of Beriah: Heber and Malchiel. These [are] sons of Zilpah whom gave Laban to Leah his daughter. And so she bears these to Jacob, six-teen a soul.

Genesis
46:16–18

The sons of Gad [are]: Ziphion, Haggi, Shuni, Ebon, Eri, Arodi, and Areli. The sons of Asher [are] Imnah, Ishvah, Ishvi, and Beriah; and [also] Serah their sister. The sons of Beriah [are] Heber and Milchiel. These [are] the sons of Zilpah, whom Laban had given to Leah, his daughter. She bore these [children] to Jacob; [There were] sixteen souls [in all].

The sons of Gad are: Ziphion, Haggi, Shuni, Ebon, Eri, Arodi, and Areli. The sons of Asher are Imnah, Ishvah, Ishvi, and Beriah; and also Serah their sister. The sons of Beriah are Heber and Milchiel. These are the sons of Zilpah, whom Laban had given to Leah, his daughter. There were sixteen people in total.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And sons of Gad: Ziphion and Haggi, Shuni and Ebon, Eri and Arodi and Areli. And sons of Asher: Imnah and Ishvah and Ishvi and Beriah and Serah their sister. And sons of Beriah: Heber and Malchiel. These [are] sons of Zilpah whom gave Laban to Leah his daughter. And so she bears these to Jacob, six-teen a soul.

Dead Sea Scrolls

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Targum of Onkelos

.

Jerusalem targum

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Targum (Onkelos)

And the children of Gad, Sephyon and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher, Jemna, and Jesva, and Jesvi, and Beriah, and Serach, their sister. And the sons of Beriah, Heber and Malchiel. These are the sons of Zilpha, whom Laban gave to Leah his daughter; and she bare these unto Jakob, sixteen souls.

Targum (Pseudo-Jonathan)

And the children of Gad, Sephon, Haggi, Suni Ezbon, Eri, Arodi, and Areli. The children of Asher, Yimna, Yishvah, Yishvi, Beriah and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Jakob that Joseph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mizraim were Heber and Malkiel. These are the children of Zilpha, whom Laban gave to Leah his daughter, and she bare them to Jakob; sixteen souls.

Revised Douay-Rheims

Gad's sons were called Sephion, Haggi, Suni, Esebon, Heri, Arodi and Areli. Aser's were called Jamne, Jesus, Jessui and Beria, and they had a sister called Sara; Beria had two sons, Heber and Melchiel. All these were descended from Zelpha, the

woman-servant Laban gave to his daughter Lia; thus Jacob counted sixteen descendants through her.

Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Adi, Arod, and Adri. And the sons of Asher: Jimnah, Ishuah, Isui, and Beriah, and Serah their sister; and the sons of Beriah: Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bore to Jacob, sixteen persons.
Septuagint (Greek)	And the sons of Gad; Saphon, and Angis, and Sannis, and Thasoban, and Aedis, and Aroedis, and Areelis. And the sons of Aser; Jemna, Jessua, and Jeul, and Baria, ad Sara their sister. And the sons of Baria; Chobor, and Melchiil. These are the sons of Zelpha, which Laban gave to his daughter Lea, who bore these to Jacob, sixteen souls.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Gad's sons were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi and Areli. Asher's sons were Imnah, Ishvah, Ishvi and Beriah. They also had a sister Serah. Beriah's sons were Heber and Malchiel. (Those were the sons of Zilpah. She gave birth to them for Jacob. Those *descendants were 16 in total. Laban had given Zilpah to his daughter Leah.)
Easy-to-Read Version—2006	.
Easy-to-Read Version—2008	.
International Children's B.	Gad's sons were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi and Areli. Asher's sons were Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. Beriah's sons were Heber and Malkiel. These are Jacob's sons by Zilpah. She was the slave girl whom Laban gave to his daughter Leah. There were 16 persons in this part of Jacob's family.
God's Word™	.
Good News Bible (TEV)	Gad and his sons: Zephon, Haggi, Shuni, Ezbon, Eri, Arod, and Areli. Asher and his sons: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. Beriah's sons were Heber and Malchiel. These sixteen are the descendants of Jacob by Zilpah, the slave woman whom Laban gave to his daughter Leah.
The Message	.
Names of God Bible	The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah. Their sister was Serah. The sons of Beriah were Heber and Malchiel. These were the descendants of Zilpah, whom Laban gave to his daughter Leah. She gave birth to these children for Jacob. The total was 16.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
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Contemporary English V.	And the sons of Gad: Ziphion and Haggi and Shuni and Ezbon, Eri and Arodi and Areli. And the sons of Asher: Imnah and Ishuah and Ishui and Beriah; and Serah, their sister. And the sons of Beriah: Heber and Malchiel. These are the sons of Zilpah, whom Laban gives to his daughter Leah, and she bears these for Jacob-- sixteen souls.
The Living Bible	Also accompanying him were: Gad and his sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. Asher and his sons: Imnah, Ishvah, Ishvi, Beriah, and a sister, Serah. Beriah's sons were Heber and Malchiel. These sixteen persons were the sons of Jacob and Zilpah, the slave girl given to Leah by her father, Laban.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	The sons of Gad were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah. Their sister was Serah. Beriah's sons were Heber and Malkiel. These were the sons of Zilpah, the servant given to Leah by her father, Laban. The number of Jacob's descendants through Zilpah was sixteen.

Partially literal and partially paraphrased translations:

American English Bible	The sons of Gad were Saphon, Angis, SanNis, ThasoBan, Aedis, AroEdis, and AreElis. The sons of Asher were JemNa, JesShua, JeUl, BariJa, and their sister, SarAh. BariJa's sons were Chobor, and MelchiEl. These were the sons that ZelPha (whom Laban had given to his daughter LeAh) gave birth to for Jacob – sixteen people.
Beck's American Translation	.
International Standard V	Also included were Gad's sons Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli; Asher's sons Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. Beriah's sons Heber and Malchiel were also included [The Heb. lacks <i>were also included</i>]. These were all sons from Zilpah, whom Laban had given to his daughter Leah. She bore these sixteen children for Jacob.
New Advent (Knox) Bible	Gad's sons were called Sephion, Haggi, Suni, Esebon, Heri, Arodi and Areli. Aser's were called Jamne, Jesua, Jessui and Beria, and they had a sister called Sara; Beria had two sons, Heber and Melchiel. All these were descended from Zelpha, the woman-servant Laban gave to his daughter Lia; thus Jacob counted sixteen descendants through her.
Today's NIV	.
Translation for Translators	Gad and his sons Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli; Asher and his sons Imnah, Ishvah, Ishvi, and Beriah; and their sister Serah; Beriah's sons Heber and Malkiel; (Those were the children and grandchildren of Jacob and Zilpah, the slave girl whom Laban gave to his daughter Leah: They were sixteen people, altogether.)

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher: Jimnah, Ishuah, Ishvi, Beriah, and their sister Serah. The sons of Beriah: Heber and Malachi-el. The sons of Zilpah, Laban is to have given to Leah, his daughter; even was she to bear to Jacob, ten and six breathers.
Conservapedia	.

Ferrar-Fenton Bible	And the sons of Gad, Tzifion, and Hani, Sheni, and Atzbon, Ari, and Arodi and Akheli ; And the sons of Asher were, Jamna, and Ishnah, and Ishur, and Beriah, and Sirakh, his twin brother ; and the sons of Beriah, Heber, and Mal- kiel; These were the children of Zilfa, whom Laban gave to Leah his daughter, and who bore them to Jacob, six and twenty persons. I have no idea where FF comes up with 26.
God's Truth (Tyndale)	The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Jemna, Jesua, Jesui, Bria and Serah their sister. And the children of Bria were Heber and Malchiel. These are the children of Silpha whom Laban gave to Lea his daughter. And these she bare unto Jacob in number sixteen souls.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Eri, Arodi and Areli. The sons of Asher: Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. The sons of Beriah: Heber and Malkiel. These were the children born to Jacob by Zilpah, whom Laban had given to his daughter Leah—sixteen in all.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	The sons of Gad: Zephon, Haggi, Shuni, Ezbon, Eri, Arod, and Areli [Nm 26:15–16.]. The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah, with their sister Serah; and the sons of Beriah: Heber and Malchiel [Nm 26:44; 1 Chr 7:30–31.]. These are the children of Zilpah, whom Laban had given to his daughter Leah; these she bore to Jacob—sixteen persons in all.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The sons of Gad: Tzifyon, Haggi, Shuni, Etzbon, 'Eri, Arodi and Ar'eli. The children of Asher: Yimnah, Yishvah, Yishvi, B'ri'ah, and their sister Serach. The sons of B'ri'ah were Hever and Malki'el. These were the children of Zilpah, whom Lavan gave to Le'ah his daughter; she bore them to Ya'akov — sixteen people.
exeGesés companion Bible	And the sons of Gad: Siphyon and Haggi, Shuni and Esbon, Eriy and Arodiy and Ar Eli. And the sons of Asher: Yimnah and Yishvah and Yishviy and Beriah and Serach their sister. And the sons of Beriah: Heber and Malki El.

These are the sons of Zilpah
whom Laban gave to Leah his daughter
whom she birthed to Yaaqov - sixteen souls.

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

Gad's sons [Numbers 26:15.]: Tzifion [In Numbers it is Tzefon.], Chagi, Shuni, Etzbon [Azni in Numbers (Rashi ibid.)], Eri, Arodi [Arod in Numbers.], and Areli. Asher's sons [1 Chronicles 7:30. In Numbers 26:44, Yishva is omitted (Sifethey Chakhamim on Numbers 26:13).]: Yimnah, Yishvah, Yishvi and Beriah. There was also their sister Search [See Numbers 26:46. Some say that she was Asher's step-daughter (Ramban on Numbers; Ba'aley Tosafoth ibid.). According to Midrashic tradition, she attained immortality for telling Jacob that Joseph was still alive (Targum Yonathan here and on Numbers; Rashi on Numbers; Pirkey Rabbi Eliezer 48).]. The sons of Beriah were Chever and Malkiel. The above are [from] the sons of Zilpah. Laban gave her to his daughter Leah, and she bore these sons to Jacob. Here there are 16 in all.

Orthodox Jewish Bible

And the Bnei Gad: Tziphyon, Chaggi, Shuni, Etzbon, Eri, Arodi, and Areli. And the Bnei Asher: Yimnah, and Yishvah, and Yishvi, and Beriah, and Serach their achot; and the Bnei Beriah: Chever, and Malki'el. These are the Bnei Zilpah, whom Lavan gave to Leah his bat, and these she bore unto Ya'akov, even sixteen nefesh.

The Scriptures 1998

And the sons of Gad: Tsiphyon and Haggi, Shuni and Etsbon, Ėri and Arodi, and Arĕli. And the sons of Ashĕr: Yimnah, and Yishwah, and Yishwi, and Beri'ah, and Serah, their sister. And the sons of Beri'ah: Heb?er and Malki'ĕl. These were the sons of Zilpah, whom Laban gave to Lĕ'ah his daughter. And these she bore to Ya'aqob: sixteen beings.

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

Gad's sons were Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. Asher's sons were Imnah, Ishvah, Ishvi, and Beriah, and their sister was Serah. Beriah's sons were Heber and Malkiel. These are Jacob's sons by Zilpah, the slave girl whom Laban gave to his daughter Leah [29:24]. There were sixteen persons in this part of Jacob's family.

Kretzmann's Commentary

And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon (or Ozni), Eri, and Arodi, and Areli. And the sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah, their sister; and the sons of Beriah: Heber, and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah, his daughter, and these she bare unto Jacob, even sixteen souls; namely, two sons, eleven grandsons, two great-grandsons, and one daughter.

NET Bible®

The sons of Gad:
Zephon [The MT reads "Ziphion," but see Num 26:15, the Samaritan Pentateuch and the LXX, all of which read "Zephon."], Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.
The sons of Asher:
Imnah, Ishvah, Ishvi, Beriah, and Serah their sister.
The sons of Beriah were Heber and Malkiel.
These were the sons of Zilpah, whom Laban gave to Leah his daughter. She bore these to Jacob, sixteen in all.

Syndein/Thieme

The Voice

Gad and his sons: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. Asher and his sons: Imnah, Ishvah, Ishvi, Beriah, and their sister Serah; Beriah and his sons (*Gad's grandchildren*): Heber and Malchiel. These are the 16 children born to Jacob by Zilpah. (Zilpah was the servant Laban gave to his daughter, Leah, *when she married Jacob*.)

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and the sons of Gad ^[Fortune] were Tsiphyon ^[Lookout] and Hhagi ^[Festive], Shuni ^[Sleep] and Etsbon ^[I swell], Eyriy ^[My city] and Arodiy ^[My roaming] and Areliy ^[Order of my El], and the sons of Asher ^[Happy] were Yimnah ^[Right] and Yishwah ^[He resembles] and Yishwi ^[He resembles me] and Beri'ah ^[With a companion] and Serahh ^[Excess] their sister, and the sons of Beri'ah ^[With a companion] were Hhever ^[Companion] and Malki'el ^[My king is El], these were the sons of Zilpah ^[Trickling] who Lavan ^[White] gave to Le'ah ^[Weary] his daughter and she brought forth these to Ya'aqov ^[He restrains], sixteen beings,...

Concordant Literal Version
Context Group Version

.
And the sons of Gad: Zephon, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and their sister Serah; and the sons of Beriah: Heber, and Malchiel. These are the sons of Zilpah whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen lives { souls }.

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

And the sons of Gad were
Zephon, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.
The sons of Asher were
Imnah, Ishvah, Ishvi, Beriah,
and Serah their sister.
The sons of Beriah:
Heber and Malkiel.

These were the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bore to Jacob, sixteen in all.

Modern KJV
NASB
New European Version

.
The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli. The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. These are the sons of Zilpah, whom Laban gave to Leah, his daughter, and these she bore to Jacob, even sixteen souls.

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 sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. And sons of Asher: Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And sons of Beriah: Heber and Malchiel. These are sons of Zilpah, whom Laban gave to Leah his daughter, and she beareth these to Jacob--sixteen persons.

The gist of this passage: The 16 sons and daughters by Jacob and Zilpah are named.

Genesis 46:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânîym (בָּנִים) [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
Gâd (גָּד) [pronounced <i>gawd</i>]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
Tsiph ^e yôwn (צִפְיוֹן) [pronounced <i>tsihf-YONE</i>]	<i>watchtower; transliterated Ziphion, Tsifphion</i>	masculine singular proper noun	Strong's #6837 & #1189 & #6827 BDB #859
I do not know why BDB lists the other Strong's #'s, as this proper noun is only found here in Gen. 46:16. Perhaps an equivalent name shows up elsewhere.			
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
Chaggîy (חַגִּי) [pronounced <i>khag-GHEE</i>]	<i>festal and is transliterated Chaggi, Haggi; Chaggite, Haggite</i>	masculine singular proper noun; also an adjective gentis	Strong's #2291 BDB #291
Shûwnîy (שׁוֹנִי) [pronounced <i>shoo-NEE</i>]	<i>rest, quiet; fortunate; and is transliterated Shuni</i>	masculine singular proper noun	Strong's #7764 BDB #1002
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
'Ets ^e bôwn (אֶתְסָבֹן) [pronounced <i>ehts-BONE</i>]	<i>hasting to discern; I will be an enlargement; transliterated Ebon, Etsbon</i>	masculine singular proper noun	Strong's #675 BDB #68
'Êrîy (עֲרִי) [pronounced <i>gay-REE</i>]	<i>watchful; transliterated Eri</i>	masculine singular proper noun	Strong's #6179 BDB #735
I would think this is the Hebrew form of Gary.			
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
'Ārôwdîy (אֲרֹדִי) [pronounced <i>ahr-oh-DEE</i>]	<i>I will subdue; I will roam, transliterated Arodi; Arodite</i>	gentilic singular adjective; possibly a proper noun	Strong's #722 BDB #71

Genesis 46:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Most of Gad's sons appear to have names which are gentilic adjectives.			
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
ʾAr ^e êlîy (אַרְעִלִּי) [pronounced <i>ahr-ay-LEE</i>]	<i>lion of God, heroic; and is transliterated Areli, Arelite</i>	masculine singular proper noun; also a gentilic adjective	Strong's #692 BDB #72

Translation: The sons of Gad [are]: Ziphion, Haggi, Shuni, Ebon, Eri, Arodi, and Areli. Gad also has many sons—7 are born to him in Canaan.

With the exception of the sons of Levi²⁷, every name is adjoined by the conjunction *and* in the previous genealogies. Here they are joined literally according to the Masoretic text. Whether this is a way to vary the writing somewhat or whether there is a reason for this change, I do not know at this time. These sons of Gad are mentioned but twice: here and Num. 26:15–18.

Genesis 46:16 And the sons of Gad were Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

Gad and Asher are both sons of Zilpah, Leah's personal maid. There was a short period of time when Leah was not becoming impregnated, so she called upon her personal maid to step in on her behalf. Such surrogacy was common in those times, but it was not codified in the Mosaic Law.

Interestingly enough, Gad's line is not found in 1Chronicles. Gad is mentioned in 1Chron. 5:11; and sons are named there, but they do not appear to match up in any way with the sons here in Genesis (it appears that tribal leaders are named in Chronicles). However, his sons are named again in Num. 26.

Genesis 46:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
ʾĀshêr (אָשֶׁר) [pronounced <i>aw-SHARE</i>]	<i>happiness; transliterated Asher</i>	masculine singular proper noun	Strong's #836 BDB #81
Yim ^e nâh (יְמִנָּה) [pronounced <i>yihm-NAW</i>]	<i>right hand; prosperity (being on the right hand); transliterated Jimnah, Imnah, Jimnite, Imnite</i>	masculine singular proper noun; may act as gentilic adjective	Strong's #3232 BDB #412
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

²⁷ There is only the final *and* in the line of Levi

Genesis 46:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yish ^ê vâh (יִשְׁוֹ) [pronounced yihsh-VAW]	<i>he will resemble; he will level; transliterated Ishuai, Isuah; Jishvah, Ishvah, Isvah</i>	masculine singular proper noun	Strong's #3438 BDB #1001
w ^ê (or v ^ê) (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
Yish ^ê vîy (יִשְׁוִי) [pronounced yish ^ê -VEE]	<i>he resembles me; level; transliterated Jishvi, Ishvi, Ishui, Ishuai, Isui, Jesui</i>	masculine proper noun	Strong's #3440 BDB #1001
w ^ê (or v ^ê) (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
B ^ê rîy'âh (בְּרִי'אָה) [pronounced b ^ê ree-ḠAW]	<i>in trouble, misfortune; with a friend; transliterated Beriah</i>	masculine singular proper noun	Strong's #1283 BDB #140
w ^ê (or v ^ê) (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
Serach (סֶרַח) [pronounced SEH-rahkh]	<i>the prince breathed; superfluity; and is transliterated Serah, Sarah, Serach</i>	feminine singular proper noun	Strong's #8294 BDB #976
'âchôwth (אָחוּת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #269 BDB #27

Translation: The sons of Asher [are] Imnah, Ishvah, Ishvi, and Beriah; and [also] Serah their sister. Asher has 4 sons and a daughter—one of the few daughters mentioned. We have no idea how many daughters were born to Jacob. So far, two are listed.

As most of these, their names are mentioned, but we know nothing of their lives. Here are men which began the great race of Israel, who led, as far as we can tell, undistinguished lives.

Genesis 46:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ê (or v ^ê) (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
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Genesis 46:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e rîy'âh (בְּרִי'אָה) [pronounced b ^e ree- GAW]	<i>in trouble, misfortune; with a friend; transliterated Beriah</i>	masculine singular proper noun	Strong's #1283 BDB #140
Cheber (חֶבֶר) [pronounced KHEH ^B -ver]	<i>comrade; community, company, association; transliterated Heber, Cheber</i>	masculine singular, proper noun	Strong's #2268 BDB #288
Also Chêber (חֶבֶר) [pronounced KHAY ^B -ver].			
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
Mal ^e kîy'êl (מַלְכִּי'אֵל) [pronounced mahl-kee- ALE]	<i>king of [appointed by] God, my king is God; transliterated Malchiel, Malkiel</i>	masculine singular proper noun	Strong's #4439 BDB #575

Translation: The sons of Beriah [are] Heber and Milchiel. Beriah appears to have married early (assuming that he is the 4th son of Asher), and he has two children at this time.

Only Beriah's children are mentioned, which is because he is probably the only son who is married.

Genesis 46:17 And the sons of Asher: Jimnah, and Ishuah, and Ishvi, and Beriah, and their sister Serah. And the sons of Beriah: Heber and Malchiel.

Gad and Asher were both sons of Zilpah, Leah's servant. Although Zilpah was used as a surrogate on behalf of Leah to give birth to Gad, it is possible that she was utilized a second time simply to keep up with Rachel. This understanding more easily allows all of these sons to have been born in the time allotted by Scripture.

Asher's sons are named in Chronicles:

1Chron. 7:30–31 The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister. The sons of Beriah: Heber, and Malchiel, who fathered Birzaith.

The final 3 words are not found in Genesis. However, that does not indicate a contradiction. The family of Birzaith may have been known by the time of Chronicles; but that person could have been born in Egypt during the 400 years.

Altogether, Zilpah's 16 sons and grandchildren moved from Canaan to Egypt. Despite being used as a surrogate on behalf of Leah, these sons are always presented in the Bible as Zilpah's sons.

Genesis 46:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Genesis 46:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
Zilpâh (זִלְפָּה) [pronounced <i>zihl-PAW</i>]	<i>a trickling (as myrrh fragrant dropping) transliterated Zilpah</i>	feminine singular proper noun	Strong's #2153 BDB #273
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
Lâbân (לָבָן) [pronounced <i>law^b-VAWN</i>]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3837 & #3838 BDB #526
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Lê’âh (לֵאָה) [pronounced <i>lay-AW</i>]	<i>weary; transliterated Leah</i>	feminine singular proper noun	Strong's #3812 BDB #521
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: *These [are] the sons of Zilpah, whom Laban had given to Leah, his daughter.* This was a list of all the sons the Zilpah bore, who was Leah's personal maid, given to her by Laban.

Genesis 46:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
yâlad (יָלַד) [pronounced <i>yaw-LAH</i>]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
’êth (אֶת) [pronounced <i>ayth</i>]	<i>untranslated generally; occasionally to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’êlleh (הֵלֵךְ) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Genesis 46:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
shêsh (שֵׁשׁ) [pronounced shaysh]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
‘âsâr (עָשָׂר) [pronounced ġaw-SAWR]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun; pausal form	Strong's #5315 BDB #659

Translation: She bore these [children] to Jacob; [there were] sixteen souls [in all]. There are 16 people named here in total.

Here all sixteen which are mentioned are listed.

Genesis 46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these whom she bore to Jacob, sixteen souls.

The 16 count does not include the wives of Gad and Asher. This is true of the line of Jacob through Leah—Leah is not included in the total either. The idea is, only those who are genetically related to Jacob are being counted.

That so few women are named suggests that, so far, Dinah and a sister and Serah may have only been the female children thus far.

Chapter Outline

Charts, Graphics and Short Doctrines

The Descendants of Jacob and Rachel

Sons of Rachel, a woman of Jacob: Joseph and Benjamin. And so are born to Joseph in a land of Egypt who were born to him, Asenath, a daughter of Potiphera a priest of On: Manasseh and Ephraim. And sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. These [are] sons of Rachel who were born to Jacob, every soul fourteen.

Genesis
46:19–22

[These are] the sons of Rachel (Jacob's wife): Joseph and Benjamin. And [there are sons] born to Joseph [by] Asenath, the daughter of Potiphera (a priest of On): Manasseh and Ephraim. The sons of Benjamin [are]: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These [are all] the sons [and grandsons] of Rachel born to Jacob, fourteen in all.

These are the sons of Rachel (Jacob's wife): Joseph and Benjamin. And there are sons born to Joseph by Asenath, the daughter of Potiphra (a priest of On): Manasseh and Ephraim. The sons of Benjamin are: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These are all the sons and grandsons of Rachel born to Jacob, fourteen in total.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Sons of Rachel, a woman of Jacob: Joseph and Benjamin. And so are born to Joseph in a land of Egypt who were born to him, Asenath, a daughter of Potiphra a priest of On: Manasseh and Ephraim. And sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard. These [are] sons of Rachel who were born to Jacob, every soul four-teen.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	The sons of Rahel, the wife of Jakob, Joseph and Benjamin. And to Joseph were born in the land of Mizraim Menashe and Ephraim, whom Asenath, daughter of Potiphra, prince of On, bare unto him. And the sons of Benjamin, Bela, and Bekor, and Ashbel, Gera, and Naaman, Achi, and Rosh, Muppim, and Huphim, and Arede. These are the sons of Rahel which were born to Jakob; all the souls fourteen.
Targum (Pseudo-Jonathan)	The sons of Rahel, wife of Jakob, Joseph and Benjamin. And to Joseph were born two sons in the land of Mizraim, whom Asenath the daughter of Dinah, educated in the house of Potiphra prince of Tanis, bare, Menasheh and Ephraim. The sons of Benjamin, ten; and their names, according to the interpretation of Joseph his brother: Bela [The roots of these names have the meanings here assigned. P 5], who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honourable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppim, who was sold into Muph; Chuppim, because at the time that he was separated from him he was the son of eighteen years and was eligible for marriage (Chupha, thalamus nuptialis) ; and Ared, who descended into Mizraim. These are the children of Rahel who were born unto Jakob, all the souls fourteen.
Revised Douay-Rheims	Jacob's wife Rachel had two children, Joseph and Benjamin; Joseph's two sons, Manasses and Ephraim, were borne to him in Egypt by Aseneth, daughter of Putiphra that was priest at Heliopolis; Benjamin's were called Bela, Bechor, Asbel, Gera, Naaman, Echi, Ros, Mophim, Ophim and Ared. These were descended from Jacob's wife Rachel, fourteen in all.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	The sons of Rachel Jacobs wife: Joseph, and Benjamin. And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asiath the daughter of Potiphra priest of On bore to him. The sons of Benjamin: Belah, Akbar, Ashkel, Gera, Naaman, Ehi, Arosh, Muppim, Huppim, and Ard. These are the sons of Rachel, whom she bore to Jacob, fourteen persons in all.
Septuagint (Greek)	And the sons of Rachel, the wife of Jacob; Joseph, and Benjamin. And there were sons born to Joseph in the land of Egypt, whom Aseneth, the daughter of Petephres, priest of Heliopolis, bore to him, even Manasses and Ephraim. And there were sons born to Manasses, which the Syrian concubine bore to him, even Machir. And Machir begot Galaad. And the sons of Ephraim, the brother of Manasses; Sutalaam, and Taam. And the sons of Sutalaam; Edom. and the sons of Benjamin; Bala, and Bochor, and Asbel. And the sons of Bala were Gera, and Noeman, and

Anchis, and Ros, and Mamphim. And Gera begot Arad. These are the sons of Rachel, which she bore to Jacob; all the souls eighteen.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	The sons of Jacob's wife Rachel were Joseph and Benjamin. v20 Joseph had two sons in the country called Egypt. They were Manasseh and Ephraim. Their mother was Asenath, Potiphera's daughter. Potiphera was the priest in the city called On. Benjamin's sons were Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. (Those were Rachel's sons. She gave birth to them for Jacob. The *descendants from Rachel were 14 in total.).
Easy-to-Read Version—2006	.
Easy-to-Read Version—2008	.
International Children's B.	The sons of Jacob's wife Rachel were Joseph and Benjamin. 20In Egypt, Joseph became the father of Manasseh and Ephraim by his wife Asenath. She was the daughter of Potiphera, priest of On. Benjamin's sons were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These are the sons of Jacob by his wife Rachel. There were 14 persons in this part of Jacob's family.
God's Word™	.
Good News Bible (TEV)	Jacob's wife Rachel bore him two sons: Joseph and Benjamin. In Egypt Joseph had two sons, Manasseh and Ephraim, by Asenath, the daughter of Potiphera, a priest in Heliopolis. Benjamin's sons were Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These fourteen are the descendants of Jacob by Rachel.
The Message	.
Names of God Bible	The sons of Jacob's wife Rachel were Joseph and Benjamin. In Egypt, Manasseh and Ephraim were born to Joseph by Asenath, daughter of Potiphera, priest from the city of On. The sons of Benjamin were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These were the descendants of Rachel who were born to Jacob. The total was 14.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Jacob and Rachel had fourteen children and grandchildren. Their son Joseph was already in Egypt, where he had married Asenath, daughter of Potiphera, the priest of Heliopolis. Joseph and Asenath had two sons, Manasseh and Ephraim. Jacob and Rachel's son Benjamin took his sons Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.
The Living Bible	Also in the total of Jacob's household were these fourteen sons and descendants of Jacob and Rachel: Joseph and Benjamin;

Joseph's sons, born in the land of Egypt, were Manasseh and Ephraim (their mother was Asenath, the daughter of Potiphera, priest of Heliopolis); Benjamin's sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

New Berkeley Version .
 New Century Version .
 New Life Version .
 New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible The sons of Jacob's woman RachEl were JoSeph and BenJamin, 20 and the sons that were born to JoSeph in the land of Egypt through Asenath (the daughter of Petephre, the priest of HelioPolis) were ManasSeh, and Ephraim. The son that was born to ManasSeh by his Syrian concubine was MachIr. Then MachIr fathered GalaAd. Ephraim's sons were SutalaAm and TaAm. SutalaAm's son was Edom. The sons of BenJamin were Bala, Bochor, and Asbel. Bala's sons were Gera, NoEman, Anchis, Ros, and Mamphim. Then Gera fathered Arad. These were the sons that RachEl gave birth to for Jacob. All together, there were eighteen people.

Beck's American Translation .
 International Standard V .
 New Advent (Knox) Bible Jacob's wife Rachel had two children, Joseph and Benjamin; Joseph's two sons, Manasses and Ephraim, were borne to him in Egypt by Aseneth, daughter of Putiphare that was priest at Heliopolis; Benjamin's were called Bela, Bechor, Asbel, Gera, Naaman, Echi, Ros, Mophim, Ophim and Ared. These were descended from Jacob's wife Rachel, fourteen in all.

Today's NIV .
 Translation for Translators Joseph and Benjamin, the sons of Jacob's wife Rachel; (Ephraim and Manasseh were Joseph's two sons. They did not go down to Egypt because they were already in Egypt. They were sons of Asenath, the daughter of On, who was the priest in the temple in On city.) Benjamin and his sons Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard; (Those were the sons and grandsons of Rachel and Jacob: They were fourteen people altogether.)

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible The sons of Rachel, Jacob's wife: Joseph and Ben-jamin. To Joseph, on the solid grounds of the Egypt, were to be born: Manasseh and Ephraim, whom Asenath, the daughter of Potipherah, priest of On, is to have bore. The sons of Ben-jamin: Belah, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. The sons, Rachel is to have bore to Jacob; the breathers, four and ten.

Conservapedia .
 Ferrar-Fenton Bible Sons of Rachel, wife of Jacob, were Joseph and Benjamin. But there were born to Joseph in the land of the Mitzeraim whom Aseneth the daughter of Poti-Para priest of On bore ;— Manasseh, and Ephraim. And the sons of Benjamin, Bela, and Beker, and Ashbol, Ghera and Xamen, twins, and Rash with the twin Muphi, and twin Khuphi, and Arad : These were the sons of Rachel which she bore to Jacob, fourteen persons in all.

God's Truth (Tyndale) The children of Rahel Jacobs wife: Joseph and Ben Jamin. And unto Joseph in the land of Egypt were born: Manasses and Ephraim which Asnath the daughter of

Putiphar priest of On bare unto him. The children of Ben Jamin: Bela, Becher, Asbel, Gera, Naaman, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rahel which were born unto Jacob: fourteen souls altogether.

HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
NIV, ©2011

The sons of Jacob's wife Rachel:
Joseph and Benjamin. In Egypt, Manasseh and Ephraim were born to Joseph by Asenath daughter of Potiphera, priest of On.

The sons of Benjamin:
Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Mupim, Hupim and Ard.

These were the sons of Rachel who were born to Jacob—fourteen in all.

NIV – UK
Tree of Life Version

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011)

The sons of Jacob's wife Rachel: Joseph and Benjamin.
In the land of Egypt Joseph became the father of Manasseh and Ephraim, whom Asenath, daughter of Potiphera, priest of Heliopolis, bore to him [Gn 41:50; Nm 26:28, 35.].
The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ahiram, Shupham, Hupham, and Ard [Nm 26:38; 1 Chr 7:6; 8:1–4.].
These are the sons whom Rachel bore to Jacob—fourteen persons in all.

New Jerusalem Bible .
New RSV .
Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The sons of Rachel Ya'akov's wife: Yosef and Binyamin.
To Yosef in the land of Egypt were born M'nasheh and Efrayim, whom Osnat the daughter of Poti-Fera priest of On bore to him.
The sons of Binyamin: Bela, Bekher, Ashbel, Gera, Na'aman, Echi, Rosh, Mupim, Hupim and Ard.
These were the children of Rachel who were born to Ya'akov — in sum, fourteen people.

exeGesés companion Bible

The sons of Rachel the woman of Yaaqov:
Yoseph and Ben Yamin;
and birthed to Yoseph in the land of Misrayim:
Menash Sheh and Ephrayim,
whom Asenath
the daughter of Poti Phera priest of On
birthed to him.
And the sons of Ben Yamin:
Belah and Becher and Ashbel,
Gera and Naaman, Achi and Rosh,
Mupim and Hupim and Ard.
These are the sons of Rachel birthed to Yaaqov:

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

all the souls are fourteen.

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The sons of Jacob's wife Rachel were Joseph and Benjamin.

In Egypt, Joseph had sons born to him by Asenath, daughter of Poti Phera, priest of On: Manasseh and Ephraim [See Genesis 41:51,52.].

Benjamin's sons [In Numbers 26:38, they are listed as Bela, Ashbel, Achiram, Shefufam and Chupam (see Rashi; Ibn Ezra on Numbers 26:12). There is a still different count in 1 Chronicles 8:1 (see Radak, Ralbag ad loc.). Some say that the Benjamin mentioned in 1 Chronicles 7:6 is not Jacob's son (Radak; Malbim). Cf. 1 Chronicles 7:10, Ezra 10:22, Nehemiah 3:23.]: **Bela** [Mentioned in Numbers 26:38, 1 Chronicles 7:6, 8:1.], **Bekher** [Also in 1 Chronicles 7:6, but not in Numbers or 1 Chronicles 8:1. Some say that he was a grandchild of Benjamin (Radak on 1 Chronicles 8:1). See 2 Samuel 20:1. Also see Numbers 26:35.], **Ashbel** [Also in Numbers. In 1 Chronicles 8:1 he is counted as Benjamin's second son. Some say that he is the Yediel in 1 Chronicles 7:6 (Rashi, Radak).], **Gera** [It is possible that he was a son of Bela and thus a grandson of Benjamin; cf. 1 Chronicles 8:3, 8:5 (Ralbag). Also see 1 Chronicles 8:7, Judges 3:15, 2 Samuel 16:5.], **Naaman** [Also a son of Bela, and a grandson of Benjamin; Numbers 26:40 (Ibn Ezra here; Rashi, Ramban, on Numbers (26:24). Also see 1 Chronicles 8:4,7.], **Echi** [Achiram in Numbers 26:38 (Rashi, Ibn Ezra ibid.). Possibly Achiyah in 1 Chronicles 8:7 and Acho'ach in 1 Chronicles 8:5. Cf. 2 Samuel 23:9, 23:28. He may also be called Echud in 1 Chronicles 8:6. Significantly, Josephus refers to him as Yess (Antiquities 2:7:4).], **Rosh** [Not mentioned elsewhere. But see 2 Samuel 15:32, 16:1.], **Muppim** [Shefufam or Shufam in Numbers 26:39 (Rashi, Ibn Ezra ibid.). Also Shefufan in 1 Chronicles 8:5 (Ralbag), and Shupim in 1 Chronicles 7:12,15.], **Chuppim** [Also in 1 Chronicles 7:12,15. In Numbers 26:38 it is Chupam (Ibn Ezra ibid.).] and **Ard** [A son of Bela; Numbers 26:40. Possibly the Adar in 1 Chronicles 8:3. (see Sh'muel ben Hofni).].

The above are [from] the sons that Rachel bore to Jacob. There are 14 in all.

Orthodox Jewish Bible

The Bnei Rachel eshet Ya'akov: Yosef, and Binyamin.

And unto Yosef in Eretz Mitsrayim were born Menasheh and Ephrayim, which Asenat Bat Poti Phera kohen of On bore unto him.

And the Bnei Binyamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Echi, and Rosh, Muppim, and Chuppim, and Ard.

These are the Bnei Rachel, which were born to Ya'akov; kol nefesh were fourteen. The sons of Raḥēl, Ya'aqob's wife: Yosēph and Binyamin. And to Yosēph in the land of Mitsrayim were born Menashsheh and Ephrayim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him. And the sons of Binyamin: Belah, and Beker, and Ashbēl, Gēra and Na'aman, Ėḥi and Rosh, Muppim and Ḥuppim, and Ard. These were the sons of Raḥēl who were born to Ya'aqob: fourteen beings in all.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

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The sons of Jacob's wife Rachel were Joseph and Benjamin. In Egypt, Joseph became the father of Manasseh and Ephraim by his wife Asenath, the daughter of Potiphera, priest of On [41:45].

Benjamin's sons were Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

These are the sons of Jacob by his wife Rachel. There were fourteen persons in this part of Jacob's family.

Kretzmann's Commentary	<p>The sons of Rachel, Jacob's (favorite or most beloved) wife: Joseph and Benjamin. And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Potipherah, priest of On, bare unto him. And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim (or Hupham), and Ard. These are the sons of Rachel which were born to Jacob. All the souls were fourteen; namely, two sons and twelve grandsons, including two great-grandsons, Num. 26:40.</p>
NET Bible®	<p>The sons of Rachel the wife of Jacob: Joseph and Benjamin. Manasseh and Ephraim were born to Joseph in the land of Egypt. Asenath daughter of Potiphera, priest of On [<i>On is another name for the city of Heliopolis.</i>], bore them to him. The sons of Benjamin [<i>The sons of Benjamin.</i> It is questionable whether youthful Benjamin had ten sons by the time he went into Egypt, but it is not impossible. If Benjamin was born when Joseph was six or seven, he was ten when Joseph was sold into Egypt, and would have been thirty-two at this point. Some suggest that the list originally served another purpose and included the names of all who were in the immediate family of the sons, whether born in Canaan or later in Egypt.]: Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. These were the sons of Rachel who were born to Jacob, fourteen in all.</p>
Syndein/Thieme The Voice	<p>Jacob's sons by Rachel were Joseph and Benjamin. Joseph had Manasseh and Ephraim in the land of Egypt with his wife Asenath (daughter of Potiphera, priest of On). Benjamin and his sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These are the 14 children born to Jacob by Rachel.</p>

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	<p>...the sons of Rahhel ^[Ewe], the woman of Ya'aqov ^[He restrains], Yoseph ^[Adding] and Binyamin ^[Son of the right hand], and brought forth to Yoseph ^[Adding] in the land of Mitsrayim ^[Troubles] who Asnat ^[Belonging to Nat], daughter of Pothee-Phera ^[He whom the Ra gave], priest of On ^[Vigor], brought forth to him, Menasheh ^[Causing to overlook] and Ephrayim ^[Double fruitfulness], and the sons of Binyamin ^[Son of the right hand] were Bela ^[Swallow] and Bekher ^[Young camel] and Ashbeyl ^[Fire flowing] and Gera ^[Grain] and Na'aman ^[Pleasantness], Eyhhiy ^[My brother] and Rosh ^[Head], Mupim ^[Serpents] and Hhupim ^[Shores] and Ared ^[I subdue], these were the sons of Rahhel ^[Ewe] who brought forth to Ya'aqov ^[He restrains], all being fourteen,...</p>
Concordant Literal Version	.
Context Group Version	<p>The sons of Jacob's woman { or wife }, Rachel: Joseph and Benjamin. And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-phera priest of On, bore to him. And the sons of Manasseh: his woman { or wife } bore Asriel, and his Aramean concubine bore Machir. And Machir fathered Gilead. And the sons of Manasseh's brother, Ephraim: Shuthelah and Tahan. And the sons of Shuthelah: Eran. And the sons of Benjamin: Bela, and Becher, and Ashbel; and the sons of Bela were: Gera and Naaman, Ehi and Rosh, and Muppim; and Gera fathered Ard. These are the sons of Rachel she bore to Jacob: nineteen lives { souls } in all.</p>
Darby Translation	.
Emphasized Bible	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.

Modern English Version

The sons of Rachel, Jacob's wife, were

Joseph and Benjamin. To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Potiphera, the priest of On, bore to him.

The sons of Benjamin were

Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

These were the sons of Rachel who were born to Jacob, fourteen in all.

Modern KJV

NASB

New European Version

The sons of Rachel, Jacob's wife: Joseph and Benjamin. To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him. The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard. These are the sons of Rachel, who were born to Jacob: all the souls were fourteen.

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

Sons of Rachel, Jacob's wife: Joseph and Benjamin. And born to Joseph in the land of Egypt (whom Asenath daughter of Poti-Pherah, priest of On, has born to him) are Manasseh and Ephraim. And sons of Benjamin: Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. These are sons of Rachel, who were born to Jacob; all the persons are fourteen.

The gist of this passage:

The sons and grandsons of Jacob and Rachel are named.

Genesis 46:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Râchêl (רָחֵל) [pronounced raw-KHALE]	ewe and is transliterated Rachel	feminine proper noun	Strong's #7354 BDB #932
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife	feminine singular construct	Strong's #802 BDB #61
Yaʿăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^B V]	supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob	masculine proper noun	Strong's #3290 BDB #784

Genesis 46:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôwçêph (יוֹזֶפֶד) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
wê (or vê) (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
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	<i>transliterated Benjamin, it means son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Translation: [These are] the sons of Rachel (Jacob's wife): Joseph and Benjamin. Of these four women, only Rachel is called the *wife* of Jacob. He was very much in love with her, but his Uncle Laban cheated him in the marriage contract, bringing to him Leah late in the night, so that he consummated their marriage, not realizing that this was Leah he was with.

By Rachel, Jacob had two sons: Joseph and Benjamin.

Rachel is the only one in this list called Jacob's *wife* or *woman*. Jacob had one right woman and she was one with whom he fell in love with early in life. He favored his youngest sons, Joseph and Benjamin, not only because they were his youngest but because they came from his right woman. Some men might envy Jacob that he had three other wives, all of whom were probably attractive in that era; yet there was but one woman for him and that was Rachel. Because of his ambivalent feelings toward his other three wives, he felt less toward their sons, even though they represented his first-born sons. Because of the interaction of sin natures involved, God allowed Jacob to have all four of them as wives and the line of Jesus Christ came through Judah and the line of Moses was through Levi. Still, none of Jacob's children came even close to the spiritual maturity of Joseph.

Genesis 46:19 The sons of Rachel, Jacob's wife, were Joseph and Benjamin.

Rachel only had two sons: Joseph and Benjamin. She died when giving birth to Benjamin.

Most of our recent study has been centered on Joseph, about his brothers selling him into slavery, and about his time in Egypt, where he rose to the level of prime minister. Smaller sections are devoted to the sons of Jacob.

Genesis 46:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be born; in the participle, being born, receiving birth</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôwçêph (יוֹזֶפֶד) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Genesis 46:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yālad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Āṣ ^e nath (אֲסַנַּת) [pronounced aw-seh-NATH]	<i>belonging to Neith (a goddess) and is transliterated Asenath</i>	feminine singular proper noun	Strong's #621 BDB #62
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Pōwṭīy-phera' (פּוֹטִי-פֶּרָא) [pronounced POH-tee-FEH-rahg]	<i>he whom Ra gave; transliterated Poti-pherah</i>	masculine singular proper noun	Strong's #6319 BDB #806
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular construct	Strong's #3548 BDB #463
'Ōn (אֵן) or 'Ōwn (אֹנ) [pronounced ohn]	<i>strength, vigor; sorrow; and is transliterated On</i>	proper singular noun location	Strong's #204 BDB #58
'êth (אֵת) [pronounced ayth]	<i>untranslated generally; occasionally to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
M ^e nashsheh (מְנַשֶּׁשֶׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	<i>untranslated generally; occasionally to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 46:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿEphʿrayim (עִפְרָיִם) [pronounced ef-RAH-yim]	to bear fruit, to be fruitful; double ash heap transliterated Ephraim	masculine proper noun	Strong's #669 BDB #68

Translation: And [there are sons] born to Joseph [by] Asenath, the daughter of Potiphera (a priest of On): Manasseh and Ephraim. I took some liberties in translating this verse. We have sons *born to Joseph* and *born to Asenath*; I only translated one of those verbs.

Joseph has two sons born to him in Egypt: Manasseh and Ephraim. Joseph will receive the double portion, and his two sons will make up two tribes of Israel.

Joseph received Reuben's double portion—that which is usually reserved for the first-born—as his sons are often referred to as separate tribes; that is we never hear of the tribe of Joseph; we hear of the tribe of Manasseh and the tribe of Ephraim. Since there are twelve sons of Israel and there are twelve tribes of Israel, these two tribes are often referred to by theologians as half-tribes.

Genesis 46:20 And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath the daughter of Potipherah the priest of On bore him.

Joseph has two sons born to him in Egypt. It seems reasonable and likely that his wife is Egyptian, of noble birth; but very possibly a believer, given that she is named here and the fact that her father is a priest. There is no need to suppose that everyone other than the sons of Abraham were heathen with heathen gods. Moses will marry the daughter of a priest of Midian, and it seems very likely that he was a priest to the True God, based upon the information given on him in the Book of Exodus.

Judah and Joseph's preeminence are spoken of in Chronicles:

1Chron. 5:1–2 The sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father's couch, his birthright was given to the sons of Joseph the son of Israel, so that he could not be enrolled as the oldest son; though Judah became strong among his brothers and a chief came from him, yet the birthright belonged to Joseph),...

The birthright refers to the double portion; so the line of Manasseh is given as an independent line in 1Chron. 7:14–19; and the line of Ephraim is found in 1Chron. 7:20–29.

Judah became the leader of his brothers, as we have previously studied; and his tribe will become the preeminent tribe. Judah is both the last tribe standing and the source of the term *Jew*.

From Rochel Chein (at Chabad.org): *The term "Jew" is derived from the name of Jacob's fourth son, Judah--Yehudah, in the Hebrew--and may have originally applied only to Judah's descendants, who comprised one of the twelve tribes of Israel...In the 5th century BCE, the Kingdom of Israel was conquered by Assyrian King Sennaherib, and the ten tribes were exiled and lost. The only remaining Israelites were the residents of the Kingdom of Judah, and the term "Yehudi" or "Jew" came to refer to all the Israelites, regardless of their tribal ancestry.*²⁸

Interestingly enough, this displacement of firstborn Reuben in favor of Judah and Joseph is *only* directly spoken to in this passage of Chronicles. I see Reuben's loss of status as a very important topic of the last quarter of

²⁸ From Chabad.org; accessed September 13, 2017.

Genesis. Jacob would prophesy Reuben's loss of preeminence in Gen. 49:3–4 ("Reuben, you are my firstborn, my might, and the firstfruits of my strength, preeminent in dignity and preeminent in power. Unstable as water, you shall not have preeminence, because you went up to your father's bed; then you defiled it—he went up to my couch!"—ESV). Nevertheless, Reuben will typically be named as the first tribe throughout the Torah (the first 5 books of the Bible). We have already studied Reuben's great sin in Gen. 35:22.

So, even though there is no specific statement elsewhere to indicate that Reuben (and Simeon and Levi) were set aside in favor of Judah and Joseph, this is, nonetheless, an important theme of the final quarter of Genesis.

Genesis 46:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bânîym (בְּנִיִּם) [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
Bin'yâmin (בִּנְיָמִן) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122
Bela' (עֶלֶב) [pronounced <i>BEH-lahg'</i>]	<i>a swallowing, a devouring; a consuming, destruction; transliterated Bela</i>	masculine singular proper noun	Strong's #1106 BDB #118
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
Beker (בֶּכֶר) [pronounced <i>BEH-ker</i>]	<i>young camel; which is transliterated Beker, Becher</i>	masculine singular proper noun	Strong's #1071 BDB #114
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
'Ash'bêl (אֲשֵׁבֶל) [pronounced <i>ahsh'-BAYL</i>]	<i>a man in God: a man of Baal; fire of Bel; I will make a path; flowing; transliterated Ashbel</i>	masculine singular proper noun	Strong's #788 BDB #78
Gêrâ' (גֶּרָא) [pronounced <i>gay-RAW</i>]	<i>a grain; transliterated Gera</i>	masculine singular, proper noun	Strong's #1617 BDB #173
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
Na'âmân (נַאֲמָן) [pronounced <i>nah-ghum-AWN</i>]	<i>pleasantness; transliterated Naaman</i>	masculine singular proper noun	Strong's #5283 BDB #654
'Êchîy (אֶחִי) [pronounced <i>â-KHEE</i>]	<i>my brother; transliterated Ehi, Echi</i>	masculine singular proper noun	Strong's #278 BDB #29

Possibly the same as Strong's #277.

Genesis 46:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^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
Rô'sh (רֹשׁ) [pronounced <i>rohsh</i>]	<i>head; transliterated Rosh</i>	masculine singular proper noun	Strong's #7220 BDB #912
This is equivalent to Strong's #7219.			
Muppîym (מִּפִּימ) [pronounced <i>moop-PEEM</i>]	<i>serpent; wavings; transliterated Muppim</i>	masculine singular proper noun	Strong's #4649 BDB #592
ו ^e (or ו ^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
Chuppîym (חֻפִּימ) [pronounced <i>khoop-PEEM</i>]	<i>protected; transliterated Huppim, Chuppim</i>	masculine singular proper noun	Strong's #2650 BDB #342
ו ^e (or ו ^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
'Ard (אֶרֶד) [pronounced <i>ahrd; ahrd-ehd</i>]	<i>wander, fugitive; I will subdue; transliterated Ard</i>	masculine singular proper noun	Strong's #714 BDB #71

Translation: The sons of Benjamin [are]: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard. This is quite amazing—Benjamin has a boatload of children. He has 10 sons. We do not know over what period of time, but recall, only about 20–22 years passed between Joseph going into slavery (around age 17) and the time when he called all of his brothers to Egypt.

During this time, his younger brother, Benjamin, gets married and has one son after another.

I don't know Joseph's and Benjamin's relative ages—are they 3 years apart? Are they 10 years apart? It would seem that 10 years would be about the maximum difference in their ages, in order for Benjamin to marry and sire 10 children. How many wives are involved is unknown to us; but there is little indication that these sons had multiple wives. Only Simeon appears to have a second wife (or mistress).

Benjamin had many sons and this verse indicates that he did not just sit around Jacob's house doing nothing. He had a wife and spent most of his time thinking up funny names for his sons. It is very possible that, because Jacob kept Benjamin close at hand, that he did spend more time with his wife.

Genesis 46:21 And the sons of Benjamin: Belah and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

Benjamin had one of the larger families, siring 10 sons. We know very little about Benjamin, apart from being the youngest son and Jacob's favorite (when Joseph was *lost*). It would be very likely that Jacob married off Benjamin early; and encouraged him to have children (so that Jacob would have grandchildren). This is speculation on my part.

You may wonder, since Benjamin is younger than Joseph, *how is this physically possible?* Joseph was 30 when he stood before Pharaoh, which is at the beginning of the 7 years of prosperity (Gen. 41:46). Then, there were 7 years of prosperity and 2 years of famine before Joseph called for his family to come to Egypt.

If Benjamin is 10 years younger than Joseph, then he is age 29 when moving to Egypt. He is certainly able to have 10 children during that time period. Furthermore, based upon Jacob's personality, he probably married Benjamin off early in life and then did not allow him to leave the compound to work (as his brothers did). As a result, Benjamin spent a lot of time having kids. Although that is speculation, it is reasonable speculation.

Genesis 46:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
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
Râchêl (רָחֵל) [pronounced raw-KHALE]	ewe and is transliterated <i>Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâlad (יָלַד) [pronounced yaw-LAHAD]	<i>to be born, to be born to; to be created</i>	3 rd person masculine singular, Pual perfect	Strong's #3205 BDB #408
<i>Whom were born to</i> is how this is often translated. <i>Whom she bore</i> is found in the western Samaritan, the Septuagint, the Syriac and the targum of Onkelos (which is perhaps the oldest Aramaean version extant).			
lâmed (ל) [pronounced l ^ə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'ăqôb (יַעֲקֹב) [pronounced yah-guh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: *These [are all] the sons [and grandsons] of Rachel born to Jacob,...* All those named are known as the sons of Rachel (which designation includes her grandsons).

Genesis 46:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [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

Genesis 46:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
Owens translates this <i>altogether</i> . I have translated this <i>in all, in total</i> .			
'ar ^e bâ'âh (אַרְבָּעָה) [pronounced <i>ahr^e-baw-GAW</i>]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen</i> [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797

Translation: ...fourteen in all. There are fourteen sons and grandsons in all.

The number of sons here matches with the number of sons mentioned in this passage.

Genesis 46:22 These are the sons of Rachel, who were born to Jacob. All the souls were fourteen.

The total number 14 again excludes the wives of Joseph and Benjamin. Joseph has 2 sons; Benjamin has 10 sons; and adding in Joseph and Benjamin, that is 14 in all. These sons all have the genes of Abraham, Isaac, and Jacob. As we know, Rachel died when giving birth to Benjamin.

Chapter Outline

Charts, Graphics and Short Doctrines

The Descendants of Jacob and Bilhah

And sons of Dan: Hushim. And sons of Naphtali: Jahzeel and Guni and Jezer and Shillem. These [are] sons of Bilhah, whom gave Laban to Rachel his daughter. And she bore these to Jacob, every soul seven.

Genesis
46:23–25

Dan [has one] son, Hushim. The sons of Naphtali [are] Jahzeel, Guni, Jezer and Shillem. These [are all] the sons of Bilhah, whom Laban gave to his daughter Rachel. She bore these [sons] to Jacob, seven in all.

Dan has only one son, who is Hushim. The sons of Naphtali are Jahzeel, Guni, Jezer and Shillem. These are all the sons of Bilhah, whom Laban gave to his daughter Rachel. She bore these seven sons and grandsons to Jacob.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And sons of Dan: Hushim. And sons of Naphtali: Jahzeel and Guni and Jezer and Shillem. These [are] sons of Bilhah, whom gave Laban to Rachel his daughter. And she bore these to Jacob, every soul seven.

Dead Sea Scrolls

.

Targum of Onkelos

.

Jerusalem targum

.

Targum (Onkelos)	And the sons of Dan, Hushim: and the sons of Naphtali, Jahziel, and Guni, and Jezer, and Shilem. These are the children of Billah, whom Laban gave to Rahel his daughter, and she bare them to Jakob; all the souls seven.
Targum (Pseudo-Jonathan)	The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum). And the sons of Naphtali, Jakzeel, Guni, Jetser, and Shillem. These are the sons of Bilhah whom Laban gave to Rahel his daughter; and she bare them unto Jakob, all the souls seven.
Revised Douay-Rheims	Dan was the father of Husim, Nephthali of Jasiel, Gum, Jeser and Sallem; these were descended from Bala, whom Laban gave as a serving-woman to his daughter Rachel; through her, Jacob had seven descendants in all.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	The son of Dan: Hushim. And the sons of Naphtali: Nahzael, Guni, Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and she bore these to Jacob, seven persons in all.
Septuagint (Greek)	And the sons of Dan; Asom. And the sons of Nephthalim; Asiel, and Goni, and Issaar, and Sollem. These are the sons of Balla, whom Laban gave to his daughter Rachel, who bore these to Jacob; all the souls, seven.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Dan's son was Hushim. Naphtali's sons were Jahzeel, Guni, Jezer and Shillem. (Those were the sons of Bilhah. She gave birth to them for Jacob. The *descendants from Bilhah were 7 in total. Laban had given Bilhah to his daughter Rachel.)
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B.	Dan's son was Hushim. Naphtali's sons were Jahziel, Guni, Jezer and Shillem. These are Jacob's sons by Bilhah. She was the slave girl whom Laban gave to his daughter Rachel. There were 7 persons in this part of Jacob's family.
God's Word™	.
Good News Bible (TEV)	Dan and his son Hushim. Naphtali and his sons: Jahzeel, Guni, Jezer, and Shillem. These seven are the descendants of Jacob by Bilhah, the slave woman whom Laban gave to his daughter Rachel.
The Message	.
Names of God Bible	The son of Dan was Hushim. The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem. These were the descendants of Bilhah, whom Laban gave to his daughter Rachel. She gave birth to these sons for Jacob. The total was 7.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
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Contemporary English V.	Jacob and Bilhah, the servant woman Laban had given his daughter Rachel, had seven children and grandchildren. Their son Dan took his son Hushim. Their son Naphtali took his sons Jahzeel, Guni, Jezer, and Shillem.
The Living Bible	Also in the group were these seven sons and descendants of Jacob and Bilhah, the slave girl given to Rachel by her father, Laban: Dan and his son: Hushim. Naphtali and his sons: Jahzeel, Guni, Jezer, and Shillem.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	The son of Dan was Hushim, and NaphTali's sons were AsiEl, Goni, IshSaar, and SolLem. These were the sons that BalLa (whom Laban had given to his daughter RachEl) gave birth to for Jacob. [Altogether], there were seven people.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	Dan was the father of Husim, Nephtali of Jasiel, Guni, Jeser and Sallem; these were descended from Bala, whom Laban gave as a serving-woman to his daughter Rachel; through her, Jacob had seven descendants in all.
Today's NIV	.
Translation for Translators	Dan and his son Hushim; Naphtali and his sons Jahziel, Guni, Jezer, and Shillem. (Those were the sons and grandsons of Jacob and Bilhah, the slave girl whom Laban gave to his daughter Rachel: They were seven people altogether.)

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The son of Dan: Hushim. The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. The sons of Bilhah, Laban is to have given to Rachel, his daughter; even was she to bear to Jacob; the breathers, seven.
Conservapedia	.
Ferrar-Fenton Bible	And the son of Gad was Kushan ; And the sons of Naphthali, Jakhzel, and Guni, and Jetzer, and Shilam : These were the children of Bilah, whom Laban gave to Rachel his daughter, and she bore these to Jacob ; — in all seven persons.
God's Truth (Tyndale)	The children of Dan: Husim. The children Nephtali: Jahezeel, Guni, Jezer and Sillem. These are the sons of Bilha which Laban gave unto Rahel his daughter, and she bare these unto Jacob, altogether seven souls.
HCSB	.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	The son of Dan: Hushim. The sons of Naphtali: Jahziel, Guni, Jezer and Shillem. These were the sons born to Jacob by Bilhah, whom Laban had given to his daughter Rachel—seven in all.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	The sons of Dan: Hushim [Nm 26:42.]. The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem [Nm 26:48–49; 1Chr 7:13.]. These are the sons of Bilhah, whom Laban had given to his daughter Rachel; these she bore to Jacob—seven persons in all.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The sons of Dan: Hushim. The sons of Naftali: Yachtze'el, Guni, Yetzer and Shillem. These were the sons of Bilhah, whom Lavan gave to Rachel his daughter; she bore them to Ya'akov — in sum, seven people.
exeGeses companion Bible	And the sons of Dan: Hushim. And the sons of Naphtali: Yachse El and Guni and Yeser and Shillem. These are the sons of Bilhah whom Laban gave to Rachel his daughter and she birthed these to Yaaqov; all the souls are seven.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	Dan's sons [Although there was only one son, this is a formulaic usage (Bava Bathra143b). See Numbers 26:8, 1 Chronicles 2:7, 2:8, 3:22, 4:13, 4:15, 7:17, 2 Samuel 23:32 (Sh'muel ben Chofni Gaon). However, some say that Dan had other sons who died (Ibn Ezra). Indeed, ancient sources state that Dan had four other sons, Shimon, Asudi, Yocha, and Sh'lomo, but they died the year he came to Egypt (Yov'loth 44:28,29). According to others, he had more sons later (Tosafoth, Bava Bathra 143b, s.v. She-hayu). Many of the discrepancies may be explained in this manner, since it is possible that the individuals named here died childless, while others were born later and are mentioned in Numbers and Chronicles. Sub-tribes could have also become extinct or changed their names. Obviously, a complete analysis is beyond the scope of these notes.]: Chushim [Shucham in Numbers 26:42. See 1 Chronicles 7:12. According to Talmudic tradition, Chushim was deaf (Sotah 13a) and extremely powerful (Bereshith Rabbah 93). It was he who killed Esau (Sotah 13a).]. Naphtali's sons [See Numbers 26:48,49, 1 Chronicles 7:13. According to ancient sources, Naphtali had another son Ivi, who died (Yov'loth 44:31).]: Yachtze'el, Guni, Yetzer and Philem [Also in Numbers 26:49. But in Chronicles, it is Shalum.]. The above are [from] the sons of Bilhah. Laban gave her to his daughter Rachel, and she bore these sons to Jacob. Here there are 7 in all.
Orthodox Jewish Bible	And the Bnei Dan: Chushim. And the Bnei Naphtali: Yachtze'el, and Guni, and Yetzer, and Shillem. These are the Bnei Bilhah, which Lavan gave unto Rachel his bat, and she bore these unto Ya'akov; kol nefesh were shivah.

The Scriptures 1998 And the son of Dan: Hushim. And the sons of Naphtali: Yahtse'el, and Guni, and Yëtser, and Shillēm. These were the sons of Bilhah, whom Laban gave to Raḥēl his daughter, and she bore these to Ya'aqob: seven beings in all.

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible Dan's son was Hushim.
 Naphtali's sons were Jahziel, Guni, Jezer, and Shillem.
 These are Jacob's sons by Bilhah, the slave girl whom Laban gave to his daughter Rachel [29:29]. There were seven persons in this part of Jacob's family.
Kretzmann's Commentary And the sons of Dan: Hushim.
 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.
 These are the sons of Bilhah, which Laban gave unto Rachel, his daughter, and she bare these unto Jacob. All the souls were seven; namely, two sons and five grandsons.
NET Bible® The son of Dan: Hushim [This name appears as "Shuham" in Num 26:42. The LXX reads "Hashum" here.].
 The sons of Naphtali:
 Jahziel, Guni, Jezer, and Shillem.
 These were the sons of Bilhah, whom Laban gave to Rachel his daughter. She bore these to Jacob, seven in all.
Syndein/Thieme .
The Voice Dan had only *one* son: Hushim. Naphtali and his sons: Jahzeel, Guni, Jezer, and Shillem. These are the 7 children born to Jacob by Bilhah. (Bilhah was the servant Laban gave to his daughter, Rachel, *when she married Jacob.*)

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and sons of Dan ^[Moderator] were the ones of Hhush ^[Making haste],...
 Footnote: - It is uncertain if the descendant of Dan identified here is named Hhushim (a plural name due to the "im" suffix) or are the descendants of Hhush (plural in number). Because the verse begins with "and the sons" (plural) it would appear that it is the descendants of Hhush but, the total number of children born to Bilhah are seven (see vs. 25) and Hushim would be only one of these.
 ...and the sons of Naphtali ^[Wrestling] were Yahhtse'el ^[El divides] and Guni ^[My protection] and Yetser ^[Forming] and Shilem ^[Repaid], These were the sons of Bilhah ^[Wear out] who Lavan ^[White] brought forth to Rahhel ^[Ewe], his daughter, and she brought forth these to Ya'aqov ^[He restrains], all being seven,...
Concordant Literal Version And the sons of Dan: Hushim. And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel his daughter, and these she bore to Jacob: seven lives { souls } in all.
Context Group Version .
Darby Translation .
Emphasized Bible .
English Standard Version .
English Standard V. – UK .
Evidence Bible .
Green's Literal Translation .
Jack Ballinger's translation .
Modern English Version The son of Dan was
 Hushim.
 The sons of Naphtali:
 Jahziel, Guni, Jezer, and Shillem.

Modern KJV	.	These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob, seven in all.
NASB	.	
New European Version	.	The son of Dan: Hushim. The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and these she bore to Jacob: all the souls were seven.
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 sons of Dan: Hushim. And sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem. These are sons of Bilhah, whom Laban gave to Rachel his daughter; and she bears these to Jacob—all the persons are seven.

The gist of this passage: The 7 sons and grandsons of Jacob and Bilhah are named.

Genesis 46:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
This is perhaps in the singular according to a special class of variant readings which textual critic Dr. Ginsburg attaches great significance to. However, for all we know, it may be customary to use <i>the sons of</i> , when listing the genealogical lines of several men, even if one of them only has a single son.			
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
Chûwshîym (חֻשִׁים) [pronounced <i>khoo-SHEEM</i>]	<i>one who makes haste; transliterated Chushim, Hushim</i>	masculine singular proper noun	Strong's #2366 BDB #302
There are 2 alternative spellings which are very similar.			

Translation: Dan [has one] son, Hushim. It is interesting that Dan has but one son, but we have no idea why that is. Did he simply marry late in life?

This is very odd because we have the very young Benjamin with a surfeit of children and Dan with only one child.

Genesis 46:23 And the sons of Dan: Hushim.

The sons are not given in order of their births, but first by their mothers, and then by the order of their births. When Rachel did not have any children, she had her personal servant, Bilhah, act as a surrogate. Bilhah had 2 sons, Dan and Naphtali. At this point, Dan had but one son.

There is no genealogy for Dan in the book of Chronicles. He is mentioned only once in the genealogical portion of that book (1Chron. 2:2). It is possible that Dan's entire line is mentioned in 1Chron. 7:12. There appears to be two very different readings of this verse:

NASB And Shuppim and Huppim were the sons of Ir; Hushim was the son [lit., sons] of Aher.
New English Bible The sons of Dan: Hushim and the sons of Aher.

Some discussion of this discrepancy may be found in **1Chron. 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 46:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
Naph ^e tâlîy (נִפְתָּלִי) [pronounced <i>nahf^e-taw-EE</i>]	<i>wrestling; possibly cord, thread; twisted; transliterated Naphtali</i>	masculine singular proper noun	Strong's #5321 BDB #836
Yach ^e ts ^e êl (יַחֲזֵעַל) [pronounced <i>yahkh-tsehALE</i>]	<i>God will allot; God divides; transliterated Jahzeel, Jachtseel</i>	masculine singular proper noun	Strong's #3183 & #3185 BDB #345
Strong's #3185 is the same name with a slightly different spelling: Yach ^e tsîy'êl (יַחֲזִיעַל) [pronounced <i>yahkh-tsee-ALE</i>].			
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
Gûwnîy (גֻּנִי) [pronounced <i>goo-NEE</i>]	<i>protected, my defender; transliterated Guni</i>	masculine singular proper noun	Strong's #1476 BDB #156
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
Yêtser (יֶזֶר) [pronounced <i>YAY-tsehr</i>]	<i>a form, a conception, frame, thing framed, imagination, mind; transliterated Jezer, Yezer, Jester</i>	masculine singular proper noun	Strong's #3337 BDB #428
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
Shillêm (שִׁלֵּם) [pronounced <i>shill-LAME</i>]	<i>recompense; transliterated Shillem</i>	masculine singular proper noun	Strong's #8006 BDB #1024

Translation: The sons of Naphtali [are] Jahzeel, Guni, Jezer and Shillem. Naphtali has four sons.

Genesis 46:24 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

Naphtali had 4 sons move with him to Egypt.

1Chron. 7:13 The sons of Naphtali: Jahziel, Guni, Jezer and Shallum, the descendants of Bilhah. (ESV)

Chronicles gives us almost an entire match, with some differences in the vowels.

Genesis 46:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (הֵלֵךְ) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
bānîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Bil ^h hâh (בִּלְהָה) [pronounced bihl-HAW]	<i>terror, dread, destruction; trouble; transliterated Bilhah</i>	feminine singular proper noun	Strong's #1090 BDB #117
ʾăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
Lābân (לָבָן) [pronounced law ^b -VAWN]	<i>white; shining; gentle; brittle; and is transliterated Laban</i>	masculine singular proper noun; location	Strong's #3837 & #3838 BDB #526
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Râchêl (רָחֵל) [pronounced raw-KHALE]	<i>ewe and is transliterated Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
bath (בַּת) [pronounced bathh]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Translation: These [are all] the sons of Bilhah, whom Laban gave to his daughter Rachel. Dan and Naphtali are sons of Bilhah, who was Rachel's personal servant.

Genesis 46:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 46:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
'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
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
Owens translates this <i>altogether</i> . I have translated this <i>in all, in total</i> .			
shib ^e âh (שִׁבְעָה) [pronounced shib ^e v ^e -GAW]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987

Translation: *She bore these [sons] to Jacob, seven in all.* The totals include Dan, Naphtali, and the 5 sons.

Genesis 46:25 These were the sons of Bilhah, whom Laban gave to Rachel his daughter, and she bore these to Jacob. All the souls were seven.

Rachel, worried that she may have no children, gave her personal maid, Bilhah, over to Jacob. He had two sons by her. Even though the intention was for Bilhah to act as a surrogate for Rachel, these two sons are always identified as the sons of Bilhah.

The 7 people listed leave out the wives of Dan and Naphtali.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Enumeration of the Sons of Jacob

Each of the soul those coming, [belonging] to Jacob, to Egypt, those coming out of his loin, from a separation of women of sons of Jacob, every soul sixty and six.

Genesis
46:26

All of the souls [who] belong to Jacob, who have come to Egypt—those specifically from his loins (apart from his [lit., *Jacob's*] sons' wives) [are] sixty-six in all.

The total number of people who came to Egypt who had come specifically from Jacob's loins, number sixty-six (this is apart from the wives of his sons).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Each of the soul those coming, [belonging] to Jacob, to Egypt, those coming out of his loin, from a separation of women of sons of Jacob, every soul sixty and six.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	All the souls which went with Jakob into Mizraim, which came forth from his loins, besides the wives of Jakob's sons, all the souls, sixty and six.
Targum (Pseudo-Jonathan)	All the souls which went into Mizraim with Jakob which had come forth from his thigh; besides the wives of Jakob's sons, all the souls were sixty and six.
Revised Douay-Rheims	Thus Jacob went into Egypt with sixty-six companions all sprung from his stock, not reckoning his son's wives.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	All the persons that came with Jacob into Egypt, who came out of his loins, besides Jacobs sons wives, were sixty-six persons in all;...
Septuagint (Greek)	And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	All the persons who came with Jacob into Egypt, the offspring of his body, were sixty-six, without taking into account the wives of Jacob's sons.
Easy English	66 *descendants went down to Egypt with Jacob. They came from his body. That total did not include his sons' wives, who also went with him.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B.	So the total number of Jacob's direct descendants who went to Egypt was 66. (The wives of Jacob's sons were not counted in this number.)
God's Word™	.
Good News Bible (TEV)	.
The Message	Summing up, all those who went down to Egypt with Jacob—his own children, not counting his sons' wives—numbered sixty-six.
Names of God Bible	.
NIRV	The total number of people who went to Egypt with Jacob was 66. That number includes only his own children and grandchildren. It doesn't include his sons' wives or his grandsons' wives.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	All of the persons going to Egypt with Jacob—his own children, excluding Jacob's sons' wives—totaled 66 persons.
Contemporary English V.	Sixty-six members of Jacob's family went to Egypt with him, not counting his daughters-in-law.
The Living Bible	So the total number of those going to Egypt, of his own descendants, not counting the wives of Jacob's sons, was sixty-six.
New Berkeley Version	.
New Century Version	.
New Life Version	All the people who came to Egypt with Jacob, the children of his own body, were sixty-six people in all. Added to this were the wives of Jacob's sons.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Therefore, all the descendants of Jacob that came with him to Egypt (those – except his son's women – that came from his loins) totaled sixty-six.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	Thus Jacob went into Egypt with sixty-six companions all sprung from his stock, not reckoning his son's wives.
Today's NIV	.
Translation for Translators	Altogether there were sixty-six people who were Jacob's descendants who went to Egypt with him. That number does not include his sons' wives.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The breathers, who are to be coming with Jacob to the Egypt, those coming out from the loins of Jacob, and from his sons' wives; the breathers, sixty and six.
Conservapedia	So the total number of people who came with Jacob into Egypt, who descended directly from him, in addition to the wives of Jacob's sons, was 66. This total does not include Jacob.
Ferrar-Fenton Bible	And the souls who went with Jacob to Mitzer, who sprung from his loins, being men only, sons of Jacob ; — all the persons were seventy.
God's Truth (Tyndale)	All the souls that came with Jacob into Egypt which came out of his loins (besides his sons wives) were all together sixty and six souls.
HCSB	The total number of persons belonging to Jacob—his direct descendants, not including the wives of Jacob's sons—who came to Egypt: 66.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	All those who went to Egypt with Jacob—those who were his direct descendants, not counting his sons' wives—numbered sixty-six persons.
NIV – UK	.
Tree of Life Version	All the people belonging to Jacob who came to Egypt—those coming from his loins (not counting the wives of Jacob's sons)—the tally of all the people was 66.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The total number of all the persons who came to Egypt with Jacob, all who were of his own blood, not counting the wives of his sons, was sixty-six.
The Heritage Bible	.
New American Bible (2002)	.

New American Bible (2011)	Jacob's people who came to Egypt—his direct descendants, not counting the wives of Jacob's sons—numbered sixty-six persons in all [Ex. 1:5].
New Jerusalem Bible	Altogether, the members of Jacob's family who arrived with him in Egypt -- his own issue, not counting the wives of Jacob's sons -- numbered sixty-six all told.
New RSV	All the persons belonging to Jacob who came into Egypt, who were his own offspring, not including the wives of his sons, were sixty-six persons in all.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All the people belonging to Ya'akov coming into Egypt, his direct descendants (not counting Ya'akov's sons' wives), totaled sixty-six.
exeGesés companion Bible	All the souls coming with Yaaqov into Misrayim, coming from his flank, besides the women of the sons of Yaaqov; all the souls are sixty-six;...
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	All the persons belonging to Jacob who came to Egypt—his own issue, aside from the wives of Jacob's sons—all these persons numbered 66.
Kaplan Translation	Thus, the number of people who came to Egypt with Jacob, who were his blood descendants [Literally, 'emanating from his 'thigh.' ' See note on Genesis 24:3, 32:26], was 66, not counting the wives of Jacob's sons.
Orthodox Jewish Bible	Kol hanefesh that came with Ya'akov to Mitzrayim, which came out of his loins, apart from the nashim of the Bnei Ya'akov, kol nefesh were threescore and six;...
<i>The Scriptures</i> 1998	All the beings who went with Ya'aqob to Mitsrayim, who came from his body, besides Ya'aqob's sons' wives, were sixty-six beings in all.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	So the total number of ·Jacob's direct descendants [^L those who came from the thigh/loins of Jacob] who went to Egypt was sixty-six, not counting the wives of Jacob's sons.
Kretzmann's Commentary	.
NET Bible®	All the direct descendants of Jacob who went to Egypt with him were sixty-six in number. (This number does not include the wives of Jacob's sons.) The number sixty-six includes the seventy-one descendants (including Dinah) listed in vv. 8-25 minus Er and Onan (deceased), and Joseph, Manasseh, and Ephraim (already in Egypt).
Syndein/Thieme	.
The Voice	So all of Jacob's children and grandchildren who came to Egypt—those who were in some way his offspring, but not the wives of his sons—were 66 in all.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...all the beings, belonging to Ya'aqov ^[He restrains] , coming out unto Mitsrayim ^[Troubles] , going out of his midsection, besides the women of the sons of Ya'aqov ^[He restrains] , all being sixty six,...
Concordant Literal Version	All the souls coming with Jacob to Egypt, which fare forth from his thighs, aside from the wives of Jacob's sons--all the souls are sixty six.
Context Group Version	All the lives { souls } that came with Jacob into Egypt, who came out of his loins, excluding Jacob's daughters-in-law, were sixty-six people in all.
Darby Translation	.

Emphasized Bible

English Standard Version

English Standard V. – UK

Evidence Bible

Green's Literal Translation

Jack Ballinger's translation

Modern English 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

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All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all.

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All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, were sixty-six persons in all, and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, were seventy. V. 27 is included for context.

.
All the persons who went with Jacob to Egypt, who came from his body, besides Jacob's sons' wives, were sixty-six persons in all.

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All the souls who came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six.

.
.
.
All the souls who came with Jacob into Egypt, who were his direct offspring, in addition to Jacob's sons' wives, all the souls were sixty-six.

All the persons who are coming to Jacob to Egypt, coming out of his thigh, apart from the wives of Jacob's sons, all the persons are sixty and six.

The gist of this passage:

All the sons and grandsons who came to Egypt as direct descendants of Jacob numbered 66.

Genesis 46:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
bôw' (אוֹב) [pronounced boh]	<i>the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]</i>	feminine singular, Qal active participle with the definite article	Strong's #935 BDB #97
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
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ăuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Genesis 46:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; with the directional hê	Strong's #4714 BDB #595
The directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>those going [coming] out, those going [coming] forth; the ones rising</i>	masculine plural, Qal active participle, construct form	Strong's #3318 BDB #422
yârek ^e (רֵכֶת) [pronounced yaw-REK ^e]	<i>thigh, inner thigh; loin, side, base; shaft; uterus, reproductive system</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3409 BDB #437

Translation: All of the souls [who] belong to Jacob, who have come to Egypt—those specifically from his loins... With each wife, a total is given of her sons and their sons. Here we will have a total of all the males who have come from Jacob specifically.

Genesis 46:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
These two words mean, <i>apart from, not including, beside, besides</i> .			
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802; construct form	Strong's #802 BDB #61
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Translation: ...(apart from his [lit., Jacob's] sons' wives)... Since we are counting only those who have come from Jacob, this would be apart from his wives and the wives of his sons.

Genesis 46:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
Owens translates this <i>altogether</i> . I have translated this <i>in all, in total</i> .			
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995

Translation: ...[are] sixty-six in all. There are 66 sons and grandson who came from Jacob himself who moved to Egypt.

If you add up the 33, 16, 14 and 7, we have 70 altogether. However, two sons died in the land of Canaan and Joseph's two sons were born in Egypt, so those who came into Egypt who were directly related to Jacob were 66 altogether (Joseph is already living in Egypt). There is that additional person unaccounted for from Leah's children and my guess is that this is another daughter. I need to double check on my counting here. Recall that there is the daughter who was named back in Gen. 34—Dinah. That would bring us up to 66 total—all of the sons of Jacob, his daughter, his grandsons and great grandsons.

We would include Simeon with the group moving to Egypt with the caravan of Jacob's family; despite his being held in jail in Egypt for a year. He would have been released once Benjamin had been brought to Egypt; and he would have returned for his family with the wagons sent to pick up his family.

This method of adding up the number of people who went with Jacob into Egypt excludes his sons wives, Joseph's sons born in Egypt, Judah's sons who died in Canaan, Jacob and Joseph. To the 66, we would add Jacob, Joseph and Joseph's two sons to get the number 70, which is found in Gen. 46:27 Ex. 1:5 Deut. 10:22. This chart may help:

The Number of Sons and Grandsons Brought to Egypt					
Reuben	Simeon	Levi	Judah	Issachar	Zebulun
4	6	3	5 ²⁹	4	3

²⁹ Two of his sons died in Canaan. This takes us down to 3 sons and 2 grandsons (Perez, Judah's son by his first son's wife, has 2 sons).

Gad	Asher	Joseph ³⁰	Benjamin	Dan	Naphtali
7	7	2	10	1	4

Chapter Outline

Charts, Graphics and Short Doctrines

The sons of Jacob who came to Egypt were 11 (Joseph already lived there); plus Jacob himself, and there were 54 grandsons and great grandsons who also came Egypt—this gives us 67 in all. Therefore, 66 are Jacob's descendants who come down to Egypt at this point in time.

Genesis 46:26 All the souls that came with Jacob into Egypt, who came out of his loins, besides Jacob's sons' wives, all the souls were sixty-six.

The wives are excluded from this total. The totals given above are $33+16+14+7 = 70$. At this point, there would be 70 people who have Jacob's genes, including Jacob, in the land of Egypt. All the souls that came *with Jacob* to Egypt would have been 66. Joseph and his two sons are already in Egypt; and Jacob is not included in this count of 66.

And sons of Joseph who were born to him in Egypt, a soul two, each the soul to a house of Jacob the one coming into Egypt, seventy.

Genesis
46:27

[There were] two sons of Joseph born to him in Egypt; in all, [there were] 70 from the house of Jacob who came into Egypt.

Joseph had two sons born to him in Egypt; so there were 70 in all from the house of Jacob who came into Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And sons of Joseph who were born to him in Egypt, a soul two, each the soul to a house of Jacob the one coming into Egypt, seventy.
Dead Sea Scrolls	.
Targum of Onkelos	.
Jerusalem targum	.
Targum (Onkelos)	And the sons of Joseph, which were born to him in Mizraim, two souls. All the souls of the house of Jakob which went into Mizraim were seventy.
Targum (Pseudo-Jonathan)	But the sons of Joseph who were born to him in Mizraim were two souls; and Joseph who was in Mizraim, and Jokebed the daughter of Levi, who was born among the hills in their journey to Mizraim, the sum of all the souls of the house of Jakob who came into Mizraim, seventy.
Revised Douay-Rheims	Meanwhile, Joseph had had two sons born to him in Egypt; so that Jacob's whole clan, when they found a home in Egypt, reached the number of seventy.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And the sons of Joseph who were born to him in Egypt were two persons; thus all the persons of the house of Jacob who came into Egypt were seventy.
Septuagint (Greek)	And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.

³⁰ Joseph already lived in Egypt and had two sons by an Egyptian wife, obviously (Gen. 46:20). They would not be included in the 66.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
Easy English Joseph had two sons. They were born to him in Egypt. So in total, that makes 70. Those 70 people in Jacob's family had gone down to Egypt.
Easy-to-Read Version–2006 .
Easy-to-Read Version–2008 .
International Children's B. .
*God's Word*TM .
Good News Bible (TEV) Two sons were born to Joseph in Egypt, bringing to seventy the total number of Jacob's family who went there.
The Message Counting in the two sons born to Joseph in Egypt, the members of Jacob's family who ended up in Egypt numbered seventy.
Names of God Bible Joseph had two sons who were born in Egypt. The grand total of people in Jacob's household who went to Egypt was 70.
NIRV The total number of the members of Jacob's family who went to Egypt was 70. That includes the two sons who had been born to Joseph in Egypt.
New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Thus, all of the persons in Jacob's household going to Egypt totaled 70.
Contemporary English V. Jacob's two grandsons who were born there made it a total of seventy members of Jacob's family in Egypt.
The Living Bible With Joseph and his two sons included, the total number of people in Jacob's household there in Egypt was seventy.
New Berkeley Version .
New Century Version .
New Life Version .
New Living Translation In addition, Joseph had two sons who were born in Egypt. So altogether, there were seventy members of Jacob's family in the land of Egypt.

Partially literal and partially paraphrased translations:

American English Bible And the sons of JoSeph who were born in the land of Egypt totaled nine. So all the people of the house of Jacob who were with JoSeph in Egypt totaled seventy-five.
Beck's American Translation .
International Standard V .
New Advent (Knox) Bible Meanwhile, Joseph had had two sons born to him in Egypt; so that Jacob's whole clan, when they found a home in Egypt, reached the number of seventy.
Today's NIV .
Translation for Translators Including Jacob and Joseph and Joseph's two sons who were born in Egypt, there were seventy members of Jacob's family when they were all there in Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible The sons, Joseph is to have bore at the Egypt, are to be two breathers. The breathers of the house of Jacob, coming to the Egypt, are to be seventy.

Conservapedia	The sons of Joseph, born to him in Egypt, numbered two. So all of the souls of the house of Jacob, who came into Egypt, numbered 70. That is: 33 + 16 + 14 + 7 = 70, Jacob included.
Ferrar-Fenton Bible	But the sons of Joseph, who were born to him in Mitser were two persons, men ; so all the persons of the family of Jacob who came down to Mitser were seventy.
God's Truth (Tyndale) HCSB	. And Joseph's sons who were born to him in Egypt: two persons. All those of Jacob's household who had come to Egypt: 70 persons.
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	With the two sons who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were seventy in all.
NIV – UK	.
Tree of Life Version	The tally of all the people belonging to Jacob's house who came to Egypt was 70.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	All the souls coming with Jacob to Egypt, who came out of his thighs, separate from Jacob's sons' wives - all the souls were sixty-six; And the sons of Joseph, who were born to him in Egypt, two souls; all the souls of the house of Jacob, going into Egypt <i>were</i> seventy. Sixty-six are specified in verse 26, and two more are specified in verse 27, and then it gives a total of seventy. The others included in the seventy, understood but not specified, are Jacob and Joseph, which makes the seventy. Stephen in Acts 7:14 gives the figure as seventy-five. Stephen included Joseph's five grandsons mentioned in the Septuagint. V. 26 was included for context.
New American Bible (2002)	Together with Joseph's sons who were born to him in Egypt - two persons - all the people comprising Jacob's family who had come to Egypt amounted to seventy persons in all. Seventy persons: either to be understood as a round number, or arrived at by including Jacob and Joseph with the preceding persons, who add up to sixty-eight.
New American Bible (2011)	Together with Joseph's sons who were born to him in Egypt—two persons—all the people comprising the household of Jacob who had come to Egypt amounted to seventy persons* in all. Seventy persons: it is difficult to get this exact number by adding up the persons mentioned in the preceding genealogies. One might assume it refers to Jacob and sixty-nine descendants, excluding Er and Onan but including Dinah. Ex 1:5 repeats the number but excludes Jacob. Dt 10:22 refers to seventy persons descending to Egypt. The best solution is to take the number as expressing totality. Since there are seventy nations in chap. 10, it is likely that the text is drawing a parallel between the two entities and suggesting that Israel "represents" the nations before God. Ex 1:5; Dt 10:22; Acts 7:14.
New Jerusalem Bible	With Joseph's sons born to him in Egypt -- two persons -- the members of Jacob's family who went to Egypt totalled seventy.
New RSV	.
Revised English Bible	Two sons were born to Joseph in Egypt. Thus the whole house of Jacob numbered seventy when it entered Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The sons of Yosef, born to him in Egypt, were two in number. Thus all the people in Ya'akov's family who entered Egypt numbered seventy.
exeGesés companion Bible	...and the sons of Yoseph birthed to him in Misrayim, are two souls:

Hebraic Roots Bible Israeli Authorized Version	all the souls of the house of Yaaqov, coming into Misrayim, are seventy.
JPS (Tanakh—1985) Kaplan Translation	. And the sons of Yosef, which were born him in Egypt, were two souls: all the souls of the house of Yaakov, which came into Egypt, were threescore and ten.
Orthodox Jewish Bible	. Joseph's sons, born to him in Egypt, added another two individuals. [Adding it all up,] the number of individuals in Jacob's family who came to Egypt was 7.
<i>The Scriptures</i> 1998	And the Bnei Yosef, which were born to him in Mitzrayim, were two nefesh; kol hanefesh of Bais Ya'akov, which came into Mitzrayim, were shivim (seventy). And the sons of Yosēph who were born to him in Mitsrayim were two beings. All the beings of the house of Ya'aqob? who went to Mitsrayim were seventy.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	All the persons who came with Jacob into Egypt—who were his direct descendants, not counting the wives of [Jacob or] Jacob's sons, were sixty-six persons in all, and the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob [including Jacob, and Joseph and his sons], who came into Egypt, were seventy. V. 26 is included for context.
The Expanded Bible Kretzmann's Commentary	. All the souls that came with Jacob in to Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; and the sons of Joseph which were born him in Egypt were two souls; all the souls of the house of Jacob which came into Egypt were three-score and ten. Note that this enumeration is made according to the custom which listed the founders of families in such a table, even though some of them were not yet born. Cf Ex. 1:5; Deut. 10:22. In addition to the twelve sons of Jacob, who were the founders of the twelve tribes, all those grandsons and great-grandsons are listed who became the ancestors of independent families with large numbers and great influence. In the account of Stephen, Acts 7:14, three grandsons and two great-grandsons of Joseph are included, for this reason. "Thus only can the fact be explained, otherwise inexplicable, that in the days of Moses, with the exception of the double tribe of Joseph, there were, in none of the tribes, descendants from any son or great-grandsons of Jacob that are not mentioned in this list." The names here given represent the nucleus from which the children of Israel, the great nation, grew.
NET Bible®	Counting the two sons [The LXX reads "nine sons," probably counting the grandsons of Joseph born to Ephraim and Manasseh (cf. 1 Chr 7:14-20).] of Joseph who were born to him in Egypt, all the people of the household of Jacob who were in Egypt numbered seventy. Lit., "And the sons of Joseph who were born to him in Egypt were two people; all the people belonging to the house of Jacob who came to Egypt were seventy." The number seventy includes Jacob himself and the seventy-one descendants (including Dinah, Joseph, Manasseh, and Ephraim) listed in vv. 8-25, minus Er and Onan (deceased). The LXX gives the number as "seventy-five" (cf. Acts 7:14).
Syndein/Thieme The Voice	. Joseph had two sons who were born in Egypt. All of the people directly related to Jacob who now lived in Egypt numbered 70 people.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and the sons of Yoseph ^[Adding] who were brought forth to him in Mitsrayim ^[Troubles] were two beings, all the beings of the house of Ya'aqov ^[He restrains] , the ones coming unto Mitsrayim ^[Troubles] , seventy,...
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Concordant Literal Version	And the sons of Joseph who are born to him in Egypt are two souls. All the souls pertaining to the house of Jacob coming to Egypt are seventy-five.
Context Group Version	And the sons of Joseph, who were born to him in the land of Egypt, were nine lives { souls }. All the lives { souls } of the house of Jacob, who came with Jacob into Egypt, were seventy-five lives { souls }.
Darby Translation	.
Emphasized Bible	.
English Standard Version	And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And the sons of Joseph which were born to him in Egypt, two souls. All the souls belonging to the house of Jacob coming into Egypt were seventy.
Jack Ballinger's translation	.
Modern English 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	And the sons of Joseph, who were born to him in the land of Egypt, were nine souls. All the souls of the house of Jacob, who came with Jacob into Egypt, were seventy-five souls.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	And the sons of Joseph who have been born to him in Egypt are two persons. All the persons of the house of Jacob who <i>are</i> coming into Egypt <i>are</i> seventy.
Young's Updated LT	.
The gist of this passage:	Adding in Jacob, Joseph and Joseph's two sons born in Egypt, there were 70 people altogether who had the genes of Abraham, Isaac, and Jacob in them.

Genesis 46:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
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
Yôwçêph (יֹזֶפֶד) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Genesis 46:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to be born, to be born to; to be created</i>	3 rd person masculine singular, Pual perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040

Translation: [There were] two sons of Joseph born to him in Egypt;... Joseph lived in Egypt and was married in Egypt and had two sons in Egypt.

Genesis 46:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
Owens translates this <i>altogether</i> . I have translated this <i>in all, in total</i> .			
lâmed (ל) [pronounced l ^{eh}]	<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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^b V]	<i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

Genesis 46:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוֹב) [pronounced boh]	<i>the one entering [coming, going, advancing] [in]; he who enters [goes, comes (in)]</i>	feminine singular, Qal active participle with the definite article	Strong's #935 BDB #97
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 directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the <i>directive hê</i> or the <i>hê locale</i> , which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i> . We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i> .			
shib ^e ym (שִׁבְעִים) [pronounced sh ⁱ v-GEEM]	<i>seventy</i>	numeral	Strong's #7657 BDB #988

Translation: ...in all, [there were] 70 from the house of Jacob who came into Egypt. In all, there were 70 who were from the house of Jacob. In the previous verse, there were 66 of Jacob's seed who came from Canaan into Egypt; and that is a total of 70 who have the genes of Abraham, Isaac, and Jacob, when you add in Jacob, Joseph and Joseph's two sons.

This includes Joseph's sons, Jacob and Joseph. Acts 7:14 reads **Joseph sent and invited Jacob, his father, and all his family to come to him, seventy-five persons**. Here we have eliminated Joseph, Jacob, Joseph's two sons (which takes us to sixty-six) and add in nine wives (two wives have died—Judah's and Simeon's) and Joseph's wife is obviously not included. In other words, exclude Jacob, Joseph and Joseph's family, and we have 70 people, as we find here, which would have been the entire house of Jacob that moved to Egypt. This also explains how other passages might have 75 persons mentioned (see Ex. 1:5 Acts 7:14).

Genesis 46:27 And the sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, who came into Egypt, were seventy.

So, when we add in Jacob, Joseph, and Joseph's two sons, that gives us 70 as the total number of people with the genes of Abraham, Isaac, and Jacob who have moved to Egypt.

Barnes gives us a quick explanation of the numbers: *All the souls that went with Jacob into Egypt, "that came out of his loins," were eleven sons, one daughter, fifty grandchildren, and four great-grandsons; in all, sixty-six. Jacob, Joseph and his two sons, are four; and thus, all the souls belonging to the family of Jacob which went into Egypt were seventy. This account, with its somewhat intricate details, is expressed with remarkable brevity and simplicity.*³¹

There are quite a number of genealogies in Scripture.

Why there is this genealogy in Genesis 46

1. There is a purpose for each genealogy in the Bible.

³¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 46:26–27.

Why there is this genealogy in Genesis 46

2. This genealogy specifically lists all of those who went to Egypt, which is every single person directly descended from the loins of Jacob.
3. God instituted a new race, beginning with Abraham. Every person who is a member of this new race must have the genes of Abraham, Isaac, *and* Jacob. The original promises were made to Abraham, but it is all of those descended from Jacob who make up the Hebrew people. Both Abraham and Isaac had descendants who were not Hebrew but Arabic.
 - 1) This new race comes down to us today. Most of us know Jewish people personally (many times, we may not be aware of that); and they play an important part in the culture, industry and financial sectors of the United States.
 - 2) This new race will play a part in the end times (the Tribulation). Rev. 7
 - 3) Of all the various groups of people, Jews and Christians are the most persecuted groups of people in the world. Even after 9/11, there were more **hate crimes** against Jews in the United States than against Muslims (there are roughly the same number of Jews and Muslims in the US). See **2014** or **2015**.
4. We have already studied one attack on the purity of this people in Gen. 34, where a small family of Canaan wanted to synch up with Jacob's family, and give their daughters and sons back and forth (as Esau apparently did with the family of Seir as per Gen. 36). This is clearly outside of the plan of God, where the Hebrews are to be kept separate.
5. We follow the births of the sons of Jacob and we see that each and every child is accounted for in this move to Egypt.
6. Women from other peoples and nations could marry into the Jewish family, and their sons would all have the genes of Jacob.
7. There will be a headcount given in Exodus which will confirm that all 12 sons of Jacob and their descendants remain intact and isolated as the people of Israel (Jacob's other name).
8. We have every son of Jacob and nearly every grandson of Jacob confirmed in the book of Chronicles, which is written 1000 years after the books of Genesis and Exodus.
9. This genealogy confirms to us the racial purity of the Jewish people going into Egypt. There are none who are left behind; there are no additional *adopted* children added into the mix.

The isolation and purity of the Hebrew people is a major theme of Genesis.

Chapter Outline

Charts, Graphics and Short Doctrines

Genesis 46:26–27 **All the persons belonging to Jacob who came into Egypt, who were his own descendants, not including Jacob's sons' wives, were sixty-six persons in all. And the sons of Joseph, who were born to him in Egypt, were two. All the persons of the house of Jacob who came into Egypt were seventy. (ESV)**

Jacob was the patriarch of the family; Joseph and his two sons already were living in Egypt; so 66 people who were descended from Jacob moved to Egypt with him. Altogether, there were 70 people in Egypt who were Jacob or descended from Jacob (including Joseph and his two sons). There were also wives and mistresses, who are not counted in the numbers above, as they do not have Jacob's genes.

The Greek Bible reads differently from the Hebrew Bible.

Genesis 46:26–27 **And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six. And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls. (Brenton's translation of the Septuagint)**

During the time of the Apostles, in the 1st century, there was the Hebrew Bible (the Old Testament) which was being read and preserved by the Hebrews, even though the Jews did not all speak Hebrew (for a time, this language was dying).

Most people in Jerusalem and the Roman world spoke Greek (Koine, or *common*, Greek). Many spoke Aramaic as well (there is a great deal of disagreement about what language Jesus and the disciples used; but when Jesus spoke Aramaic in the New Testament, it is pointed out and translated for us—in Matthew 27:46 Mark 5:41 7:34 14:36 15:34). Koine Greek, at this time, was very similar to English today—it was a universal language for the places where Jesus and the Apostles taught (Jesus taught in a very small geographical area for a very short time; His disciples taught a much larger geographical area for a much greater period of time).

In any case, there were two versions of the Old Testament being used in the first century A.D.: the Hebrew and the Greek. The former was primarily used by the Jews (particularly by the religious class); and the latter, called the Septuagint or the LXX, was primarily used by the early Christians.

Regarding the number of those who came to Egypt, there is a problem when we compare this passage to Acts 7:14. Saint Stephen is given a message, and in it, he says, “**And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.**” This is a problem because we have just counted up all the sons and daughters moving to Egypt with Jacob and we know them total up to be 70 people altogether (again, excluding wives and mistresses). Stephen apparently took his number from the LXX.

This is quite a difficult problem and I found little help among commentators on this possible contradiction, despite there being volumes written about this particular difficulty.

What About Saint Stephen’s Number of 75 Souls?

1. There is the problem of Acts 7:14, where Saint Stephen, in a sermon, says, “**And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all.**” (ESV) The Greek appears to be quite specific here, using the word *all* twice. This makes it very difficult to read this passage as meaning *about*, *almost* or *at least*.
2. What appears to be the case is, Saint Stephen took this number from the Septuagint. Brenton’s translation of Gen 46:27 **And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.** This is the English translation from the Septuagint (also called the LXX), which is the Greek version of the Old Testament. This is one place where it is significantly different from the original (there are many differences between the LXX and the Hebrew, but few significant differences). Because Stephen and most believers in the 1st century read and spoke Greek, they adopted this version of the Old Testament as the accepted translation of their Bible (although there were New Testament Scriptures floating about in the 1st century, it took awhile for people to recognize these writings as being on a par with the Old Testament).
3. This number is justified by going into Chronicles (1Chron. 7:14–21) and adding in 5 grandsons of Joseph into the mix. The problem with this is, Joseph’s sons, when his family comes to Egypt, are less than 9 years old. They were born to him during the 7 prosperous years; and we are in the 2nd year of the famine.
4. The Septuagint still has the 66 number as well: Gen. 46:26–27 **And all the souls that came with Jacob into Egypt, who came out of his loins, besides the wives of the sons of Jacob, even all the souls were sixty-six. And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.** (Brenton) So, for whatever reason, additional sons/grandsons of Joseph were added into the mix, even though they would not have been alive *when* Jacob came to Egypt.
5. **Possible Solution #1:** The first possible solution to the disparity between the numbers 70 and 75 is, the 5 grandchildren of Joseph are included in Stephen’s numbering, as they were “in Joseph’s loins” (so to speak). Stephen simply takes the number of people who came to Egypt and adds in Joseph, his sons and his grandsons, which is what the Greek version of Genesis (and Chronicles) appears to do. Stephen is not looking at this from the standpoint of, how many sons of Jacob are in Egypt on day one; but accepting the LXX version and their addition of Joseph’s grandsons (who were born sometime after Joseph’s brothers moved to Egypt). Stephen’s focus was on those who came into the land with Jacob and those born to Joseph (including his grandchildren). This number is very incidental to the points which Stephen is making. Stephen may have no idea exactly how this number is justified.

What About Saint Stephen's Number of 75 Souls?

- 1) A problem with this explanation is, even though it appears that this number of 75 given in the LXX seems designed to accommodate Joseph's sons and grandsons who are named in the LXX. This does not appear to be the way that Stephen uses that number.
- 2) Stephen says, "And Joseph sent and summoned Jacob his father and all his kindred, seventy-five persons in all." (ESV) This sounds more like the number of people that came with Jacob (which would have excluded Joseph, his two sons, and Jacob).
6. **Possible Solution #2:** Another solution (not found anywhere else) is this: Acts 7:14 records exactly what Stephen said; and he took the number 75 out of the Septuagint (which is the Greek Old Testament commonly used in that day). The number used by Stephen is the number of those descended from Jacob in Egypt. So, Stephen used a number which was not really correct; but it is preserved in his sermon. His sermon, apart from this (and his listeners used the same Greek Bible), was accurate. This minor mistake would be akin to Stephen mispronouncing one of Jacob's grandchildren's names while speaking. It is not really an issue when it comes to the content of the sermon.
 - 1) On the one hand, we are left with the problem that the Bible records a sermon which contains an numerical error; on the other hand, this error does not really affect any of what Stephen is saying. Furthermore, the Bible is merely recording accurately what Stephen said.
 - 2) So, if we accept Stephen's number of 75 as a mistake, but one that does not really change the gist of what he is teaching, then this seems to allow for occasions where Church Age pastors sometimes have some inaccuracies in their sermons and yet, still end up teaching enough truth so that their congregation grows spiritually. My own personal intent is to post accurate material about the Bible and about the books and passages which I cover. My expectation is, the inadvertent inaccuracies which my work contains does not negate the power of the Word of God where it is accurately explained.
 - 3) Remember, not everything that Jacob said or did was 100% accurate. The Bible records his words and actions accurately, but without vouching for Jacob in every case. Recall his scheme to breed animals—this was totally his idea, it was unrelated to God and unrelated to the outcome of the breeding of his sheep.
 - 4) I believe this to be the correct explanation.
7. **Possible Solution #3:** There is a third possible explanation. Perhaps the number named by Stephen was accurate, even though he did not realize that it was accurate in the way that it was. Perhaps the 75 includes 9 women who are wives of the sons of Jacob. However, the sons (in Canaan) of Jacob would account for 11 women and one concubine (Simeon apparently had a Canaanite mistress—v. 10); and two sons had already married and had two sons (vv. 12 & 17); making the number of women 14 in all. Jacob had a surviving wife and two mistresses, bringing that total to 17. That would have meant 8 wives had died or stayed behind in Canaan, in order to give us this exact number of 75 (which seems to be called for here; the sense does not seem to be *at least* 75). This seems like quite a large number have died or have been left behind.
 - 1) The repetition of the word *all* would suggest that the meaning here is not *at least*.
 - 2) I present this solution, as it is not found anywhere else; but I consider it to be one of the least-likely of the solutions suggested in this doctrine.
8. **Possible Solution #4:** There is a fourth explanation, which requires us to literally understand the two verses in question.
 - 1) Acts 7:14 **Joseph sent, and summoned Jacob, his father, and all his relatives, seventy-five souls.** (WEB) Joseph sent for his father and his family from Canaan; and this is added to, in Stephen's speech, to Joseph's relatives, referring to all of his sons and grandsons.
 - 2) According to Brenton's translation of Gen 46:27 **And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls.** 9 sons are added to the 66 (previously discussed) to make 75.
 - 3) We would have to assume that Joseph had 9 sons (or, sons and grandsons) (*not* at the time that his father Jacob moved to Egypt, but eventually). As far as I know, this is only confirmed in the LXX (the Greek Old Testament). That does not mean that it is inaccurate.
 - 4) So *all* of Joseph's relatives totaled 75, taking into account those who moved to Egypt added to

What About Saint Stephen's Number of 75 Souls?

- Joseph's sons born to him in Egypt.
- 5) The biggest problem with this is, these sons and grandsons of Joseph are not found anywhere in the Hebrew Bible (insofar as far as I know). Furthermore, this explanation excludes additional sons or grandsons of Joseph's brothers.
9. **Possible Solution #5:** The number of daughters born to Jacob and to his sons was 9. This would give us 75 souls in total who came to Egypt, apart from Jacob, Joseph, and Joseph's two sons.
- 1) We do not know exactly the number of daughters who moved to Egypt with Jacob. We know that there are at least two; and one of the sons of Jacob has a daughter who is named.
 - 2) There is no reason to assume that all of the daughters are named, as, at least one is not named in the genealogy.
 - 3) Whereas Stephen may have been thinking about the passage in the Greek Septuagint, and taken his number from there; that number could have been accurate nevertheless, based upon the number of daughters who are ultimately from Jacob.
 - 4) The biggest problem with this solution is, the number of sons and daughters are carefully totaled up in Gen. 46. Leah's daughter is included from Gen. 46:15; Asher also has a daughter who is named and added into the Gen. 46 totals (Gen. 46:17). Since these two daughters are named and numbered; that makes it unlikely that there were 9 additional daughters, not named and not numbered, but who went into Egypt.
 - 5) Therefore, I do not see this as a legitimate solution.
10. **Possible solution #6:** Joseph simply quoting from the LXX version, but without giving all of the details. He is taking the beginning and end of vv. 46–47 and throwing them together, as this is not really a big part of what he is teaching.

I have read and studied quite a number of alleged contradictions in the Bible. I found this to be perhaps the most difficult, which is why I devoted so much time to it.

I read through a number of explanations for this (a half dozen or more), and none of them struck me as being reasonable explanations for the disparity of the numbers. I have provided the 6 best explanations that I could come up with and lean toward Acts recording Stephen's sermon accurately but without vouching for its complete accuracy. I reject even most of those explanations, except for #2, which allows for an error in Stephen's speech; and #6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph Reunites with His Brothers and Father

Pharaoh has ordered Joseph to send wagons to Israel in order to move his family to Egypt; and his family is on route at this time, only a few hours away. Judah will be sent out ahead to tell Joseph that they were about to arrive. Then Joseph will go out to meet them.

At this point, we *ought* begin a new chapter, starting with Gen. 46:28 and then take that chapter through to Gen. 47:12. William Ramey begins this new section at Gen. 46:31 and would have run that chapter through to Gen. 47:27.

The end of the list of people who moved to Egypt with Jacob ought to have marked the end of Gen. 46—but it did not. The chapter divisions are not inspired in anyway, and they occurred long, long after the text was settled. There are certain places where it is clear where a narrative begins and ends; but there are also problem areas.

Just giving the chapter and verse numbers is sometimes unhelpful. The darker sections would logically be placed together:

A Wide-Angle View of Genesis 45–47

Scripture	Text/Commentary
Genesis 45:1–15	Joseph makes himself known to his brothers.
Genesis 45:16–20	Pharaoh insists that the family of Joseph be brought to Egypt.
Genesis 45:21–25	A fleet of ancient U-haul's are sent to Canaan, courtesy of Pharaoh.
Genesis 45:26–28	Jacob is told that his son is alive in Egypt and wants him to come down to see him.
Genesis 46:1–4	God appears to Jacob and tells him that this move to Egypt is legitimate.
Genesis 46:5–27	Every person descended from Jacob is brought to Egypt. All of his sons and grandsons are named.
Genesis 46:28–30	Jacob sees his son Joseph after 20 years.
Genesis 46:31–34	Joseph tells his brothers what to say to Pharaoh, regarding their occupation.
Genesis 47:1–6	Pharaoh speaks to 5 of Joseph's brothers and inquires of their occupation.
Genesis 47:7–10	Pharaoh speaks to Jacob, Joseph's father.
Genesis 47:11–12	Joseph places his family in the land of Rameses (aka, <i>Goshen</i>).
Genesis 47:13–26	Joseph deals with the people of Egypt for the remainder of the famine.
Genesis 47:27–31	As Jacob moves closer to death, he calls in Joseph and directs him as to where he is to be buried.

As you can see, these various sections could be placed in whatever chapter; but Gen. 46:31–47:10 really belongs in the same chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

We have just studied the names of the sons and grandsons of Jacob. It will be followed by Joseph speaking to his brothers and telling them what to say in Gen. 46; followed by them going in and speaking to Pharaoh in Gen. 47. Those two incidents would have reasonably been placed together in the same chapter.

At this point, Jacob and his sons have arrived in Egypt, and there will be a number of conversations which take place. If you will look at Murai's chiasm below, it is quite obvious that this material from two chapters would logically be placed together in one chapter. This information all fits together quite well. The sons of Jacob arrive in Egypt; there are 4 specific conversations related to their arrival; and they are given a place to live in.

There are two very different chiasmi for this section. Murai treats Gen. 46:28–47:12 as properly a singular portion of Scripture. Although most of the chapters of the Bible are reasonably divided up, there are very notable exceptions to this.

Hajime Murai's Chiasm of Genesis 46:28-47:12

A	(46:28)	Arrival at Egypt
B	(46:29-30)	Conversation of Joseph and Jacob

Hajime Murai's Chiasm of Genesis 46:28-47:12

C	(46:31-34)	Conversation of Joseph and his brothers
C'	(47:1-6)	Conversation of Pharaoh and Joseph's brothers
B'	(47:7-10)	Conversation of Pharaoh and Jacob
A'	(47:11-12)	Migration to Egypt

A: To Egypt. B: Dialogue of Jacob. C: Dialogue of the brothers.

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

Ramey's Chiasm is coming up.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The sons of Jacob have all gathered their families and belongings and have left Canaan; at v. 28, they are entering into Egypt.

This is one of the few verses where I listed the translations first, and then developed my *nearly literal translation* and *reasonably literal paraphrase* after. There are many reasons in this passage to become confused. I think that, as a result, I have a very accurate translation and interpretation of this passage.³²

And Judah he had sent to his faces unto Joseph to show to his faces Goshen-ward. And so they come to a land of Goshen. And so ties together Joseph his chariot and so he goes up to meet Israel his father in Goshen. And so he presents [himself] unto him; and so he falls upon his necks and so he weeps upon his necks repeatedly.

Genesis
46:28–29

Jacob [lit., *he*] sent Judah before him [going] toward Joseph to point him [lit., *his face*] toward Goshen. So [with Judah in the lead], they [all] come to the land of Goshen. [At the same time] Joseph prepares [lit., *binds, ties up*] his chariot and he [also] goes up to Goshen to meet his father Israel [there]. Jacob [lit., *he*] presents [himself] to Joseph [lit., *him*], and he [Joseph] falls upon his neck and he continues weeping on his neck.

Jacob sends Judah ahead of him going to Joseph to lead the way to Goshen. While Jacob and his family come near to the land of Goshen, with Judah in the lead, Joseph is preparing his chariot and to goes up to Goshen to meet his father there. Jacob presents himself to Joseph, and then Joseph fell upon his neck, weeping tears of joy.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And Judah he had sent to his faces unto Joseph to show to his faces Goshen-ward. And so they come to a land of Goshen. And so ties together Joseph his chariot and so he goes up to meet Israel his father in Goshen. And so he presents [himself] unto him; and so he falls upon his necks and so he weeps upon his necks repeatedly.

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

And he sent Jehuda before him to Joseph, to make the way clear before him at Goshen, and he came to the land of Goshen. And Joseph arrayed his chariot, and

³² This process took no less than 3 hours.

	<p>went up to meet Israel his father in Goshen. And he saw him, and fell upon his neck, and wept. And he wept still upon his neck!</p> <p>And he sent Jehuda before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshena. And they came to the land of Goshen. [JERUSALEM. To prepare him a place of habitation in Goshen.]</p> <p>And Joseph made ready his chariot, and went up to meet Israel his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him.</p>
Targum (Pseudo-Jonathan)	<p>He had sent Juda on before him to tell Joseph of his coming, so that they could meet in Gessen; and upon his arrival, Joseph had horses put in his chariot and drove there to meet his father. At the first sight of him, he threw his arms about his neck, and embraced him, in tears.</p>
Revised Douay-Rheims	.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	<p>And he sent Judah before him to Joseph to present himself before him in Goshen; and they came into the land of Goshen. And Joseph made ready his chariots, and went up to meet Israel his father in Goshen, and he presented himself to him, and fell on his neck, and wept on his neck for a while.</p>
Septuagint (Greek)	<p>And he sent Judas before him to Joseph, to meet him to the city of Heroes, into the land of Rameses. Jacob's family in Egypt. Gn.46.28-47.12 And Joseph having made ready his chariots, went up to meet Israel his father, at the city of Heroes; and having appeared to him, fell on his neck, and wept with abundant weeping.</p>
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Now he had sent Judah before him to Goshen, to get word from Joseph; and so they came to the land of Goshen. And Joseph got his carriage ready and went to Goshen for the meeting with his father; and when he came before him, he put his arms round his neck, weeping.</p>
Easy English	<p>Jacob sent Judah ahead to Joseph. So then Joseph could show the way to the region called Goshen. So the family came into that region, Goshen. Then Joseph made his *chariot ready. And he went up to Goshen to meet his father Israel. Joseph came to his father. He hugged his father. And he wept for a long time on his father's neck.</p>
Easy-to-Read Version–2006	<p>Israel Arrives in Egypt</p> <p>Jacob sent Judah ahead to speak to Joseph. Judah went to Joseph in the land of Goshen. Then Jacob and his people followed into the land. Joseph learned that his father was coming. So he prepared his chariot and went out to meet his father, Israel, in Goshen. When Joseph saw his father, he hugged his neck and cried for a long time.</p>
Easy-to-Read Version–2008	.
International Children's B.	<p>Jacob Arrives in Egypt</p> <p>Jacob sent Judah ahead of him to see Joseph in Goshen. Then Jacob and his people came into the land of Goshen. Joseph prepared his chariot and went to meet his father Israel in Goshen. As soon as Joseph saw his father, he hugged his neck. And he cried there for a long time.</p>
God's Word™	<p>Joseph and Jacob [Israel] Reunited</p>

Israel sent Judah ahead of him to Joseph to get directions to Goshen. When Israel's family arrived in the region of Goshen, Joseph prepared his chariot and went to meet his father Israel. As soon as he saw his father, he threw his arms around him and cried on his shoulder a long time.

Good News Bible (TEV)

Jacob and His Family in Egypt

Jacob sent Judah ahead to ask Joseph to meet them in Goshen. When they arrived, Joseph got in his chariot and went to Goshen to meet his father. When they met, Joseph threw his arms around his father's neck and cried for a long time.

The Message

Jacob sent Judah on ahead to get directions to Goshen from Joseph. When they got to Goshen, Joseph gave orders for his chariot and went to Goshen to meet his father Israel. The moment Joseph saw him, he threw himself on his neck and wept. He wept a long time.

Names of God Bible
NIRV

Jacob sent Judah ahead of him to Joseph. He sent him to get directions to Goshen. And so they arrived in the area of Goshen. Then Joseph had his servants get his chariot ready. He went to Goshen to meet his father Israel. Then Joseph had his servants get his chariot ready. He went to Goshen to meet his father Israel. As soon as he came to his father, Joseph threw his arms around him. Then Joseph wept for a long time.

New Simplified Bible

Jacob sent Judah ahead to ask Joseph to meet them in Goshen. When they arrived, Joseph got in his chariot and went to Goshen to meet his father. When they met, Joseph threw his arms around his father's neck and cried for a long time.

Thought-for-thought translations; paraphrases:

Common English Bible

Israel had sent Judah ahead to Joseph so that Joseph could explain the way to Goshen. Then they arrived in the land of Goshen. Joseph hitched up his chariot and went to meet his father Israel in Goshen. When he arrived, he threw his arms around his neck and wept, embracing him for a long time.

Contemporary English V.

Jacob had sent his son Judah ahead of him to ask Joseph to meet them in Goshen. So Joseph got in his chariot and went to meet his father. When they met, Joseph hugged his father around the neck and cried for a long time.

The Living Bible

Jacob sent Judah on ahead to tell Joseph that they were on the way, and would soon arrive in Goshen—which they did. Joseph jumped into his chariot and journeyed to Goshen to meet his father and they fell into each other's arms and wept a long while.

New Berkeley Version
New Century Version

Jacob Arrives in Egypt

Jacob sent Judah ahead of him to see Joseph in Goshen. When Jacob and his people came into the land of Goshen, Joseph prepared his chariot and went to meet his father Israel in Goshen. As soon as Joseph saw his father, he hugged him, and cried there for a long time.

New Life Version

Jacob sent Judah ahead of him to Joseph to learn the way to Goshen. And they came to the land of Goshen. Then Joseph made his wagon ready and went to Goshen to meet his father Israel. When he came to him, they put their arms around each other and cried for a long time.

New Living Translation

Jacob's Family Arrives in Goshen

As they neared their destination, Jacob sent Judah ahead to meet Joseph and get directions to the region of Goshen. And when they finally arrived there, Joseph prepared his chariot and traveled to Goshen to meet his father, Jacob. When Joseph arrived, he embraced his father and wept, holding him for a long time.

Partially literal and partially paraphrased translations:

American English Bible	Now, [Jacob] had sent Judah ahead of him to JoSeeph, to [tell him to] meet him at the City of HroOn (Mit El-Harun?) in the land of RaMesse. So JoSeeph got his chariots ready and went to meet his father IsraEl at the City of HroOn. And when he got there, [JoSeeph] fell on [Jacob's] neck and cried profusely.
Beck's American Translation	.
International Standard V	Jacob Arrives in Goshen Jacob [Lit. <i>He</i>] sent Judah ahead of them to meet with Joseph, who would be guiding them to Goshen, and so they arrived. Joseph prepared his chariot and went to meet his father Israel in Goshen. As soon as Jacob [Lit. <i>he</i>] appeared in his presence, he embraced him [Lit. <i>he fell on his neck</i>] and wept for a long time as he held on to him [Lit. <i>to his neck</i>].
New Advent (Knox) Bible	He had sent Juda on before him to tell Joseph of his coming, so that they could meet in Gessen; and upon his arrival, Joseph had horses put in his chariot and drove there to meet his father. At the first sight of him, he threw his arms about his neck, and embraced him, in tears.
Today's NIV	.
Translation for Translators	Jacob sent Judah to go ahead of the rest of them to talk with Joseph and ask for directions on how to travel to Goshen. Then Judah returned to the rest of his family and they all traveled to the Goshen region. When they arrived there, Joseph got his chariot ready and went to Goshen to meet his father. When Joseph arrived, he threw his arms around his father's neck and cried a long time.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He is to have sent out Judah, turned before Joseph, to point his face to Goshen; even were they coming onto the solid grounds of Goshen. Joseph was to harness his chariot, and was to go up to meet Isra-el, his father, in Goshen. He was to present himself, and was to fall on his neck, and was to weep on his neck, again and again.
Conservapedia	He sent Judah ahead of him to Joseph, to point the way toward Goshen, and they came into the country of Goshen. Joseph hitched up his chariot and went up to meet his father Israel, toward Goshen, and appeared before him, and fell on hisneck, and wept on his neck for a long time.
Ferrar-Fenton Bible	Jacob and Joseph Meet But he sent Judah before himself to invite Joseph to meet him in Goshen, when he arrived in the land of Goshen. Joseph accordingly at once mounted his chariot, and went to meet Israel his father in Goshen. Whom he looked at, and fell upon his neck, and wept on his neck for a long time ;...
God's Truth (Tyndale)	And he sent Juda before him unto Joseph that the way might be showed him unto Gosan, and they came into the land of Gosan. And Joseph made ready his chariot and went to meet Israel his father unto Gosan, and presented himself unto him, and fell on his neck and wept upon his neck a good while.
HCSB	Jacob Arrives in Egypt Now Jacob had sent Judah ahead of him to Joseph to prepare for his arrival at Goshen. When they came to the land of Goshen, Joseph hitched the horses to his chariot and went up to Goshen to meet his father Israel. Joseph presented himself to him, threw his arms around him, and wept for a long time.
Jubilee Bible 2000	And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot and went up to meet Israel his father, to Goshen, and manifested himself unto him; and he fell on his neck and wept on his neck a good while.
H. C. Leupold	.
Lexham English Bible	He had sent Judah ahead of him to Joseph to appear before him in Goshen. And they came to the land of Goshen. Then Joseph harnessed his chariot and went up

NIV, ©2011	to meet Israel his father in Goshen. He presented himself to him and fell upon his neck and wept upon his neck a long time. Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen. When they arrived in the region of Goshen, Joseph had his chariot made ready and went to Goshen to meet his father Israel. As soon as Joseph appeared before him, he threw his arms around his father and wept for a long time.
NIV – UK Tree of Life Version	. Now he sent Judah before him to Joseph to show him the way to Goshen. When they came to the land of Goshen, Joseph harnessed his chariot and went up to Goshen to meet his father Israel. As soon as he appeared before him, he fell upon his neck, and wept on his neck for some time.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob meets Joseph Jacob sent Judah ahead to let Joseph know he was coming and that he would soon arrive in the land of Goshen. Joseph got his chariot ready in order to meet Israel his father in Goshen. He presented himself, threw his arms around his father and wept on his shoulder for a long time.
The Heritage Bible	And he sent Judah before his face to Joseph to cause him to flow to Goshen before his face, and they came into the land of Goshen. And Joseph hitched his chariot, and ascended to meet Israel, his father, at Goshen; and he saw him, and he fell on his neck, and wept on his neck repeatedly.
New American Bible (2002)	Israel had sent Judah ahead to Joseph, so that he might meet him in Goshen. On his arrival in the region of Goshen, Joseph hitched the horses to his chariot and rode to meet his father Israel in Goshen. As soon as he saw him, he flung himself on his neck and wept a long time in his arms.
New American Bible (2011)	Israel had sent Judah ahead to Joseph, so that he might meet him in Goshen. On his arrival in the region of Goshen, Joseph prepared his chariot and went up to meet his father Israel in Goshen. As soon as Israel made his appearance, Joseph threw his arms around him and wept a long time on his shoulder.
New Jerusalem Bible	Israel sent Judah ahead to Joseph, so that Judah might present himself to Joseph in Goshen. When they arrived in Goshen, Joseph had his chariot made ready and went up to Goshen to meet his father Israel. As soon as he appeared he threw his arms round his neck and for a long time wept on his shoulder.
New RSV	Israel [<i>Heb</i> He] sent Judah ahead to Joseph to lead the way before him into Goshen. When they came to the land of Goshen, Joseph made ready his chariot and went up to meet his father Israel in Goshen. He presented himself to him, fell on his neck, and wept on his neck a good while.
Revised English Bible	Jacob sent Judah ahead to Joseph to advise him that he was on his way to Goshen. They entered Goshen, and Joseph had his chariot yoked to go up there to meet Israel his father. When they met, Joseph threw his arms round him and wept on his shoulder for a long time.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov sent Y'hudah ahead of him to Yosef, so that the latter might guide him on the road to Goshen; thus they arrived in the land of Goshen. Yosef prepared his chariot and went up to Goshen to meet Isra'el his father. He presented himself to him, embraced him and wept on his neck for a long time.
exeGesés companion Bible	And he sends Yah Hudah from his face to Yoseph, to direct his face to Goshen; and they come to the land of Goshen:

Exegesis Research Bible	<p>and Yoseph binds his chariot and ascends to meet Yisra El his father, to Goshen and he sees him; and he falls on his neck and weeps on his neck again. And he sent <i>Judah Yah Hudah</i> <i>before him from his face</i> unto <i>Joseph Yoseph</i> , to direct his face unto Goshen; and they came into the land of Goshen. And <i>Joseph made ready Yoseph bound</i> his chariot, and <i>went up ascended</i> to meet <i>Israel Yisra El</i> his father, to Goshen, and <i>presented himself unto was seen by</i> him; and he fell on his neck, and wept on his neck <i>a good while again</i>.</p>
Hebraic Roots Bible Israeli Authorized Version	<p>.</p> <p>And he sent Yhudah before him unto Yosef, to direct his face unto Goshen; and they came into the land of Goshen. And Yosef made ready his chariot, and went up to meet Yisrael his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.</p>
JPS (Tanakh—1985)	<p>He had sent Judah ahead of him to Joseph, to point the way before him to Goshen. So when they came to the region of Goshen, Joseph ordered his chariot and went to Goshen to meet his father Israel; he presented himself to him and, embracing him around the neck, he wept on his neck a good while.</p>
Kaplan Translation	<p><i>Jacob Arrives in Egypt</i> [Jacob] sent Judah ahead of him to make preparations in Goshen. They then arrived in the Goshen district. Joseph [personally] harnessed his chariot, and he went to greet his father Israel in Goshen. He presented himself to [his father], and threw himself on his shoulders, weeping on his shoulders for a long time.</p>
Orthodox Jewish Bible	<p>And he sent Yehudah before him unto Yosef, to direct his face unto Goshen; and they came into Eretz Goshen. And Yosef made ready his merkavah, and went up to meet Yisroel Aviv, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a long time.</p>
<i>The Scriptures</i> 1998	<p>And he sent Yehudah before him to Yosëph, to point out before him the way to Goshen. And they came to the land of Goshen. And Yosëph made ready his chariot and went up to Goshen to meet his father Yisra'ël. And he appeared to him, and fell on his neck and wept on his neck a long time.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Now Jacob (Israel) sent Judah ahead of him to Joseph, to direct him to Goshen; and they came into the land of Goshen. Then Joseph prepared his chariot and went up to meet Israel his father in Goshen; as soon as he presented himself before him (authenticating his identity), he fell on his [father's] neck and wept on his neck a [very] long time.</p>
The Expanded Bible	<p>Jacob Arrives in Egypt Jacob sent Judah ahead of him to ·see [or <i>lead the way to</i>] Joseph in Goshen [45:10]. When Jacob and his people came into the land of Goshen, Joseph prepared his chariot and went to meet his father Israel in Goshen. As soon as Joseph saw his father, he ·hugged him [^Lfell on his neck], and cried there for a long time.</p>
Kretzmann's Commentary	<p>Verses 28-34 The Meeting of Jacob and Joseph And he sent Judah before him unto Joseph to direct his face unto Goshen. It was a distinction which was here conferred upon Judah on account of his recent heroic</p>

stand; he was to receive authoritative directions from Joseph concerning the exact place set aside for the settlement of the Israelites, and then act as the guide of the caravan. **And they came in to the land of Goshen**, in the northeastern part of Egypt, in the eastern delta of the Nile.

And Joseph made ready his chariot, he had the horses hitched to his own fine wagon, and went up to meet Israel, his father, to Goshen, and presented himself unto him, appeared before him in all his royal glory; and he fell on his neck, and wept on his neck a good while, weeping in his embrace, his emotion over this happy reunion almost overwhelming him.

NET Bible®

Jacob [*Heb* “and he”; the referent (Jacob) has been specified in the translation for clarity.] sent Judah before him to Joseph to accompany him to Goshen [*Heb* “to direct before him to Goshen.”]. So they came to the land of Goshen. Joseph harnessed his chariot and went up to meet his father Israel in Goshen. When he met him [*Heb* “and he appeared to him.”], he hugged his neck and wept on his neck for quite some time.

Syndein/Thieme
The Voice

.
Now Israel decided to send Judah ahead to Joseph in order to learn the way into Goshen. When they came to the land of Goshen, *they stopped*. Joseph got into his chariot and went out to meet his father, Israel. When he saw him, he fell on his neck and wept for a long time.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and he sent Yehudah ^[Praised] to his face, to Yoseph ^[Adding], to point to his face unto Goshen ^[Draw near] and they came unto the land of Goshen ^[Draw near], and Yoseph ^[Adding] tied up his chariot and went up to meet Yisra'el ^[He turns El] his father, unto Goshen ^[Draw near], and he appeared to him and he fell upon the back of his neck and he wept upon the back of his neck yet again,...

Concordant Literal Version

And Judah he sends before him to Joseph, to direct his face to Goshen. And coming are they to the land of Goshen. And hitching up is Joseph his chariot and is going up to Goshen to meet Israel, his father, and is appearing to him. And falling is he on his neck. And weeping is he longer on his neck.

Context Group Version

Jacob sent Judah ahead of him to Joseph, to show Joseph the way to [them in] Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself to him, and fell on his neck, and wept on his neck a good while.

Darby Translation

And he sent Judah before him to Joseph, to give notice before he came to Goshen. And they came into the land of Goshen. Then Joseph yoked his chariot, and went up to meet Israel his father, to Goshen, and he presented himself to him; and he fell on his neck, and wept on his neck a good while.

Emphasized Bible

English Standard Version

English Standard V. – UK

Jacob and Joseph Reunited

He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. Then Joseph prepared his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell on his neck and wept on his neck a good while.

Evidence Bible

Green's Literal Translation

Jack Ballinger's translation

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Now he sent Judah before him to Joseph, to point out the way before him to Goshen; and they came into the land of Goshen. Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.

Modern English Version

Jacob Settles in Goshen

Now he sent Judah ahead of him to Joseph to get directions to Goshen. And they came into the land of Goshen. Joseph readied his chariot and went up to Goshen to meet Israel his father. As soon as he appeared to him, he fell on his neck and wept on his neck a long time.

Modern KJV
NASB

.
Now he sent Judah before him to Joseph, to point out *the way* before him to Goshen; and they came into the land of Goshen. Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.

New European Version

Joseph Meets Jacob

He sent Judah before him to Joseph, to show the way before him to Goshen, and they came into the land of Goshen. Joseph prepared his chariot, and went up to meet Israel, his father, in Goshen. He presented himself to him, and fell on his neck, and wept on his neck a good while.

New King James Version

Jacob Settles in Goshen

Then he sent Judah before him to Joseph, to point out before him *the way* to Goshen. And they came to the land of Goshen. So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

Owen's Translation
Ron Snider's Translation
Stuart Wolf's Translation
Third Millennium Bible

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. .
And he sent Judah before him unto Joseph to direct his face unto Goshen, and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father in Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

Updated Bible Version 2.11

Jacob sent Judah ahead of him to Joseph, to show Joseph the way to [them in] Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself to him, and fell on his neck, and wept on his neck a good while.

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

.
. .
And Judah he has sent before him unto Joseph, to direct before him to Goshen, and they come into the land of Goshen; and Joseph harnesses his chariot, and goes up to meet Israel his father, to Goshen, and appears unto him, and falls on his neck, and weeps on his neck again.

The gist of this passage:

Judah is sent in the lead to guide them all to Goshen. At the same time, Joseph prepares his chariot to go to Goshen. They all meet up there and Joseph falls upon the neck of his father and weeps for joy.

Genesis 46:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (חַן) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 46:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
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 noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him</i> . Literally, this reads <i>to his faces</i> .			
'el (אֶל) [pronounced eh ^l]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârâ' (יָרָא) [pronounced yaw-RAW]	<i>to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain</i>	Hiphil infinitive construct	Strong's #3384 BDB #432
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 noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him</i> . Literally, this reads <i>to his faces</i> .			
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

Genesis 46:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location with the directional hê	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.³³

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê 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: Jacob [lit., *he*] sent Judah before him [going] toward Joseph to point him [lit., *his face*] toward Goshen. On these various trips to and from Egypt, very little information has been given. Apparently, there has been discussion in the past with Joseph of where his father and brothers should live, and that is Goshen.

Given what Judah did—offering himself in his brother's stead—there is reason to believe that Joseph may have spoken privately to Judah at some point, and possibly even discussed the location of Goshen with him.

Genesis 46:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'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 with the directional hê	Strong's #776 BDB #75

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê 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*.

Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177
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³³ The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #1657.

Translation: So [with Judah in the lead], they [all] come to the land of Goshen. Judah is their point man. How far ahead of them he travels is unknown; and what his exact responsibilities are unknown. He simply takes the lead, which is something that would normally have been expected from the firstborn, Reuben.

They had already been given the land in Goshen so the family of Jacob did not travel to where they last saw Joseph but directly to the land of Goshen to settle in.

Genesis 46:28 And he [Jacob] sent Judah before him to Joseph, to direct his face to Goshen.

Jacob is now treating Judah as his lead son (you may recall that he has taken over the leadership position when the brothers are together). It is possible that only Judah was able to quickly ride a quadruped (camel, horse or mule), as he apparently did a great deal of traveling back in Gen. 38. So Jacob may have been simply choosing the one son who is able to most quickly go from point A to point B. Jacob could have also made this choice based upon the fact that Judah offered himself in Benjamin's stead.

A long time will pass before Judah is universally recognized as the lead tribe by the people of Israel. Most of the time when the tribes are listed together in the Pentateuch, Reuben's name will be listed first. That will change in the book of Chronicles.

In between vv. 28 and 29, Judah apparently meets up with Joseph and directs him to where their father is. It seems likely that Judah rode ahead unfettered and on a single animal; while the families of Jacob followed behind at a much slower pace, as there were many wagons, animals and children involved. So Judah will first meet up with Joseph—perhaps an hour or two ahead of the caravan, so that Joseph will know that his father is not far behind.

Recall that it was Judah's willingness to take Benjamin's punishment which caused Joseph to reveal his identity to his brothers.

Joseph, knowing that all of his family is here, including his father, goes out to them.

Genesis 46:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'âçar (אָחַר) [pronounced aw-SAWHR]	<i>to bind, to tie [up, together, to]; to imprison, to confine, to make captive; to restrain</i>	3 rd person masculine singular, Qal imperfect	Strong's #631 BDB #63
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
mer ^e kâbâh (מֶרְכָבָה) [pronounced mer ^e -kaw ^b -VAW]	<i>chariot, war chariot</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4818 BDB #939

Translation: [At the same time] Joseph prepares [lit., binds, ties up] his chariot... This is what is confusing at first when putting these verses together. We have Jacob and his family coming from one direction; and there is Joseph and whatever people he travels with coming from a different direction. These things are happening, more or less, simultaneously. Or, possibly, Judah has traveled ahead to Joseph and spoken to him, and then has gone back to his family and father Jacob.

Genesis 46:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	<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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct	Strong's #7122 & #7125 BDB #896
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<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
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
Goshen (גֹּשֶׁן) [pronounced GOH-sheen]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location with the directional hê	Strong's #1657 BDB #177

Translation: ...and he [also] goes up to Goshen to meet his father Israel [there]. Jacob and all of his sons are heading to Goshen; and Joseph, therefore, also travels to Goshen by chariot.

This tells us that the headquarters for Joseph was south of Goshen, as the use of *up* and *down* in this portion of Scripture seem to pretty well correspond to north and south (although, they are more likely an indication of the elevation of these various places). All of this would be along the Nile. Joseph would have been, for all intents and purposes, the ruler of southern Egypt.

Genesis 46:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

Genesis 46:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
'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: *Jacob* [lit., *he*] *presents [himself] to Joseph* [lit., *him*],... It is not completely clear who presents himself to whom; but I think that, since Joseph is of very high rank in Egypt, that Jacob, as the head of his family, would present himself first to Joseph.

In v. 29, we find the Niphal imperfect, 3rd masculine singular of râ'âh (רָאָה) [pronounced raw-AW], the very popular and widely used verb meaning *to see*. The Niphal is the passive voice, meaning that Joseph has allowed his father to see him. If we wanted an audience with the vice president of the United States, clearly not the second highest ranked man in the United States, we would not expect to gain an audience with him. He would have to consent to being seen. Joseph, although he is in charge of the granaries, does not handle every transaction personally. He has had authority vested in him and he vests authority in others. A good executive cannot deal with every single detail. However, here, he has chosen to spend the time with his father; he is allowing himself to be seen. This same verb form is used when God appears to someone (see Gen. 12:7 35:1).

Genesis 46:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
nâphal (נָפַל) [pronounced naw-FAHL]	<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
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsavvâ'r (צַוָּר) [pronounced tzahv-VAWR]	<i>neck, back of neck</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6677 BDB #848

There are three alternate spellings.

Translation: ...and he [Joseph] falls upon his neck and continues weeping on his neck... However, it would be Joseph who would fall upon the neck of his father, sobbing. No doubt, both men unleashed a great deal of emotion here.

Genesis 46:29e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
bākâh (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
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
tsavvâ’r (צָוָר) [pronounced tzahv-VAWR]	<i>neck, back of neck</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #6677 BDB #848
‘ôwd (וְעוֹד) [pronounced gohd]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728

Translation: ...and he continues weeping on his neck. This weeping goes on for some time.

Genesis 46:29 And Joseph made his chariot ready, and went up to meet Israel his father, to Goshen, and presented himself to him. And he fell on his neck, and wept on his neck a good while.

Joseph decides to take his best sports car out to meet his father. In that era, that would have been a horse-drawn chariot (I am presuming that it is pulled by horses).

It has been over 20 years since they have seen one another. The last time that Jacob saw Joseph, he was about 17 years old. Joseph, at age 37, is still going to be very recognizable to his father.

And so says Israel unto Joseph, “I may die the time after my seeing your faces, for still you [are] alive.”

Genesis 46:30

Israel said to Joseph, “Now I may die, after seeing your face, for you [are] yet alive!”

Israel said to Joseph, “Now I may die, after seeing your face, because you are still alive!”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Israel unto Joseph, “I may die the time after my seeing your faces, for still you [are] alive.”

Dead Sea Scrolls

.

Targum of Onkelos

.

Jerusalem targum	.
Targum (Onkelos)	And Israel said to Joseph, I could die at this time! I have consolation now that I have seen thy face; for thou art yet alive.
Targum (Pseudo-Jonathan)	And Israel said to Joseph, If at this time I die, I am Comforted: for with the death that the righteous die shall I die, after seeing thy face, because thou art yet alive.
Revised Douay-Rheims	Now, his father said to him, I can die happy; I have seen you face to face, and know that my son survives me.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Israel said to Joseph, Now let me die, since I have seen your face, my son, because you are still alive.
Septuagint (Greek)	And Israel said to Joseph, After this I will <i>gladly</i> die, since I have seen your face, for you are yet living.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Israel said to Joseph, Now that I have seen you living again, I am ready for death.
Easy English	.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
International Children's B.	Then Israel said to Joseph, "Now I am ready to die. I have seen your face. And I know that you are still alive."
God's Word™	.
Good News Bible (TEV)	.
The Message	Israel said to Joseph, "I'm ready to die. I've looked into your face—you are indeed alive."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Israel said to Joseph, "I can die now after seeing your face. You are really still alive!"
Contemporary English V.	.
The Living Bible	Then Israel said to Joseph, "Now let me die, for I have seen you again and know you are alive."
New Berkeley Version	.
New Century Version	Then Israel said to Joseph, "Now I am ready to die, because I have seen your face and I know you are still alive."
New Life Version	.
New Living Translation	Finally, Jacob said to Joseph, "Now I am ready to die, since I have seen your face again and know you are still alive."

Partially literal and partially paraphrased translations:

American English Bible	Then IsraEl said to JoSepH: 'Now that I've seen your face, I can die happily, because you're still alive!'
Beck's American Translation	.

International Standard V	"Now let me die," Israel told Joseph, "since I've seen your face and confirmed that you're still alive!"
New Advent (Knox) Bible	Now, his father said to him, I can die happy; I have seen thee face to face, and know that my son survives me.
Today's NIV	.
Translation for Translators	Jacob said to Joseph, "I have seen you and I know that you are still alive! So now I am ready to die."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to say to Joseph: At this time I was to die, after I am to perceive your face, even is you to be again alive!
Conservapedia	.
Ferrar-Fenton Bible	...and Israel said to Joseph, " Let me die at once, — after I have seen your face ! Why should I live longer ? "
God's Truth (Tyndale)	And Israel said unto Joseph: Now I am content to die, insomuch I have seen you, that you are yet alive.
HCSB	Then Israel said to Joseph, "At last I can die, now that I have seen your face and know you are still alive!"
Jubilee Bible 2000	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	Then Israel said to Joseph, "At this time I am ready to die, after seeing your face in person—for you're still alive!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Israel said to Joseph, Let me die at this stroke after seeing your face, because you are still alive.
New American Bible (2002)	And Israel said to Joseph, "At last I can die, now that I have seen for myself that Joseph is still alive."
New American Bible (2011)	.
New Jerusalem Bible	Israel said to Joseph, 'Now I can die, now that I have seen you in person and seen you still alive.'
New RSV	.
Revised English Bible	Israel said to Joseph, "I have seen for myself that you are still alive. Now I am ready to die."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Yisra El says to Yoseph, This time I die, since seeing your face, because you are still alive.
Hebraic Roots Bible	And Israel said to Joseph, This time let me die after seeing your face, because you are still alive.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Then Israel said to Joseph, "Now I can die, having seen for myself that you are still alive."
Kaplan Translation	'Now I can die,' said Israel to Joseph. 'I have seen your face, and you are still alive.'

Orthodox Jewish Bible	And Yisroel said unto Yosef, Now let me die, since I have seen thy face, because thou art yet alive.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Israel said to Joseph, "Now let me die [in peace], since I have seen your face [and know] that you are still alive."
The Expanded Bible	.
Kretzmann's Commentary	And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. Having experienced this last great token of the divine favor, Jacob was now ready and willing to die.
NET Bible®	Israel said to Joseph, "Now let me die since I have seen your face and know that you are still alive [<i>Heb</i> "after my seeing your face that you are still alive."]."
Syndein/Thieme	.
The Voice	Jacob (to Joseph): I can die now <i>in peace</i> , because I've seen your face and I know you are alive.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yisra'el ^[He turns El] said to Yoseph ^[Adding] , I will die this time after seeing your face given that you are yet alive,...
Concordant Literal Version	And saying is Israel to Joseph, "Die will I at once, after my seeing your face, for still living are you!"
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	Then said Israel unto Joseph I am ready to die at last,—now that I have seen thy face, in that thou art, yet alive.
English Standard Version	Israel said to Joseph, "Now let me die, since I have seen your face and know that you are still alive."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Israel said to Joseph, This time let me die after seeing your face, because you are still alive.
Jack Ballinger's translation	.
Modern English 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	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Israel says unto Joseph, "Let me die this time, after my seeing your face, for you are yet alive."

The gist of this passage: Jacob tells Joseph that he would be willing to die now, having seen the face of his long, lost son.

Genesis 46:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	<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
'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 (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
mûwth (מוֹת) [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>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #4191 BDB #559
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.			
pa'am (פַּעַם) [pronounced PAH-ğahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time; possibly now, at this time; finally</i>	feminine singular noun with the definite article	Strong's #6471 BDB #821
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
All BDB meanings: 1) after the following part, behind (of place), hinder, afterwards (of time); 1a) as an adverb; 1a1) behind (of place); 1a2) afterwards (of time); 1b) as a preposition; 1b1) behind, after (of place); 1b2) after (of time); 1b3) besides; 1c) as a conjunction; 1c) after that; 1d) as a substantive; 1d1) hinder part; 1e) with other prepositions; 1e1) from behind; 1e2) from following after.			
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>	Qal infinitive construct with the 1 st person singular suffix	Strong's #7200 BDB #906

Genesis 46:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Translation: Israel said to Joseph, “Now I may die, after seeing your face,...” Jacob is not asking to die; nor does he have any sort of a death wish. We have a similar saying, “I can die now, since I have...” and we add in whatever was at the top of our bucket list (skydived, went on a date with Salma Hayek, ate freshly made ice cream).³⁴ This is what Jacob is saying, having seen the face of his beloved son.

This is idiomatic. Jacob is not asking to be killed, but he has fulfilled his dream of seeing his son whom he thought had been dead for the past twenty years. Jacob is back in fellowship and he is called Israel now.

Genesis 46:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb with the 2 nd person masculine singular suffix	Strong's #5750 BDB #728
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311

Translation: ...for you [are] yet alive!” And he exclaims, “You are still alive!” Jacob is obviously overjoyed at this.

Genesis 46:30 And Israel said to Joseph, “Now let me die, since I have seen your face, because you are still alive.”

This was a wonderful moment for Jacob, something that was quite unexpected.

It is also obvious that Jacob is using a figure of speech. He is not wishing to die; he is not asking Joseph to kill him; he is simply saying that, this is the great moment of his life, and he could die at this time, and he would feel fulfilled.

³⁴ Unlikely you could guess which of those would have been on my list.

This is also another obvious place to end Gen. 46. In vv. 31–34, Joseph will guide his brothers when speaking to Pharaoh; and in Gen. 47:1–6, they will meet Pharaoh and speak to him, saying the things which Joseph tells them to say. Logically, these two related incidents should have been in the same chapter and not split apart as they are.

Ramey begins a Chiasmus with Gen. 46:31 and takes this up to almost the end of Gen. 47.

William Ramey's Chiasmus of Genesis 46:31–47:27

Reference: Genesis 46:31--47:27

- A Joseph prepares his family to receive Pharaoh's favor (46:31-34)
- B Joseph chooses five brothers to present before Pharaoh (47:1-2)
- C Brothers' reason for being in Egypt: the famine is severe (47:3-4)
- D Pharaoh's decree that Joseph's family may settle in Egypt (47:5-6)
- X Jacob blesses Pharaoh (47:7-10)
- D' Joseph settles his family in Egypt (47:11-12)
- C' Joseph's reason for collecting money: the famine is severe (47:13-19)
- B' Joseph collects one-fifth from all the people [except priests] (47:20-26)
- A' Israel (as a people) prosper and greatly multiply in Egypt (47:27)

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

Chapter Outline

Charts, Graphics and Short Doctrines

And so says Joseph unto his brothers and unto a house of his father: "Let me go up and let me make known to Pharaoh and let me say unto him, 'My brothers and a house of my father who [were] in a land of Canaan have come to me. And the men are shepherding a flock, for the men of livestock were. And their flock and their herd and all which [is] to them they have brought.'

Genesis
46:31–32

Joseph said to his brothers and to his father's house, "I will go up and I will make [the following] known to the Pharaoh, and I will say to him, 'My brothers and my father's house who [were] in the land of Canaan have [now] come to me. The men are [professional] shepherds; [these] men are [owners of] livestock. They have brought their flocks and their herds and all that belongs to them here.'

Joseph said to his brothers and the rest of his family, "Listen, let me go up and speak to the Pharaoh, and I will tell him this: 'My brothers and the rest of my family came up from the land of Canaan. These men are profession shepherds; that is what they do. They own livestock. They have brought their flocks and their herds and all of their possessions here to Egypt.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Joseph unto his brothers and unto a house of his father: "Let me go up and let me make known to Pharaoh and let me say unto him, 'My brothers and a house of my father who [were] in a land of Canaan have come to me. And the men are shepherding a flock, for the men of livestock were. And their flock and their herd and all which [is] to them they have brought.'

Dead Sea Scrolls

.

Targum of Onkelos

.

Jerusalem targum

.

Targum (Onkelos)	And Joseph said to his brothers, and to the house of his father, I will go up and show Pharaoh, and will tell him, My brethren and the house of my father, who were in the land of Kenaan, have come to me. But the men are shepherds of sheep: for the men are masters of flocks, and their sheep and oxen and all that they have they have brought.
Targum (Pseudo-Jonathan)	And Joseph said to his brethren and his father's house, I will go up and tell Pharaoh, and say to him, My brethren and my father's house from the land of Kenaan have come to me. The men are pastors of sheep; for they are men, the masters of flocks; and their sheep and oxen and all which they have, they have brought.
Revised Douay-Rheims	Then Joseph said to his brethren and to his family, I must go and tell Pharaoh that my brethren and my family have come here from Chanaan. They are shepherds, I shall say, and all their skill is in tending flocks; those flocks, and their herds, and all they possess, they have brought with them.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Joseph said to his brothers and to his fathers household, I will go up and inform Pharaoh, and say to him, My brothers and my fathers household, who were in the land of Canaan, have come to me; And the men are shepherds, for they are cattle raisers; and they have brought their flocks and their herds and all that they have.
Septuagint (Greek)	And Joseph said to his brethren, I will go up and tell Pharaoh, and will say to him, My brethren, and my father's house, who were in the land of Chanaan, are come to me. And the men are shepherds; for they have been feeders of cattle, and they have brought with them their cattle, and their kine, and all their property.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph said to his brothers and to his father's people, I will go and give the news to Pharaoh, and say to him, My brothers and my father's people, from the land of Canaan, have come to me; And these men are keepers of sheep and owners of cattle, and have with them their flocks and their herds and all they have.
Easy English	Joseph told his brothers and his father's family that he (Joseph) would go to *Pharaoh. And he would tell *Pharaoh this. He would say that his (Joseph's) brothers and his father's family had come from the country called Canaan. They had come to Joseph. Joseph said that he would tell *Pharaoh this. He would say that the men were *shepherds and they worked with animals. Jacob's family had brought their animals. And they had brought everything that they had.
Easy-to-Read Version–2006	Joseph said to his brothers and to the rest of his father's family, "I will go and tell Pharaoh that you are here. I will say to Pharaoh, 'My brothers and the rest of my father's family have left the land of Canaan and have come here to me. They are a family of shepherds. They have always kept sheep and cattle. They have brought all their animals and everything they own with them.'
Easy-to-Read Version–2008	.
International Children's B.	Joseph said to his brothers and his father's family, "I will go and tell the king you are here. I will say, 'My brothers and my father's family have left the land of Canaan. They have come here to me. They are shepherds and take care of farm animals. And they have brought their flocks and their herds and everything they own with them.'
God's Word™	.
Good News Bible (TEV)	.

The Message

Joseph then spoke to his brothers and his father's family. "I'll go and tell Pharaoh, 'My brothers and my father's family, all of whom lived in Canaan, have come to me. The men are shepherds; they've always made their living by raising livestock. And they've brought their flocks and herds with them, along with everything else they own.'

Names of God Bible
NIRV

.
Then Joseph spoke to his brothers and to the rest of his father's family. He said, "I will go up and speak to Pharaoh. I'll say to him, 'My brothers and the rest of my father's family have come to me. They were living in the land of Canaan. The men are shepherds. They take care of livestock. They've brought along their flocks and herds and everything they own.'

New Simplified Bible

.

Thought-for-thought translations; paraphrases:

Common English Bible

Jacob's household settles in Egypt

Joseph said to his brothers and to his father's household, "Let me go up and inform Pharaoh and tell him, 'My brothers and my father's household who were in the land of Canaan have arrived. The men are shepherds, because they own livestock.

Contemporary English V.

Then Joseph said to his brothers and to everyone who had come with them: I must go and tell the king that you have arrived from Canaan. I will tell him that you are shepherds and that you have brought your sheep, goats, cattle, and everything else you own.

The Living Bible

And Joseph said to his brothers and to all their households, "I'll go and tell Pharaoh that you are here, and that you have come from the land of Canaan to join me. And I will tell him, 'These men are shepherds. They have brought with them their flocks and herds and everything they own.'

New Berkeley Version
New Century Version

.
Joseph said to his brothers and his father's family, "I will go and tell the king you are here. I will say, 'My brothers and my father's family have left the land of Canaan and have come here to me. They are shepherds and take care of farm animals, and they have brought their flocks and their herds and everything they own with them.'

New Life Version
New Living Translation

.
And Joseph said to his brothers and to his father's entire family, "I will go to Pharaoh and tell him, 'My brothers and my father's entire family have come to me from the land of Canaan. These men are shepherds, and they raise livestock. They have brought with them their flocks and herds and everything they own.'"

Partially literal and partially paraphrased translations:

American English Bible

And Joseph told his brothers: 'I will go to Pharaoh and tell him this: *My brothers and my father's household have arrived from the land of Canaan. These men are shepherds and cattlemen, and they've brought along their cattle, herds, and all their property.*

Beck's American Translation
International Standard V

.
But Joseph addressed his brothers and his father's household and told them, "I'll go up and tell Pharaoh that my brothers and my father's household have arrived from Canaan to be with me. I'll mention that [The Heb. lacks *I'll mention that*] the men are shepherds. Because they've been taking care of livestock, they brought along their flocks, their herds, and everything else that they own.

New Advent (Knox) Bible

Then Joseph said to his brethren and to his family, I must go and tell Pharaoh that my brethren and my family have come here from Canaan. They are shepherds, I shall say, and all their skill is in tending flocks; those flocks, and their herds, and all they possess, they have brought with them.

Today's NIV

Translation for Translators

Joseph arranged for his family to settle in Goshen

Then Joseph said to his *older* brothers and *younger brother* and to the rest of his father's family, "I will go to the king and say to him, 'My *older* brothers and *younger brother* and my father and the rest of his family, who were living in Canaan land, have all come to me. The men are all shepherds. They take care of their livestock, and they have brought with them their sheep and goats and cattle, and everything else that they own.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph was to say to his brothers, and to his father's house: I was to go up and was to report it to Pharaoh, and was to say to him: My brothers and my father's house, of the solid grounds of Canaan, are to have come. The men are to be shepherding small cattle. Their livestock, that they are to have brought, even small cattle and large cattle.

Conservapedia

Ferrar-Fenton Bible

Joseph afterwards said to his brothers, and to the family of his father, " I will go and inform Pharaoh, and tell him that my brothers, and the family of my father who were in the land of Canaan have come to me, and that the men feed sheep, they have lived with people of the fold ; and their sheep and cattle and all that they have they have brought.

God's Truth (Tyndale)

And Joseph said unto his brethren and unto his fathers house: I will go and show Pharaoh and tell him: that my brethren and my fathers house which were in the land of Canaan are come unto me, and how they are shepherds (for they were men of cattle) and they have brought their sheep and their oxen and all that they have with them.

HCSB

Joseph said to his brothers and to his father's household, "I will go up and inform Pharaoh, telling him: My brothers and my father's household, who were in the land of Canaan, have come to me. The men are shepherds; they also raise livestock. They have brought their sheep and cattle and all that they have.

Jubilee Bible 2000

And Joseph said unto his brethren and unto his father's house, I will go up and tell Pharaoh and say unto him, My brethren and my father's house, who were in the land of Canaan, are come unto me; and the men are pastors of sheep, for their trade has been to feed livestock; and they have brought their sheep and their cows and all that they have.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Then Joseph said to his brothers and to his father's household, "I will go up and speak to Pharaoh and will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me. The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.'

NIV – UK

Tree of Life Version

Then Joseph said to his brothers and to his father's household, "I'll go up and tell Pharaoh, and say to him, 'My brothers and my father's household who were in the land of Canaan have come to me. The men are shepherds, for they've been men who handle livestock, who have brought their flocks and cattle and everything that they possess.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible	And Joseph said to his brothers and to his father's house, I will ascend, and cause it to stand out boldly to Pharaoh, and say to him, My brothers and my father's house who <i>were</i> in the land of Canaan have come to me; And the men are shepherds, because they have been men of livestock, and they have brought their flocks and their herds, and all that <i>is</i> theirs.
New American Bible (2002)	.
New American Bible (2011)	Joseph then said to his brothers and his father's household: "I will go up and inform Pharaoh, telling him: 'My brothers and my father's household, whose home is in the land of Canaan, have come to me. The men are shepherds, having been owners of livestock [Owners of livestock: the phrase occurs only here and in v. 34. The difference between this term and "shepherds" is not clear, for the brothers do not mention it to Pharaoh in 47:3.]; and they have brought with them their flocks and herds, as well as everything else they own.'
New Jerusalem Bible	.
New RSV	.
Revised English Bible	Joseph said to his brothers and to his father's household, "I shall go up and inform Pharaoh; I shall tell him, 'My brothers and my father's household who were in Canaan have come to me. The men are shepherds with their own flocks and herds, and they have brought with them these flocks and herds and everything they possess.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef said to his brothers and his father's family, "I'm going up to tell Pharaoh. I'll say to him, 'My brothers and my father's family, who were in the land of Kena'an, have come to me. The men are shepherds and keepers of livestock; they have brought their flocks, their herds and all their possessions.'
exeGesés companion Bible	And Yoseph says to his brothers and to the house of his father, I ascend and tell Paroh and say to him, My brothers and the house of my father from the land of Kenaan, come to me; and the men tend flocks - men of chattel; and they bring their flocks and their oxen and all they have.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Then Joseph said to his brothers and to his father's household, "I will go up and tell the news to Pharaoh, and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. The men are shepherds; they have always been breeders of livestock, and they have brought with them their flocks and herds and all that is theirs.'
Kaplan Translation	To his brothers and his father's family, Joseph said, 'I will go and tell Pharaoh. I will say the following to him: 'My brothers and my father's family have come to me from Canaan. These men deal in livestock and are tenders of sheep. They have brought along their sheep, their cattle, and all their possessions.'
Orthodox Jewish Bible	And Yosef said unto his achim, and unto Bais Aviv, I will go up, and speak to Pharaoh, and say unto him, My achim and Bais Avi, which were in Eretz Kena'an, are come unto me; And the anashim are roei tzon (shepherds), keepers of livestock; and they have brought their tzon, and their bakar, and all that they have.
The Scriptures 1998	.

Expanded/Embellished Bibles:

Joseph said to his brothers and his father's family [household], "I will go and tell the king [Pharaoh] you are here. I will say, 'My brothers and my father's family [household] have left the land of Canaan and have come here to me. They are shepherds and take care of farm animals [livestock], and they have brought their flocks and their herds and everything they own with them.'

And Joseph said unto his brethren and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle, they had been herders of sheep and cattlemen all their life; and they have brought their flocks, and their herds, and all that they have. This was a sort of frankness which did not consider the lowly derivation a disgrace, unlike the behavior of many children in our days who are ashamed of the lowly station of their parents and relatives.

Then Joseph said to his brothers and his father's household, "I will go up and tell Pharaoh [*Heb* "tell Pharaoh and say to him."], 'My brothers and my father's household who were in the land of Canaan have come to me. The men are shepherds [*Heb* "feeders of sheep."]; they take care of livestock [*Heb* "for men of livestock they are."]. They have brought their flocks and their herds and all that they have.'

Joseph gathered his brothers and his father's household and told them *his plans*. **Joseph:** I'm going now to let Pharaoh know *you are here*. I will tell him, "My brothers and my father's household have arrived from Canaan. The men are shepherds. They make their living by keeping livestock, and they've brought their flocks and herds and all of their belongings."

Benner's Mechanical Trans. ...and Yoseph ^[Adding] said to his brothers and to the house of his father, I will go up and I will tell to Paroh ^[Great house] and I will say to him, my brothers and the house of my father which was in the land of Kena'an ^[Lowered] came to me, and the men are watchers of the flock given that they exist as men of the livestock and their flocks and their cattle and they brought all which belongs to them,...

And saying is Joseph to his brothers and to his father's household, "Up will I go and tell Pharaoh and say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me. And the mortals are graziers of flocks, for they became cattlemen, and their flocks and their herds and all that is theirs have they brought.

And Joseph said to his brethren and to his father's house, I will go up, and tell Pharaoh, and say to him, My brethren and my father's house, who were in the land of Canaan, are come to me; 32 and the men are shepherds, for they have been occupied with cattle; and they have brought their sheep, and their cattle, and all that they have.

NASB

Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who were in the land of Canaan, have come to me; and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.'

New European Version
New King James Version

.
Then Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Canaan, have come to me. And the men are shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.'

Owen's Translation
Ron Snider's Translation
Stuart Wolf's Translation
Third Millennium Bible

.
. .
And Joseph said unto his brethren and unto his father's house, "I will go up and show Pharaoh, and say unto him, 'My brethren and my father's house, who were in the land of Canaan, have come unto me. And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks and their herds, and all that they have.'

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

.
. .
And Joseph said to his brethren, and to his father's house, I will go up, and show Pharaoh, and say to him, My brethren, and my father's house, who were in the land of Canaan are come to me. And the men are shepherds, for their employment hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

World English Bible
Young's Literal Translation
Young's Updated LT

.
. .
And Joseph saith unto his brethren, and unto the house of his father, 'I go up, and declare to Pharaoh, and say unto him, My brethren, and the house of my father who are in the land of Canaan have come in unto me; and the men are feeders of a flock, for they have been men of cattle; and their flock, and their herd, and all that they have, they have brought.'

The gist of this passage:

Joseph tells his brothers that he will speak to Pharaoh and tell them that they are ranchers and shepherds, and that they brought all of this with them.

Genesis 46:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Genesis 46:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [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 (אֲחִיִּים) [pronounced awkh-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple 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 ^b]	<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 said to his brothers and to his father's house,... Joseph has determined a plan of action for having his family with him in Egypt. He is going to explain this to them.

Genesis 46:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âlâh (אָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #5927 BDB #748
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.			
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
nâgad (נִגַּד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	1 st person singular, Hiphil imperfect with the cohortative hê	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
par ^e ôh (פַּרְעֹה) [pronounced pah ^e -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...“I will go up and I will make [the following] known to the Pharaoh,... Joseph says that he will speak to Pharaoh and make some things clear.

Pharaoh will talk to Joseph and he will talk directly with the brothers. Joseph does not want to take the chance that they might answer dishonestly or try to give Pharaoh the answer they think he wants to hear. I would say that Joseph is trying to get them to get their story straight, but there is no story—this is the truth.

Genesis 46:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾamar (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>	1 st person singular, Qal imperfect; with the cohortative hê	Strong's #559 BDB #55
ʾel (לָא) [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) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
ʾachîym (אָחִיִּים) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26
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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾâb (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
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
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
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

Genesis 46:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH- gahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine plural, Qal perfect	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and I will say to him, 'My brothers and my father's house who [were] in the land of Canaan have [now] come to me. At this point, all of the sons of Jacob and their sons have come down to Egypt. Therefore, Joseph has to determine exactly what must be done in order for them to function within the Egyptian society.

It was Pharaoh who had personally asked Joseph to bring his family to Egypt and Joseph had planned to do that anyway, having the power to make such a decision. However, as a matter of courtesy and as a point of information, Joseph will personally travel to where Pharaoh is and inform him that his family has arrived and that they are settling down in the land of Goshen.

Genesis 46:31 And Joseph said to his brothers and to his father's house, "I will go up and show Pharaoh, and say to him, 'My brothers and my father's house, who were in the land of Canaan, have come to me.

Although we literally have the words, *a house of his father*; this phrase simply refers to Jacob's sons and grandsons; it does not, of course, refer to their physical dwelling place. This is one of the most common metonyms in the Old Testament.

Pharaoh had ordered Joseph to bring his family down to Egypt and provided him with a fleet of ancient world u-hauls for the trip. So, here they were, Jacob and his sons and their families; along with all of their livestock and most of their possessions.

Joseph speaks to his family and tells them how he will present them to Pharaoh. He will first announce that they have all arrived.

Vv. 31b–32 is what Joseph will say to Pharaoh regarding his family.

Genesis 46:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

Genesis 46:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
rāʾâh (רָאָה) [pronounced raw-ḠAWH]	<i>are shepherding, those tending [a flock]; shepherds, herdsmen, those who tend sheep</i>	masculine plural, Qal active participle	Strong's #7462 BDB #944
The masculine plural, Qal active participle is used to designate those who are habitually involved in the action of the verb; i.e., <i>shepherds, herdsmen</i> .			
tsôʾn (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838

Translation: The men are [professional] shepherds;... Literally, Joseph says, “The men are shepherding cattle.” The idea is, this is their job. This is what they do for work. This is their livelihood.

Genesis 46:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾānāshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾīyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural construct	Strong's #376 BDB #35
mîqēneh (מִקְנֵה) [pronounced mik-NEH]	<i>cattle, livestock (specifically sheep, cows and goats); herds, flocks</i>	masculine singular (collective) plural noun	Strong's #4735 BDB #889
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224

Translation: ...[these] men are [owners of] livestock. My family owns a lot of livestock, is what Joseph is explaining here.

They did not come to Egypt to learn new trades.

Genesis 46:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
tsô'n (צֹן) [pronounced <i>tzohn</i>]	<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) (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
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the 3 rd person masculine plural suffix	Strong's #1241 BDB #133
w ^e (or v ^e) (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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
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 3 rd person masculine plural suffix	No Strong's # BDB #510
bôw' (בָּאוּ) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil perfect	Strong's #935 BDB #97

Translation: *They have brought their flocks and their herds and all that belongs to them here.'* In other words, "Everything that they own, including their flocks and herds, have come with them to Egypt."

All this information will be given to Pharaoh because he needs to know what kind of people his family are. The Egyptians looked down upon those who kept livestock as someone in a rich neighborhood might look down upon his next door neighbor if he started keeping a flock of chickens in back. This would be much akin to a school district in which I taught; a person on welfare and living in housing who went to Kingwood, a master planned community in Texas, would be looked down upon because many of the children there came from fairly well-to-do families. This would be similar to an exclusive neighborhood which has a vacant lot and someone pulls a trailer up into the lot and plugs it in. Joseph is not ashamed of his family nor does he look down upon them, but he has to be clear to Pharaoh as to how they make their living and to work through whatever problems might occur because of the social mores of that day.

We do not know why exactly the Egyptians despised the shepherd. Egyptians revered the cow and cattle were used for labor and for food. Tending to cattle and oxen was necessary as any other part of life. Several theories have been proposed: (1) the Egyptians may have objected to the vagrant, seemingly undisciplined lifestyle that a shepherd led as opposed to their orderly caste system; (2) the shepherd may have seemed to be continually unclean, whereas those who tended to cattle in a fixed area who were Egyptian, paid more attention to bathing; (3) they had possibly been recently invaded by hordes of cattlemen, descended from Cush (the Hyksos?) and bore prejudice against cattlemen for that reason. These men burned down some of their major cities and had perpetrated many cruel acts against the Egyptians.

Genesis 46:32 And the men are shepherds, for they have been men of cattle. And they have brought their flocks and their herds and all that they have.'

Then Joseph will tell Pharaoh that his brothers are all shepherds and that they have brought their flocks and herds with them. This is the truth; but this also appears to be something that Joseph wants his brothers to emphasize.

And he has been for will call to you [all] Pharaoh and he has said, 'What [are] your occupations?' And you [all] have said, 'Men of cattle have been your servants, from our youth and as far as now, both ourselves and our fathers.' In order that you [all] will dwell in a land of Goshen for an abomination of Egyptians [is] every shepherd of cattle."

Genesis
46:33–34

And it will be that Pharaoh will call to you and he will say, 'What are your occupations?' And you will say, 'Your servants are cattlemen, from our youth until now, both ourselves and our fathers.' [The purpose of this answer is] in order that you may dwell in the land of Goshen, because every shepherd is an abomination [to] the Egyptians."

Pharaoh will call you and ask you, 'What do you all do for work?' You will tell them that, "We are cattlemen, from our youth up until now, both ourselves and our fathers.' The reason that you give him this answer is so that you may all live in the land of Goshen, separate from the Egyptians, because Egyptians find that sort of work abominable."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And he has been for will call to you [all] Pharaoh and he has said, 'What [are] your occupations?' And you [all] have said, 'Men of cattle have been your servants, from our youth and as far as now, both ourselves and our fathers.' In order that you [all] will dwell in a land of Goshen for an abomination of Egyptians [is] every shepherd of cattle."

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

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And it shall be when Pharaoh calleth you, and shall ask you, What is your employment? you will say, Thy servants have been men, the masters of flocks from our youth until now; both we and our fathers: that you may dwell in the land of Goshen; because the Mizraee keep at a distance all shepherds of flocks.

Targum (Pseudo-Jonathan)

And it must be, when Pharaoh calleth you, and saith, Tell me, what is your work? you must say, Thy servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject [Or, "keeping at a distance from."] all shepherds.

Revised Douay-Rheims

So when he summons you and asks you what is your trade, your answer must be, your servants are shepherds; to that trade we have been brought up from youth, as

our fathers were before us. This profession will win you a home in the land of Gessen; the Egyptians hold all shepherd-folk in abhorrence.

Latin Vulgate
Plain English Aramaic Bible
Peshitta (Syriac)

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And it shall come to pass, when Pharaoh shall call you and shall say to you. What is your occupation? You shall say to him, Your servants are cattle raisers from their youth even until now, both we and also our fathers; that you may dwell in the land of Goshen; for the Egyptians despise all those who feed sheep.

Septuagint (Greek)

If then Pharaoh call you, and say to you, What is your occupation? Ye shall say, We your servants are herdsmen from our youth until now, both we and our fathers: that you may dwell in the land of Gesem of Arabia, for every shepherd is an abomination to the Egyptians.

NETS (Greek)
Brenton's Septuagint

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Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Now when Pharaoh sends for you and says, What is your business? You are to say, Your servants have been keepers of cattle from our early days up to now, like our fathers; in this way you will be able to have the land of Goshen for yourselves; because keepers of sheep are unclean in the eyes of the Egyptians.

Easy English

Joseph told his brothers what to say to *Pharaoh. *Pharaoh would call for them. Then he would ask them what work they did. Joseph told them this. 'Say, "Your servants have looked after animals since they were young until now. Both we and our *ancestors looked after animals." Then you will be able to live in Goshen. The *Egyptians hate all *shepherds.'

Easy-to-Read Version—2006

When Pharaoh calls you, he will ask, 'What work do you do?' You tell him, 'We are shepherds. All our lives we have been shepherds, and our ancestors were shepherds before us.' Then Pharaoh will allow you to live in the land of Goshen. Egyptians don't like shepherds, so it is better that you stay in Goshen."

Easy-to-Read Version—2008
International Children's B.

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When the king calls you, he will ask, 'What work do you do?' This is what you should tell him: 'We, your servants, have taken care of farm animals all our lives. Our ancestors did the same thing.' Then the king will allow you to settle in the land of Goshen. This is away from the Egyptians. They don't like to be near shepherds."

God's Word™

Now, when Pharaoh calls for you and asks, 'What kind of work do you do?' you must answer, 'We have taken care of herds all our lives, as our ancestors have done.' You must say this so that you may live in the region of Goshen, because all shepherds are disgusting to Egyptians."

Good News Bible (TEV)

When the king calls for you and asks what your occupation is, be sure to tell him that you have taken care of livestock all your lives, just as your ancestors did. In this way he will let you live in the region of Goshen." Joseph said this because Egyptians will have nothing to do with shepherds.

The Message

When Pharaoh calls you in and asks what kind of work you do, tell him, 'Your servants have always kept livestock for as long as we can remember—we and our parents also.' That way he'll let you stay apart in the area of Goshen—for Egyptians look down on anyone who is a shepherd."

Names of God Bible
NIRV

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Pharaoh will send for you. He'll ask, 'What do you do for a living?' You should answer, 'We've taken care of livestock from the time we were boys. We've done just as our fathers did.' It's the practice of the people of Egypt not to mix with shepherds. So Pharaoh will let you settle in the area of Goshen."

New Simplified Bible	<p>»The king will call for you. He will ask what your occupation is.</p> <p>»Be sure to tell him that you have taken care of livestock all your lives, just as your ancestors did. In this way he will let you live in the region of Goshen. Joseph said this because Egyptians will have nothing to do with shepherds (consider shepherds loathsome).</p>
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Thought-for-thought translations; paraphrases:

Common English Bible	When Pharaoh summons you and says, 'What do you do?' say, 'Your servants have owned livestock since we were young, both we and our ancestors,' so that you will be able to settle in the land of Goshen, since Egyptians think all shepherds are beneath their dignity."
Contemporary English V.	The king will call you in and ask what you do for a living. When he does, be sure to say, "We are shepherds. Our families have always raised sheep." If you tell him this, he will let you settle in the region of Goshen. Joseph wanted them to say this to the king, because the Egyptians did not like to be around anyone who raised sheep.
The Living Bible	So when Pharaoh calls for you and asks you about your occupation, tell him, 'We have been shepherds from our youth, as our fathers have been for many generations.' When you tell him this, he will let you live here in the land of Goshen." For shepherds were despised and hated in other parts of Egypt.
New Berkeley Version New Century Version	.
New Life Version	When the king calls you, he will ask, 'What work do you do?' This is what you should tell him: 'We, your servants, have taken care of farm animals all our lives. Our ancestors did the same thing.' Then the king will allow you to settle in the land of Goshen, away from the Egyptians, because they don't like to be near shepherds."
New Living Translation	When Pharaoh calls you and says, 'What is your work?' you answer, 'Your servants have taken care of cattle since we were young, both we and our fathers.' Then he will let you live in the land of Goshen. For the Egyptians look down upon every shepherd."
	Then he said, "When Pharaoh calls for you and asks you about your occupation, you must tell him, 'We, your servants, have raised livestock all our lives, as our ancestors have always done.' When you tell him this, he will let you live here in the region of Goshen, for the Egyptians despise shepherds."

Partially literal and partially paraphrased translations:

American English Bible	So if Pharaoh calls you and asks, What is your occupation? you must answer, <i>Your servants have been shepherds since our youth... both we and our fathers.</i> [You must say this] so you can live in the land of Gesem (Goshen?) in Arabia, because those who shepherd flocks are considered disgusting by the Egyptians.'
Beck's American Translation	.
International Standard V	When Pharaoh calls for you and asks you 'What's your occupation?' you are to tell him, 'Your servants have been taking care of livestock since we were youths. We and our ancestors have taken care of livestock.' That way, you'll be able to live in the Goshen territory, since shepherds are detestable to the Egyptians."
New Advent (Knox) Bible	So when he summons you and asks you what is your trade, your answer must be, Thy servants are shepherds; to that trade we have been brought up from youth, as our fathers were before us. This profession will win you a home in the land of Gessen; the Egyptians hold all shepherd-folk in abhorrence.
Today's NIV Translation for Translators	.
	When the king summons you and asks, 'What work do you do?' 34 answer by saying, 'From the time when we were young, we have taken care of livestock, just as our ancestors did.' If you tell him that, he will let you live in the Goshen region."

Joseph told them to say that because the people of Egypt despised shepherds *who came from other countries*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to call out, and is to have intended of you all's occupation. You are to have said: Your servants are to be men of livestock from our youth, as our fathers. Even were you to settle on the solid grounds of Goshen; for they shepherding small cattle are to be an abomination to the Egypt.
Conservapedia	"Now if Pharaoh happens to call for you and ask you, 'What is your occupation?' you tell him, 'Your servants have been cattlemen from our youth until now, both we and our fathers,' so that you will be allowed to live in the country of Goshen, because every man who takes care of sheep is an abhorrence to Egyptians."
Ferrar-Fenton Bible	But it must be that when Pharaoh calls you and enquires 'What can you do?' you must say; 'Your slaves have lived as cattle-men from their youth, until now, both we and our fathers; — grant us to settle in the land of Goshen;' for the Mitzerites hate every shepherd of sheep."
God's Truth (Tyndale)	If Pharaoh call you and ask you what your occupation is, say: your servants have been occupied about cattle, from our childhood unto this time: both we and our fathers, that you may dwell in the land of Goshen. For the Egyptians abhor all shepherds.
HCSB	.
Jubilee Bible 2000	And it shall come to pass when Pharaoh shall call you and shall say, What is your occupation? Then ye shall say, Thy slaves' trade has been about livestock from our youth even until now, both we and also our fathers, that ye may dwell in the land of Goshen; for every pastor of sheep is an abomination unto the Egyptians.
H. C. Leupold	And it shall be if Pharaoh summons you and shall say: What is your business? Then ye shall say: Thy servants have been dealing in livestock from our youth up to this day, both we and our fathers, in order that ye may dwell in the land of Goshen. For every shepherd of flocks is an abomination to the Egyptians.
Lexham English Bible	And it shall be [that] when Pharaoh calls you he will say, 'What [is] your occupation?' Then you must say, 'Your servants [are] men of livestock from our childhood until now, both we and also our ancestors,' so that you may dwell in the land of Goshen, for every shepherd [is] a detestable thing to Egyptians."
NIV, ©2011	When Pharaoh calls you in and asks, 'What is your occupation?' you should answer, 'Your servants have tended livestock from our boyhood on, just as our fathers did.' Then you will be allowed to settle in the region of Goshen, for all shepherds are detestable to the Egyptians."
NIV – UK	.
Tree of Life Version	So when Pharaoh calls you and says, 'What is your occupation?' you must say, 'Your servants have been men who handle livestock since the time of our youth until now, both we and our fathers,' so that you can live in the land of Goshen, because every shepherd is loathsome to the Egyptians."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So when Pharaoh summons you and says: 'What is your occupation?' you will say: 'Your servants keep flocks and herds; it has been so since our youth, and for our fathers before us.' Then you will settle in the land of Goshen, for the Egyptians detest all shepherds."
The Heritage Bible	And it shall be, when Pharaoh calls you, and says, What is your occupation? Then you shall say, Your servants have been men of livestock from our youth even until now, both we and also our fathers, so that you may sit down in the land of Goshen, because every shepherd is an abomination to the Egyptians.

New American Bible (2002)	.
New American Bible (2011)	So when Pharaoh summons you and asks what your occupation is, you must answer, 'We your servants, like our ancestors, have been owners of livestock from our youth until now,' in order that you may stay in the region of Goshen, since all shepherds are abhorrent to the Egyptians."
New Jerusalem Bible	Thus, when Pharaoh summons you and asks, "What is your occupation?", you are to say, "Ever since our boyhood your servants have looked after livestock, we and our fathers before us," so that you can stay in the Goshen region -- for the Egyptians have a horror of all shepherds.'
New RSV	The men are shepherds, for they have been keepers of livestock; and they have brought their flocks, and their herds, and all that they have." When Pharaoh calls you, and says, "What is your occupation?" 34you shall say, "Your servants have been keepers of livestock from our youth even until now, both we and our ancestors"—in order that you may settle in the land of Goshen, because all shepherds are abhorrent to the Egyptians.'
Revised English Bible	So when Pharaoh summons you and asks what your occupation is, you must answer, 'My lord, we have herded flocks all our lives, as our fathers did before us.' You must say this if you are to settle in Goshen, because shepherds are regarded as unclean by Egyptians."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now when Pharaoh summons you and asks, 'What is your occupation?' tell him, 'Your servants have been keepers of livestock from our youth until now, both we and our ancestors.' This will ensure that you will live in the land of Goshen — for any shepherd is abhorrent to the Egyptians."
exeGeses companion Bible	And so be it, when Paroh calls you and says, What is your work? You say, Your servants are men of chattel from our youth even until now - both we and our fathers; and that you settle in the land of Goshen - for all who tend flocks are an abhorrence to the Misrayim.
Hebraic Roots Bible	.
Israeli Authorized Version	And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.
JPS (Tanakh—1985)	So when Pharaoh summons you and asks, 'What is your occupation?' 34you shall answer, 'Your servants have been breeders of livestock from the start until now, both we and our fathers'—so that you may stay in the region of Goshen. For all shepherds are abhorrent to Egyptians."
Kaplan Translation	'When Pharaoh summons you and inquires as to your occupation, you must say, 'We and our fathers [Literally, 'Your servants have been livestock men from our youth until now; also us, also our fathers.'] have dealt in livestock all our lives'. You will then be able to settle in the Goshen district, since all shepherds are taboo in Egypt [Some say that this was because sheep were sacred to Egyptians, and hence, those who raised them for food were considered an abomination (Rashi; see Genesis 43:32). Others say that the Egyptians were vegetarians (Ibn Ezra). If this was after the Hyksos were driven out, it might have been a reaction against the Hyksos, who were 'shepherd kings' (Josephus, Contra Apion 1:14). Others say that it was a social taboo (Rashbam). According to others, the fact that shepherding was

taboo was an advantage, since the Israelites would not be competing with the Egyptians (Josephus, Antiquities 2:7:5).].'

Orthodox Jewish Bible And it shall come to pass, when Pharaoh shall call you, and shall say, What is ma'aseichem (your occupation)?

That ye shall say, Thy avadim hath been keepers of livestock from our youth even until now, both we, and also Avoteinu; that ye may dwell in Eretz Goshen; for every ro'eh tzon is a toevat Mitzrayim.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible And it shall be that when Pharaoh calls you and says, 'What is your occupation?' you shall say, 'Your servants have been keepers of livestock from our youth until now, both we and our fathers [before us],' in order that you may live [separately and securely] in the land of Goshen; for every shepherd is repulsive to the Egyptians."

The Expanded Bible When the king [^LPharaoh] calls you, he will ask, 'What work do you do?' This is what you should tell him: 'We, your servants, have taken care of farm animals [livestock] all our lives. Our ancestors [fathers] did the same thing.' Then the king [^Lhe] will allow you to settle in the land of Goshen, away from the Egyptians, because they don't like to be near shepherds [^Lfor all shepherds of flocks are an abomination to the Egyptians]."

Kretzmann's Commentary And it shall come to pass, when Pharaoh shall call you, order them to appear at the royal court, and shall say, What is your occupation? that ye shall say, Thy servants' trade hath been about cattle from our youth even until now, being cattle-men was the traditional occupation of the family, both we and also our fathers; that ye may dwell in the land of Goshen, that Pharaoh might confirm the order of Joseph permitting them to make that their home; for every shepherd is an abomination unto the Egyptians. Since they themselves considered agriculture the basis of national stability, the Egyptians regarded all nomadic forms of living as a barbarian form of existence. There was a good deal of shrewdness in the attitude of Joseph, for he knew that his relatives, under cover of the Egyptians' contempt, would remain secluded and unmixed, would keep their ancient religion and customs, and thus be worthy of being the bearers of the Messianic promise. Incidentally, they would be occupying a very rich section of the land of Egypt. It is far better to be in a lowly station and remain faithful to the Lord than to occupy a position of prominence and deny His goodness and mercy.

NET Bible® Pharaoh will summon you and say, 'What is your occupation?' Tell him, 'Your servants have taken care of cattle [*Heb* "your servants are men of cattle."] from our youth until now, both we and our fathers,' so that you may live in the land of Goshen, for everyone who takes care of sheep is disgusting to the Egyptians."

Syndein/Thieme And it shall come to pass, when Pharaoh shall call you, and shall say, "What is your occupation?" That you shall say, your servants' trade has been about cattle from our youth even until now, both we, and also our fathers . . . that you may dwell in prosperity in the land of Goshen . . . for every shepherd is an abomination unto the Egyptians.

The Voice (Joseph:) When Pharaoh calls you to the court and asks your occupation, tell him, "Your servants keep livestock. We start in the family business when we are just boys. That is what we and our ancestors have always done." That way, you'll be allowed to settle in the land of Goshen because Egyptians can't stand to be around shepherds.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. .

Concordant Literal Version	And come shall it that Pharaoh will call you and say to you, `What is your occupation? Then say shall you, `Cattlemen are your servants from our youth till now, both we and our forefathers,'--in order to dwell in the land of Goshen, for an abhorrence to Egyptians is every grazier of a flock.
Context Group Version	When Pharaoh shall call you { pl }, and shall say, What is your { pl } occupation? you { pl } shall say, Your slaves have been keepers of cattle from our youth even until now, both we, and our fathers: that you { pl } may dwell in the land of Goshen; for every shepherd is disgusting to the Egyptians.
Darby Translation	And it shall come to pass that when Pharaoh shall call you and say, What is your occupation? Then ye shall say, Thy servants are men that have been occupied with cattle from our youth even until now, both we and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.
Modern English Version	When Pharaoh calls you and asks, 'What is your occupation?' you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' so that you may dwell in the land of Goshen, because every shepherd is an abomination to the Egyptians."
Modern KJV	.
NASB	When Pharaoh calls you and says, 'What is your occupation?' you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians."
New European Version	It will happen, when Pharaoh summons you, and will say, 'What is your occupation?' that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.
New King James Version	.
Owen's Translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	And it shall come to pass, when Pharaoh shall call you and shall say, `What is your occupation?' that ye shall say, `Thy servants' trade hath been about cattle from our youth even until now, both we and also our fathers,' that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."
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 it has come to pass when Pharaoh calls for you, and has said, 'What are your works?' That you [all] have said, 'Your servants have been men of cattle from our youth, even until now, both we and our fathers;' —in order that you [all] may dwell in the land of Goshen, for the abomination of the Egyptians is every one feeding a flock."
The gist of this passage:	If and when Pharaoh calls any of the brothers in to ask about their occupation, they are to say that they are shepherds from their youth up, like their fathers before them. This is a true and accurate statement.

Genesis 46:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: *And it will be that Pharaoh will call to you...* Note that these men will not become a part of Egyptian society collecting some kind of welfare from the state. They do not become wards of Joseph, and by that, wards of the state.

Genesis 46:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
mâh (מָה) [pronounced <i>maw</i>]	<i>what, how, why; what [thing]; anything, something, whatever</i>	interrogative; exclamatory particle; indefinite pronoun; relative pronoun	Strong's #4100 BDB #552

Genesis 46:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'ăšîym (מַאֲשִׁיִּם) [pronounced mah-ăuh-SEEM]	deeds, works, production, that which is produced or done [crops, property, goods]; profession, occupation	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #4639 BDB #795

Translation: ...and he will say, 'What are your occupations?' Pharaoh is going to ask them, "How exactly do you all plan to support yourselves?"

Genesis 46:33 And it will be when Pharaoh will call you, and will say, 'What is your occupation?'

The most normal initial conversation between two men is, "What do you do for a living?" True today just as it was true 4000 years ago. This would be one of Pharaoh's first questions.

When assigning territory to Joseph's brothers and father, they will take into consideration what the family business is. Joseph is not telling his brother to lie; he is telling them to be truthful, and he has a reason for this.

Genesis 46:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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	2 nd person masculine plural, Qal perfect	Strong's #559 BDB #55
'ănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled 'iyshîym (אִישִׁים) [pronounced ee-SHEEM]	men; inhabitants, citizens; companions; soldiers, followers	masculine plural construct	Strong's #376 BDB #35
mîq'neh (מִקְנֶה) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine singular (collective) plural noun	Strong's #4735 BDB #889
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine plural, Qal perfect	Strong's #1961 BDB #224
'ēbādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: And you will say, 'Your servants are cattlemen,... The sons of Jacob are shepherds; they are cattlemen. They oversee flocks of sheep and goats and various kinds of livestock.

Genesis 46:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [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
n ^e ûrîym (נַעֲרִים) [pronounced <i>n^egoo-REEM</i>]	<i>childhood, youth</i> (it is always found in the plural, so we might render it <i>youthful years</i>); <i>adolescence</i>	masculine plural noun with a 1 st person plural suffix	Strong's #5271 BDB #655
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
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...‘ad (עד ... מן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
‘attâh (אתה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

Translation: ...from our youth until now,... Here is where they need to drive their answer home. Not only do they oversee livestock, but this has been their profession for their entire lives. They have not learned how to do anything else.

Genesis 46:34c

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

Translation: ...both ourselves and our fathers.’ “This is what we do for a living and this is what our father and grandfather both did.”

Genesis 46:34d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ābûwr (בְּאֲבֹר) [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 bēyth preposition	Strong's #5668 BDB #721
Actually a combination of the bēyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'ābûwr (עֲבֹר) [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. Strong's #5668 BDB #721.			
yāshab (יָשַׁב) [pronounced yaw-SHAH ^h V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 nd person masculine plural, Qal imperfect	Strong's #3427 BDB #442
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

Translation: [The purpose of this answer is] in order that you may dwell in the land of Goshen,... This is what Joseph wants. He wants for his family to occupy the land of Goshen. I assume that it is a good area for raising livestock and provides a number of regions where they can move their livestock to. It is probably separate from where most of the Egyptians live as well.

The NET Bible: *So that you may live in the land of Goshen. Joseph is apparently trying to stress to Pharaoh that his family is self-sufficient, that they will not be a drain on the economy of Egypt. But they will need land for their animals and so Goshen, located on the edge of Egypt, would be a suitable place for them to live. The settled Egyptians were uneasy with nomadic people, but if Jacob and his family settled in Goshen they would represent no threat.*³⁵

Genesis 46:34e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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

³⁵ From <https://bible.org/netbible/index.htm?gen46.htm> (footnote); accessed August 14, 2016.

Genesis 46:34e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôw'êvâh (תֹּעֲבָה) [pronounced to-gay-VAWH]	<i>disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act</i>	feminine singular construct	Strong's #8441 BDB #1072
Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).			
The NET Bible: Heb "is an abomination." The Hebrew word תֹּעֲבָה (to'evah, "abomination") describes something that is loathsome or off-limits. For other practices the Egyptians considered disgusting, see Gen 43:32 and Exod 8:22. ³⁶			
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
kôl (כָּל) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râ'âh (רֹעֶה) [pronounced raw-ĠAWH]	<i>shepherding, tending [a flock]; a shepherd, herdsman, one who tends sheep</i>	masculine singular, Qal active participle; construct form	Strong's #7462 BDB #944
tsô'n' (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun	Strong's #6629 BDB #838

Translation: ...because every shepherd is an abomination [to] the Egyptians." Egyptians simply do not like cattlemen. We do not know why, but there are people today who despise hunters; and some despise ranchers; and they see eating meat as a cruel act of man. So, apparently, the Egyptians had their own problems with this kind of work.

Joseph is not doing anything dishonest or underhanded here; he is not manipulating anyone's answer. He simply understands the mindset of the Egyptians at that time, and, therefore, has determined the best solution.

It is obvious that Pharaoh is less concerned with social rank than would be his citizenry. This tends to be the case with people who are in power or who have made their struggle to the top long ago. They are not concerned about their position and they have no reason to act superficially toward those who are not in their social rank. However, those who have worked hard to achieve or are in the midst of trying to attain some goal have a more difficult time with something like this. Goshen is apparently occupied by very few Egyptians and is far away enough from the metropolitan centers of Egypt to enable to the sons of Israel to dwell peacefully with the Egyptians despite the prejudice that they will incur.

However, Joseph chose to use this deep-seated prejudice in his favor. He chose a fertile land not occupied by many Egyptians so that his people could continue to grow and prosper, still set aside to God. Again, apart from

³⁶ From <https://bible.org/netbible/index.htm?gen46.htm> (footnote); accessed August 14, 2016.

hatred and mental attitude sins, there is nothing here which suggests that it is wrong for races to voluntarily segregate themselves from one another. In this case, it was God's plan.

Genesis 46:34 Then you will say, 'Your servants have been men of cattle from our youth even until now, both we and our fathers,' so that you may live in the land of Goshen, for every shepherd is an abomination to the Egyptians."

It is quite interesting that Joseph wants his family to live in Goshen. He is not asking his brothers to lie; he is simply telling them to tell Pharaoh who they are (some of them may be aware of the negative views Egyptians have of shepherds, and possibly would have fudged on their occupations).

Barnes suggests that there may be an historical basis for this emphasis: *About seventeen or eighteen centuries before the Christian era it is probable that the Hyksos, or shepherd kings, were masters of the southern part of the country, while a native dynasty still prevailed in lower Egypt. The religion of these shepherd intruders was different from that of the Egyptians which they treated with disrespect. They were addicted to the barbarities which are usually incident to a foreign rule. It is not surprising, therefore, that the shepherd became the abomination of Egypt.*³⁷

I would have thought it would be related to the lack of cleanliness of the animals; and, as a result, of their keepers as well. However, when we come to Gen. 47, it will be clear that a number of Egyptians have farm animals of some sort. Perhaps the difference is in numbers. The sons of Jacob had much larger flocks than was found elsewhere in Egypt (this is speculation). Perhaps the difference is the kind of animals kept by the Hebrews.

There are many people who like eating beef, mutton or chicken; but could not stomach all that is necessary in order to provide meat. It is reasonable to suppose that Egyptians were similar in this regard and did not like close association with ranching and shepherding. This will help to isolate the Hebrew people while they are in Egypt.

There will be people in Egypt who have livestock (Gen. 47:16–17). Perhaps they will be off in one direction and Jacob's family will be placed elsewhere, to keep the people and their animals separate. This may be the reason that their vocation is emphasized.

The end result is, the sons of Israel will be separate from the Egyptian ranchers and probably from the royal cities. Or, it is possible that Goshen was very convenient to Joseph's home. Or, Goshen may have been located on the very border of Egypt, which would allow the Jews to leave Egypt without passing through Egypt. When they came to the end of their territory, they would also be at the border of Egypt.

Joseph can obviously state a preference where he would like his family to be situated, but this is the final decision made by Pharaoh. It is even possible that Pharaoh had previously spoken of finding someone to oversee his own livestock. Joseph's brothers could assist him in that; and therefore, be placed in nearby Goshen.

Exactly why Joseph wanted his brothers to unequivocally call themselves shepherds, going way back, is no doubt related to the land of Goshen, where he would like them to live. Exactly how that squares the circle is a matter of speculation.

In any case, moving to Goshen would result in the sons of Jacob being placed in a fairly isolated area, possibly so that the smells and filth of their profession was far enough away so that they did not offend the general populace of Egypt (if that is the reason that they were separated from the rest of the population). Joseph apparently had Goshen in mind as the ideal place. We may reasonably assume that Goshen would be fairly isolated from the rest of Egypt. Joseph has enough background in this area to recognize that he is choosing land appropriate for shepherding. Looking ahead into the future, Joseph may have also seen this land is the quickest exit from Egypt.

³⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 46:28–34.

Chapter Outline	Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 46 is in the Word of God

1.

Chapter Outline

Charts, Graphics and Short Doctrines

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 46

1.

Chapter Outline

Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 16, entitled *Isaac's Blessing obtained by Jacob deceitfully - Esau's Sorrow - Evil Consequences of their error to all the members of their family - Jacob is sent to Laban - Isaac renews and fully gives him the Blessing of Abraham (GENESIS 27-28:9)*.

Edersheim Summarizes Genesis 46

Chapter Outline

Charts, Graphics and Short Doctrines

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 46

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 25:19-28:9. Updated.

Chapter Outline

Charts, Graphics and Short Doctrines

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Beginning of Document

Doctrines Covered or Alluded to

Chapters of the Bible Alluded to

Definition of Terms

Introduction and Text

Addendum

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Exegetical Studies in Genesis

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 46

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

A Complete Translation of Genesis 46

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

[illegible]

A Complete Translation of Genesis 46	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Word Cloud from a Reasonably Literal Paraphrase of Genesis 46

Word Cloud from Exegesis of Genesis 46³⁸

These two graphics should be very similar; this means that the exegesis of Genesis 46 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
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www.kukis.org		Exegetical Studies in Genesis

³⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.