

GENESIS 48

Written and compiled by Gary Kukis

Genesis 48:1–22

Jacob Blesses the Sons of Joseph

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

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

Document Navigation

[Quotations / Preface](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines/Chapters Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Genesis 48:1](#)

[Genesis 48:2](#)

[Genesis 48:3–4](#)

[Genesis 48:5–6](#)

[Genesis 48:7](#)

[Genesis 48:8](#)

[Genesis 48:9](#)

[Genesis 48:10–11](#)

[Genesis 48:12–13](#)

[Genesis 48:14](#)

[Genesis 48:15–16](#)

[Genesis 48:17–18](#)

[Genesis 48:19–20](#)

[Genesis 48:21–22](#)

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

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

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

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

Preface: In Genesis 48, Jacob blesses Joseph’s two sons, but placing the younger brother before the older.

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 48, 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 48:

Preface
Introduction

vv. 1–7	Jacob Adopts Manasseh and Ephraim, Thus Giving the Double Blessing to Joseph
vv. 8–22	Jacob Places Ephraim (the Younger Son) Before Manasseh

Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Quotations
Introduction	
Introduction	The Prequel of Genesis 48
Introduction	The Principals of Genesis 48
Introduction	The Places of Genesis 48
Introduction	The Patriarchal Timeline for Genesis 48
Introduction	A Synopsis of Genesis 48
Introduction	Paragraph Divisions of Modern Translations for Genesis 48 (from Dr. Bob Utley)
Introduction	Chapter Updates
v.	
v.	
v.	
v. 2	A Privilege, a Responsibility and a Blessing
v.	
v.	
v. 3	The Net Bible on <i>El Shaddai</i>
v.	
v.	
v.	

v.		
v.		
v.		
v.		
v.		
v.		
v.	8	"Who [are] these?" What does this mean?
v.		
v.		
v.		
v.	12	"Jacob Blessing Ephraim and Manasseh" painted by Benjamin West
v.		
v.	14	Jacob Is Blessing Joseph and His Sons from Illustrators of the 1897 Bible Pictures
v.		
v.		
v.	16	The Heritage Bible on the Messenger of Jehovah
v.	16	The Six Blind Men and the Elephant (a graphic)
v.		
v.		
v.	20	The Preeminence of Ephraim over Manasseh
v.	20	Comparing Ephraim and Manasseh
v.	20	Map of Ephraim and Manasseh
v.		
v.	22	Interpretations of Genesis 48:21–22
v.	22	Jacob Gives Some Land to Joseph (Commentators/Discussion)
v.	22	Tribal Allotments of Israel (Map)
Summary		A Set of Summary Doctrines and Commentary
Summary		An Abbreviated Exegesis of Genesis 48
Summary		Why Genesis 48 is in the Word of God
Summary		What We Learn from Genesis 48
Summary		Matthew Henry Summarizes Genesis 48
Summary		B. H. Carroll Summarizes Genesis 48
Summary		Edersheim Summarizes Genesis 48
Summary		
Addendum		
Addendum		Josephus' History of this Time Period
Addendum		A Complete Translation of Genesis 48
Addendum		Doctrinal Teachers Who Have Taught Genesis 48
Addendum		Word Cloud from a Reasonably Literal Paraphrase of Genesis 48
Addendum		Word Cloud from the Exegesis of Genesis 48

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			
		1Chronicles 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 48

Introduction: Genesis 48 is the first meeting between Jacob and his two grandsons by Joseph. They will be considered part of the twelve (actually, thirteen) tribes; there will not be a tribe called Joseph. This is Joseph's double portion, which is usually reserved for the first-born. As has often occurred in the Bible, Jacob will bless the younger over and above the older.

We are dealing with Jacob's last days on this earth and they are covered in detail in this and the next chapter. Obviously he was too old to write any of this; he could barely see (Genesis 48:10), as he was suffering from cataracts (that is an assumption on my part).

There are several portions of this chapter which I found difficult to understand (and, therefore, difficult for me to explain).

In Genesis 48, Joseph brings in his two sons to be blessed by his father Jacob. Jacob will adopt those sons (not as we think of as *adoption*), and therefore, it will be as if these sons came from Jacob. Therefore, there will be two tribes Israel which will come from Joseph: Ephraim and Manasseh (we never almost hear about the *tribe of Joseph*, except, interestingly enough, in Revelation 7:8). Joseph’s reward for his great faithfulness is, he will have the double portion. The blessing of the double portion—usually a blessing reserved for the firstborn—falls upon Joseph.

All that we have studied about Reuben, Joseph and Judah now comes into play. Reuben, as the firstborn, should have been the ruling tribe and the double-portion. However, Judah will become the ruling tribe and Joseph will receive the double-portion.

It is important to understand what has gone before.

The Prequel of Genesis 48

Genesis 48 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 48

Characters

Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 48

Place

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Patriarchal Timeline for Genesis 48

Legend	
Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD).	
With Abraham, there are continual references to his age, which helps to determine relative dates. There are far fewer references to the ages of Isaac, Jacob and Joseph, which means that there is more guesswork involved in determining dates during their lifetimes.	

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841– 1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
Treasury of Scriptural Knowledge ¹ puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan. At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 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. Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 This is the length of Abraham's life: 175 years. He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.
			Eber is 464	Genesis 11:17	Death of Eber.

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

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.
1873 B.C. ²	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).

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

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.
				Genesis 50:22–23	Joseph's last days.
	1606 B.C.			Genesis 50:24–25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606– 1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

Bibliography

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

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

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

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 48:

A Synopsis of Genesis 48

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](#)

Murai divides up the 48th chapter into a chiasmus.

Hajime Murai's Structure of Genesis 48:1-22

- A (48:1-7) Manasseh and Ephraim become Jacob's sons
- B (48:8-12) Jacob wants to bless Manasseh and Ephraim
- C (48:13-14) Israel put right hand on Ephraim (וּנִימֵיב)
- D (48:15-16) Blessing for Joseph
- C' (48:17-19) Joseph protested that Israel put right hand on Ephraim (וּנִימֵי)
- B' (48:20) The blessing of Manasseh and Ephraim
- A' (48:21-22) Joseph is given a blessing above his brothers (48:22)

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

The first title is often applicable to the entire chapter (although it may pertain just to the verses which follow it to the next section heading).

Paragraph Divisions of Modern Translations for Genesis 48 (from Dr. Bob Utley)

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
Israel's Last Days	Jacob Blesses Joseph's Sons	Jacob's Adoption and Blessing of Ephraim and Manasse (Gen. 47:27 to Gen. 48:22)	Jacob Blesses Ephraim and Manasseh	Jacob Adopts Joseph's Two Sons and Blesses Them
Gen. 48:1-7	Gen. 48:1-7	Gen. 48:1-7	Gen. 48:1-4 Gen. 48:5-7	Gen. 48:1-6 Gen. 48:7
Gen. 48:8-16	Gen. 48:8-16	Gen. 48:8-16	Gen. 48:8 Gen. 48:9 a Gen. 48:9-12 Gen. 48:13-16	Gen. 48:8-12 Gen. 48:13-16
(Gen. 48:15-16) Gen. 48:17-22	(Gen. 48:15-16) Gen. 48:17-22	(Gen. 48:15-16) Gen. 48:17-22	(Gen. 48:15-16) Gen. 48:17-18 Gen. 48:19	(Gen. 48:15-16) Gen. 48:17-19
(Gen. 48:20)		(Gen. 48:20)	Gen. 48:20 (Gen. 48:20) Gen. 48:21-22	Gen. 48:20 (Gen. 48:20) Gen. 48:21-22

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; www.freebiblecommentary.org; from e-sword; Genesis 48 chapter comments).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Updates:

I will use this space to indicate any format changes.

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

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Adopts Manasseh and Ephraim, Thus Giving the Double Blessing to Joseph

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 he is after the words the these and so he says to Joseph, "Behold, your father is ill." And so he takes two of his sons with him—Manasseh and Ephraim.

Genesis
48:1

Kukis moderately literal:

After these things, [one] says to Joseph, "Observe, your father is ill [and dying]." Therefore, Joseph [lit., he] took his two sons—Manasseh and Ephraim—with him [to see his father].

Kukis not-so-literal paraphrase:

After these things, an official came to Joseph and told him that his father was very ill and possibly dying. Therefore, Joseph took Manasseh and Ephraim, his two sons, to go see his father (their grandfather).

Here is how others have translated this verse:

Ancient texts:

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

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

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

³ 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 he is after the words the these and so he says to Joseph, “Behold, your father is ill.” And so he takes two of his sons with him—Manasseh and Ephraim.
Dead Sea Scrolls	.
Targum (trans. Etheridge)	.
Targum (Onkelos)	And it was after these words that it was said to Joseph, Behold, thy father is ill. And he took his two sons with him, Menashe and Ephraim. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And after these things it was told Joseph, Behold, thy father is lying ill. And he took his two sons with him., Menasheh and Ephraim.
Jerusalem targum	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	After these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim.

Aramaic ESV of Peshitta	It happened after these things, that someone said to Yoseph, "Behold, your father is sick." He took with him his two sons, Manasseh and Ephraim.
Peshitta (Syriac) ⁴	AND it came to pass after these things that Joseph was told, Behold, your father is sick; and he took with him his two sons, Manasseh and Ephraim.
Septuagint (Greek)	Jacob blesses Ephraim and Manasseh. Gn.48.1-22 And it came to pass after these things, that it was reported to Joseph, Behold, your father is ill; and, having taken his two sons, Manasse and Ephraim, he came to Jacob. This is the New Brenton translation from http://www.katapi.org.uk/
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	.
Easy English	Some time passed. And someone told Joseph, 'Your father is ill.' So, Joseph took his 2 sons, Manasseh and Ephraim with him.
Easy-to-Read Version–2006	.
Easy-to-Read Version–2008	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	Blessings for Manasseh and Ephraim Some time later Joseph learned that his father was very sick. So he took his two sons Manasseh and Ephraim and went to his father.
<i>The Message</i>	Some time after this conversation, Joseph was told, "Your father is ill." He took his two sons, Manasseh and Ephraim, and went to Jacob.
Names of God Bible	Jacob [Israel] Blesses Joseph's Two Sons Later Joseph was told, "Your father is ill." So he took his two sons Manasseh and Ephraim to see Jacob.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Joseph was told that his father Jacob had become very sick. So Joseph went to see him and took along his two sons, Manasseh and Ephraim.
The Living Bible	One day not long after this, word came to Joseph that his father was failing rapidly. So, taking with him his two sons, Manasseh and Ephraim, he went to visit him.
New Berkeley Version	.
New Century Version	Blessings for Manasseh and Ephraim Some time later Joseph learned that his father was very sick, so he took his two sons Manasseh and Ephraim and went to his father.
New Life Version	.
New Living Translation	Jacob Blesses Manasseh and Ephraim One day not long after this, word came to Joseph, "Your father is failing rapidly." So Joseph went to visit his father, and he took with him his two sons, Manasseh and Ephraim.

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

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

Partially literal and partially paraphrased translations:

American English Bible	Well sometime after that, this report came to JoSeph: '{Look!} Your father is ill!' So he took his two sons, ManasSeh and Ephraim, and they went to [see] Jacob.
Beck's American Translation International Standard V	Joseph Visits His Ill Father Some time later, somebody informed Joseph, "Your father is ill!" So he took his two sons Manasseh and Ephraim with him to visit Jacob [The Heb. lacks <i>to visit Jacob</i>].
New Advent (Knox) Bible	Soon after this, Joseph was told that his father had fallen sick, and took his two sons, Ephraim and Manasses, to visit him.
Revised Knox Bible	.
Today's NIV Translation for Translators	Jacob blessed Ephraim and Manasseh Some time after this, someone told Joseph, "Hey, your father is ill." When Joseph heard that, he took his two sons, Manasseh and Ephraim, to see his father.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	After these concerns, it was said to Joseph: Your father is to be ailing. He was to take his two sons with him, Manasseh and Ephraim.
Conservapedia	It happened after these things that someone told Joseph, "Sir! Your father is ill." He took his sons, Manasseh and Ephraim, with him.
Ferrar-Fenton Bible	But it was after these events that it was reported to Joseph, " Your father is ill," so he took his two sons, Manasseh and Ephraim, with him ; and Jacob was told, " Your son Joseph has come to you." A portion of v. 2 is included for context.
God's Truth (Tyndale)	(Part Eight) After these deeds, tidings were brought unto Joseph, that his father was sick. And he took with him his two sons, Manasse and Ephraim.
HCSB	Jacob Blesses Ephraim and Manasseh Some time after this, Joseph was told, "Your father is weaker."
Jubilee Bible 2000 H. C. Leupold	CHAPTER XLVIII 12. Jacob's Provisions for His End (Continued) b. The Blessing of Joseph's Sons (48:1-22) And it came to pass after these things that the report came to Joseph: Behold, thy father is sick. So he took his two sons along with him, Manasseh and Ephraim.
Lexham English Bible NIV, ©2011 NIV – UK	.
Tree of Life Version	Blessing of Ephraim and Manasseh After these things, someone told Joseph, "Behold, your father is sick." So he took his two sons, Manasseh and Ephraim, with him.
Urim-Thummim Version	After some time had passed it was reported to Joseph, your dad is sick: and he then brought with him his two sons, Manasseh and Ephraim.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jacob adopts Joseph's children Some time later, when Joseph was told that his father was ill, he took with him his two sons, Manasseh and Ephraim.
The Heritage Bible	And it was after these words, that one told Joseph, Lo, your father is worn out; and he took with him his two sons, Manasseh and Ephraim.
New American Bible (2002)	.

New American Bible (2011) ⁶	Some time afterward, Joseph was informed, “Your father is failing.” So he took along with him his two sons, Manasseh and Ephraim. [48:1–22] Jacob continues his preparations for death. In a scene that evokes the nearly blind Isaac blessing Jacob and Esau (chap. 27), Jacob blesses Joseph’s two sons. He adopts them, elevating them to a status equal to that of Jacob’s first sons Reuben and Simeon (cf. 1 Chr 5:1). The adoption is one more instance of Jacob’s favoring Rachel and those born of her. The mention of Jacob’s failing eyesight and his selection of the younger son over the older evokes the great deathbed scene in chap. 27. He reaffirms to Joseph the ancient divine promise of progeny and land.
New Jerusalem Bible	.
New Revised Standard V.	.
Revised English Bible	Some time later Joseph was informed that his father was ill, so he took his two sons, Manasseh and Ephraim, with him and came to Jacob.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Awhile later someone told Yosef that his father was ill. He took with him his two sons, M’nasheh and Efrayim.
exeGesex companion Bible	<u>THE FINAL DAYS OF YISRA EL</u> And so be it, after these words, someone tells Yoseph, Behold, your father is sick: and he takes with him his two sons, Menash Sheh and Ephrayim.
Hebraic Roots Bible	.
Israeli Authorized Version	.
JPS (Tanakh—1985)	Some time afterward, Joseph was told, “Your father is ill.” So he took with him his two sons, Manasseh and Ephraim.
Kaplan Translation	<i>Jacob's Last Days</i> A short time after this, Joseph was told that his father was sick. [Joseph went to his father,] taking his two sons, Manasseh and Ephraim, along with him. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	And it came to pass after these things, that one told Yosef, Hinei, Avicha is choleh (ill); and he took with him his two banim, Menasheh and Ephrayim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Israel’s Last Days Now some time after these things happened, Joseph was told, “Your father is sick.” So he took his two sons Manasseh and Ephraim with him [to go to Goshen].
The Expanded Bible	Blessings for Manasseh and Ephraim ·Some time later [[†] And after these things] Joseph ·learned [was told] that his father was very sick, so he took his two sons Manasseh and Ephraim ·and went to his father [[†] with him].
Kretzmann’s Commentary	Verses 1-7 Jacob Adopts the Sons of Joseph And it came to pass after these things that one told Joseph, the news was brought him by a special messenger, Behold, thy father is sick. This was not long after Jacob had made arrangements for the transfer of his body to Canaan for burial. And he (Joseph) took with him his two sons, Manasseh and Ephraim, who were now

⁶ Also called the revised edition.

about twenty years old; Manasseh may have been about twenty-four and Ephraim a few years younger.

NET Bible®

Manasseh and Ephraim

After these things Joseph was told [*Heb* “and one said.” With no expressed subject in the Hebrew text, the verb can be translated with the passive voice.], “Your father is weakening.” So he took his two sons Manasseh and Ephraim with him. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.

Syndein/Thieme

{Jacob Blesses Joseph's Sons and Treats Them Both as His Own Sons}
{Verses 1-7: Jacob takes Three Looks at Life - 2) Now Looks Backward}

And it came to pass after these things, that one told Joseph, Behold, your father is sick and he took with him his two sons, Manasseh {oldest} and Ephraim.

The Voice

Jacob bows his final bow—perhaps in the weakness of old age or in thankfulness for Joseph’s promise, or maybe in prayer to the Lord.

In the days of Abraham, Isaac, and Jacob, custom demands that the firstborn son become the next head of the family and inherit the name, status, and wealth of his father. But as we have seen throughout Genesis, God makes a habit of ignoring human customs, subverting tradition, and privileging the younger over the older. When it comes to the covenant, God typically chooses to pass its blessings and duties to the younger. The trend continues throughout Scripture as God selects David and then Solomon, both younger sons, as the two greatest kings over Israel. It is almost humorous the way Joseph tries to engineer the situation placing Manasseh, his firstborn, at his father’s right hand to receive the greater blessing. But Israel has none of it. He crosses his hands and extends the right hand to Ephraim, the second-born. Joseph is sure his ailing father has made a mistake. But Jacob knows exactly what he is doing.

Soon after this, Joseph was brought word that his father was *gravely* ill; so he took his two sons, Manasseh and Ephraim, to see Jacob.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and it came to pass, after these words, and he said to Yoseph ^[Adding] , look, your father is sick and he took his two sons with him, Menasheh ^[Causing to overlook] and Ephrayim ^[Double fruitfulness] ,...
Concordant Literal Version	And coming is it after these things that someone is saying to Joseph, "Behold! Your father is ailing. And taking is he his two sons with him, Manasseh and Ephraim, and comes to Jacob.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	And it came to pass after these things, that one said to Joseph, Lo! thy father, is sick. So he took his two sons with him, Manasseh and Ephraim. I need to point out that this reads <i>Lo!</i> and not <i>Lo!</i>
English Standard Version	Jacob Blesses Ephraim and Manasseh After this, Joseph was told, "Behold, your father is ill." So he took with him his two sons, Manasseh and Ephraim.
English Standard V. – UK Evidence Bible	.
Green’s Literal Translation	And after these things it happened, one said to Joseph, Behold, your father is sick. And he took his two sons with him, Manasseh and Ephraim.
Jack Ballinger’s translation	.

Modern English Version	Jacob Blesses Joseph's Sons After these things, Joseph was told, "Your father is sick." So he took his two sons Manasseh and Ephraim with him.
Modern KJV	.
NASB	Israel's Last Days Now it came about after these things that Joseph was told, "Behold, your father is sick." So he took his two sons Manasseh and Ephraim with him.
New European Version	Jacob Blesses Joseph's Sons It happened after these things, that someone said to Joseph, Behold, your father is sick. He took with him his two sons, Manasseh and Ephraim.
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	And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And it comes to pass, after these things, that one says to Joseph, "Lo, your father is sick;" and he takes his two sons with him, Manasseh and Ephraim.
The gist of this passage:	Much time passes; and we come to a time when Jacob is seriously ill; and Joseph is informed of this.

Genesis 48:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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).			
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
d ^e bârîym (דְּבָרִים) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Genesis 48:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Literally, this reads, <i>after the words the these</i> ; but this means <i>after these things, following these events</i> .			
'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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: *After these things, [one] says to Joseph,...*

There are no chapter or verse divisions in the original text. However, there are natural breaks and natural divisions. The previous things were Joseph's handling of the famine and the people who came to him without any silver and yet needed grain to eat. After that, Jacob asked Joseph to see to it that he would be buried in the Land of Promise (one of Jacob's great moments).

Now, because the person speaking is not named, it would appear at first to be Jacob from the previous chapter. However, the words *after these things* takes us to a different time and possibly different place. So, all of this takes place after the incidents just summarized, meaning that we are no longer with Jacob and Joseph.

Based upon the context, the person speaking is neither Jacob nor Joseph; so this is likely an official and/or messenger.

Genesis 48:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

Genesis 48:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
châlâh (חָלָה) [pronounced chaw-LAW]	<i>is worn down in strength, is weak, is infirm; being sick, becoming ill; having pained</i>	Qal active participle	Strong's #2470 BDB #317

Translation: ...“Observe, your father is ill [and dying].”

This messenger came to Joseph and told him that his father Jacob was dying. He tells Joseph that his father is ill, but the idea is, his father is seriously ill. The reason that we know this is twofold: (1) someone comes and tells Joseph this (the #2 man in Egypt); and (2) Joseph will take his sons with him to see his sickly father.

Genesis 48:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, 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 singular, 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
sh ^e nêy (שְׁנַיִם) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בְּנֵי) [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
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
M ^e nashsheh (מְנַשְׁחָה) [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) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 48:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿEph ^e rayim (עִפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68

Translation: Therefore, Joseph [lit., he] took his two sons—Manasseh and Ephraim—with him [to see his father].

As a result, Joseph took his two sons, Manasseh and Ephraim, to see his father.

The Christian Community Bible: *The twelve tribes of Israel were actually thirteen, with the tribes of Ephraim and Manasseh, together, called the tribes of Joseph. This is how they arrived at the number twelve. The present chapter explains this: Ephraim and Manasseh will be considered as two sons of Jacob to replace Joseph. Jacob's blessing, like the blessing of Isaac, his father, goes to the younger son and not to the elder. God favors whom he wishes, and is not bound to regard the right of succession, or the parents' wishes.*⁷

Because of his various duties, Joseph had not yet brought his sons to his father for his blessing. However, this information concerning his father's illness indicated that there was not much time left.

Genesis 48:1 And it happened after these things, that one told Joseph, “Behold, your father is sick.” And he took with him his two sons, Manasseh and Ephraim.

Genesis 48:1 After these things, [one] says to Joseph, “Observe, your father is ill [and dying].” Therefore, Joseph [lit., he] took his two sons—Manasseh and Ephraim—with him [to see his father]. (Kukis mostly literal translation)

Genesis 48:1 After these things, an official came to Joseph and told him that his father was very ill and possibly dying. Therefore, Joseph took Manasseh and Ephraim, his two sons, to go see his father (their grandfather). (Kukis paraphrase)

The language used here suggests a succession of events. What occurred in Genesis 47 happened previous to this passage (there are no chapter divisions in the original text).

Joseph goes to Jacob with his two sons. Jacob is going to bless these two sons as if they were his own. In this, Joseph receives the double-portion which is usually reserved for the firstborn son.

Near the end of the life of a patriarch, he would gather his sons and bless them (or *son*; Abraham blessed Isaac and then Isaac blessed who he *thought* was Esau). Jacob would bless his 12 sons; but first, he would adopt and then bless Joseph's two sons.

And so [one] made known to Jacob and so he said, “Behold your son Joseph has come unto you.” And so strengthens [himself] Israel and so he sits upon the bed.

Genesis
48:2

[One] made known to Jacob and said, “Behold, your son Joseph has come to you.” So Israel strengthened [himself] and he sat [up] on the bed.

Soon thereafter, a servant made it known to Jacob that his son Joseph had come to him. So Israel strengthened himself and sat up on the bed.

⁷ From <http://www.pbible.org/english/> (Genesis 48:1); accessed January 21, 2017.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so [one] made known to Jacob and so he said, "Behold your son Joseph has come unto you." And so strengthens [himself] Israel and so he sits upon the bed.
Dead Sea Scrolls	.
Targum of Onkelos	And it was shown to Jakob, and told (him,) Behold, thy son Joseph cometh to thee. And Israel was strengthened [Sam. Vers. "strengthened himself."], and he sat upon the bed.
Pseudo Jonathan targum	And it was announced to Jakob, saying, Behold, thy son Joseph hath come to thee: and Israel strengthened himself, and sat upon the bed.
Revised Douay-Rheims	And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened he sat on his bed.
Latin Vulgate	.
Aramaic ESV of Peshitta	Someone told Ya'aqub, and said, "Behold, your son Yoseph comes to you," and Yisrael strengthened himself, and sat on the bed.
Peshitta (Syriac)	And they informed Jacob, and said to him, Behold, your son Joseph has come to you; and Israel strengthened himself, and sat up on the bed.
Septuagint (Greek)	And it was reported to Jacob, saying, Behold, your son Joseph is coming to you; and Israel having strengthened himself, sat upon the bed.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they said to Jacob, Your son Joseph is coming to see you: then Israel, getting all his strength together, had himself lifted up in his bed.
Easy English	Someone told Jacob, 'Your son Joseph has come to you.' So Israel made himself as strong as he could. And he sat up on the bed.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	When Joseph arrived, someone told Israel, "Your son Joseph has come to see you." Israel was very weak, but he tried hard and sat up in his bed.
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	When Joseph arrived, someone told Jacob, also called Israel, "Your son Joseph has come to see you." Jacob was weak. So he used all his strength and sat up on his bed.
The Message	When Jacob was told, "Your son Joseph has come," he roused himself and sat up in bed.
Names of God Bible	.
NIRV	Jacob was told, "Your son Joseph has come to you." So Israel became stronger and sat up in bed.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	When Jacob was informed, "Your son Joseph is here now," he pulled himself together and sat up in bed.
Contemporary English V.	When Joseph arrived, someone told Jacob, "Your son Joseph has come to see you." Jacob sat up in bed, but it took almost all his strength.

The Living Bible	When Jacob heard that Joseph had arrived, he gathered his strength and sat up in the bed to greet him, and said to him, "God Almighty appeared to me at Luz in the land of Canaan and blessed me, and said to me, 'I will make you a great nation and I will give this land of Canaan to you and to your children's children, for an everlasting possession.' Vv. 3–4 are included for context.
New Berkeley Version	.
New Century Version	When Joseph arrived, someone told Jacob, "Your son Joseph has come to see you." Jacob was weak, so he used all his strength and sat up on his bed.
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And when Jacob was told, '{Look!} Your son JoSeph has come to see you,' IsraEl straightened himself and sat up on his bed.
Beck's American Translation	.
International Standard V	As soon as Jacob was informed, "Look! Your son Joseph has come to visit you," Israel rallied his strength and sat up in bed.
New Advent (Knox) Bible	.
Today's NIV	.
Translation for Translators	When someone told Jacob, "Look, your son Joseph has come to see you!" Jacob sat up on the bed, even though it was difficult for him to do that.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to report it to Jacob, even were to say: Your son Joseph is coming out to you. Isra-el was to take hold strength, and was to sit on his bed.
Conservapedia	Someone else told Jacob, "Sir, your son Joseph is coming to you." Israel then encouraged himself to sit up on his couch.
Ferrar-Fenton Bible	...and Jacob was told, " Your son Joseph has come to you." Then Israel exerted himself and sat up in his bed, and Jacob said to Joseph, " The Almighty God appeared to me on my departure from the land of Canan, and blessed me, and said to me ; ' I will make you nourish, and increase your family, and make you an assembly of nations ; and I will give this land to your race after you as a possession for ever. Vv. 3–4 are included for context.
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	When it was told to Jacob: Behold, thy son Joseph is coming to thee, Israel made himself strong and sat upon his bed.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	Then Jacob was told, your son Joseph comes to you so Israel then revived his strength, and sat up on his bed.
Wikipedia Bible Project	And he said to Jacob: "Here you son Joseph has come to you." and he embraced Joseph, and sat on the bed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So they told Jacob that Joseph his son had come. Then Israel, mustering his strength, sat up in bed.
----------------------------	--

The Heritage Bible	And one caused it to stand out boldly to Jacob, and said, Behold, your son, Joseph, is coming to you, and Israel seized the bed, and sat upon <i>it</i> .
New American Bible (2002)	.
New American Bible (2011)	When Jacob was told, "Your son Joseph has come to you," Israel rallied his strength and sat up in bed.
New Jerusalem Bible	When Jacob was told, 'Look, your son Joseph has come to you,' Israel, summoning his strength, sat up in bed.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov was told, "Here comes your son Yosef." Isra'el gathered his strength and sat up in bed.
exeGesés companion Bible	And someone tells Yaaqov and says, Behold, your son Yoseph comes to you. - and Yisra El strengthens himself and sits on the bed.
Hebraic Roots Bible	And one spoke to Jacob and said, Behold, your son Joseph has come to you. And Israel took strength and sat on the bed.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	.
Orthodox Jewish Bible	When Jacob was told that Joseph was coming to him, Israel summoned his strength and sat up in bed.
<i>The Scriptures</i> 1998	And one told Ya'akov, and said, Hinei, the ben of thee Yosef cometh unto thee; and Yisroel strengthened himself, and sat up upon the mittah (bed).
	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	When Joseph arrived, someone told Jacob, "Your son Joseph has come to see you." ·Jacob [Israel; another name for Jacob; 32:28] ·was weak, so he ·used all [-summoned] his strength and sat up on his bed.
The Geneva Bible	.
Kretzmann's Commentary	And one told Jacob and said, Behold, thy son Joseph cometh unto thee, also an announcement by a special messenger. And Israel strengthened himself, with the help of God he summoned all his remaining strength, and sat upon the bed; for he, as patriarch and bearer of the Messianic promise, had a final duty to perform.
NET Bible®	When Jacob was told [<i>Heb</i> "and one told and said." The verbs have no expressed subject and can be translated with the passive voice.], "Your son Joseph has just [<i>Heb</i> "Look, your son Joseph."] come to you," Israel regained strength and sat up on his bed.
Syndein/Thieme	{Death Bed Visit} And one told Jacob, and kept on saying, Behold, your son Joseph comes unto you. And Israel {Jacob} strengthened himself, and sat upon the bed.
The Voice	When Jacob was told that his son Joseph had come to see him, he gathered his strength and sat up in bed.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and he told Ya'aqov ^[He restrains] and he said, look, your son Yoseph ^[Adding] had come to you and Yisra'el ^[He turns El] strengthened himself and he settled upon the bed,...
----------------------------	--

Concordant Literal Version	And someone is telling Jacob and saying, "Behold! Your son Joseph is coming to you. And encouraging himself is Israel, and is sitting on the couch.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	And one told Jacob, and said—Lo! thy son Joseph, coming in unto thee. So Israel strengthened himself, and sat up on the couch.
English Standard Version	And it was told to Jacob, "Your son Joseph has come to you." Then Israel summoned his strength and sat up in bed.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern KJV	.
NASB	When it was told to Jacob, “Behold, your son Joseph has come to you,” Israel collected his strength and sat up in the bed.
New European Version	.
New King James Version	And Jacob was told, “Look, your son Joseph is coming to you”; and Israel strengthened himself and sat up on the bed.
Owen's Translation	.
Benner’s Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young’s Updated LT	And <i>one</i> declares to Jacob, and says, “Lo, your son Joseph is coming unto you;” and Israel strengthens himself, and sit upon the bed.

The gist of this passage:

Genesis 48:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
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

Translation: [One] made known to Jacob...

One of Jacob's servants (presumably) came to him and told him that Joseph had come to him.

Genesis 48:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הנה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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 singular, Qal imperfect	Strong's #935 BDB #97
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...and said, "Behold, your son Joseph has come to you."

The one who spoke to Jacob told him that his son Joseph had come to him.

Jacob needs to prepare himself for this.

Genesis 48:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 48:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châzaq (חַזַּק) [pronounced <i>khaw-ZAHK</i>]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #2388 BDB #304
Yis ^{er} â'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: So Israel strengthened [himself]...

Israel summoned all of his strength to sit up before his son. He could not appear to be simply lying on the bed, getting ready to die. Jacob—called Israel here—has a marvelous message to give to his grandchildren and children.

The word for *strengthen* here is the Hithpael imperfect of the verb châzaq (חַזַּק) [pronounced *khaw-ZAHK*] which means, *to strengthen oneself* (among other things). Strong's #2388 BDB #304. The Hithpael is the reflexive, intensive stem—so this Jacob does to himself and the intensive stem suggests that it requires great effort on his part.

The reason that I mention this verb here is, we will encounter this same verb many times in the chapters 7–14 of Exodus (9 times, actually), where it is translated *to harden* (in the KJV). Whereas, this is not a bad translation, as it applies to the thinking and the volition of the Pharaoh of the exodus (the subject or the object of the verb is always *heart*); just as Jacob *strengthens* his body in order to sit up and receive guests; so Pharaoh will *strengthen* his own *resolve* in opposing God (similarly, when Pharaoh has little strength left, God gives him strength—Exodus 9:12 10:20, 27 11:10 14:8—so God is not changing Pharaoh's free will; but giving him the strength or ability to exercise his negative volition towards God). This may help to show just how important the original languages are to understanding Scripture.

Genesis 48:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

Genesis 48:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
miṭṭâh (מִטָּה) [pronounced mit-TAW]	<i>couch, bed; an open casket, a bier, a stretcher on which the dead are carried</i>	feminine singular noun with the definite article	Strong's #4296 BDB #641

Translation: ...and he sat [up] on the bed.

Although the verb here often means *to stay, to dwell, to live*; but it also means *to sit*, which fits with this context. The bed is where he sits up.

Jacob was obviously near the end if he could only sit up having summoned his strength. In our youth, we take for granted the physical prowess which we have.

Jacob is the patriarch; he is going to give the last blessings to his two grandsons and later to his 12 sons. Jacob, therefore, has to take control; he has to be in command of his dying body and his mind. Let me suggest to you that, during that time that Jacob has laid in bed, he has been thinking about his sons and grandsons and what to say to them.

This is a great blessing and honor for the patriarch to look at his sons, to consider them, based upon what they had done in their lives, even thinking about their names, and projecting this out into the future.

A Privilege, a Responsibility and a Blessing: Jacob, being able and willing to do this, is at once a privilege, a responsibility and a blessing. When it comes to the exercise of your spiritual gift, the same things apply. The operation of your spiritual gift is a privilege, a responsibility and a blessing.

I have given the illustration several times in the past when I was a 7th grader playing football (and I was not good at many sports), so Ed Nagle, the team captain, told me to step over the goal line and he would hit me with a pass. No one thought I would be involved in any football play, so I stepped over the line, Ed, threw the ball to me, and I caught it. That was a great privilege, something which I remember 50+ years later. This is our life in the spiritual world. God wants us to go out for a pass, and he will toss that football right into our hands.

What we do in our spiritual lives is a responsibility. God has designed for us a way to walk, a place to be, a set of things to accomplish, and we are responsible to do these things. As a teacher, it was a great privilege to teach these young people; but it was also a responsibility. I was given specific courses and specific students, and it was my job to get with these kids and to teach them. They were my responsibility in the realm of whatever mathematics I was teaching them.

Finally, our lives as believers is a great blessing. We enjoy great blessings in our lives. For most believers, we get to live our lives and enjoy the lives that we lead. Our blessings can come to us in a variety of ways. However, the exercise of your spiritual gift is going to be the greatest blessing that you can enjoy in life.

Genesis 48:2 And one spoke to Jacob, and said, “Behold, your son Joseph comes to you.” And Israel strengthened himself, and sat on the bed.

Genesis 48:2 [One] made known to Jacob and said, “Behold, your son Joseph has come to you.” So Israel strengthened [himself] and he sat [up] on the bed. (Kukis mostly literal translation)

Genesis 48:2 Soon thereafter, a servant made it known to Jacob that his son Joseph had come to him. So Israel strengthened himself and sat up on the bed. (Kukis paraphrase)

The man meeting Joseph at the door and speaking to would have been one of Jacob's servants; and the one speaking to Jacob would have been one of his servants (probably the same man).

Jacob could have been a spiritual giant like Moses or David or his grandfather Abraham. Instead, Jacob squandered most of his life. It is only during these last few years that Jacob became more oriented to life and to his purpose in life. He, in his old age, had more time to contemplate God and God's promises to him.

And so says Jacob unto Joseph, "El Shaddai appeared unto me in Luz in a land of Canaan and so He blessed me. And so He said unto me, 'Behold I will make you fruitful and I have multiplied you. And I have given you an assembly of peoples and I have given the land the this to your seed after you, a possession of perpetuity.'

Genesis
48:3-4

Jacob said to Joseph, "El Shaddai [= God Almighty] appeared to me at Luz in the land of Canaan and He blessed me [there]. He said to me, 'Listen, I will make you fruitful and I will multiply you. I will make you into an assembly of peoples and I will give this land to your descendants [who come] after you, [for] an eternal possession.'

Jacob told Joseph, "God Almighty appeared to me in Luz (which I named Bethel) in Canaan. God blessed me there, saying, 'Listen carefully to My promises: I will make you prosperous and great in number. You will become an assembly of peoples in the future, and this land of Canaan I will give to your descendants who come up after you as their eternal possession.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Jacob unto Joseph, "El Shaddai appeared unto me in Luz in a land of Canaan and so He blessed me. And so He said unto me, 'Behold I will make you fruitful and I have multiplied you. And I have given you an assembly of peoples and I have given the land the this to your seed after you, a possession of perpetuity.'
Dead Sea Scrolls	.
Targum of Onkelos	And Jakob said to Joseph, El Shadai revealed Himself to me in Luz, in the land of Kanaan, and blessed me; and He said to me, Behold, I will multiply thee, and make thee great, and will set thee for an assembly of tribes, and will give this land to thy sons after thee for an everlasting inheritance.
Targum Pseudo-Jonathan	And Jakob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kanaan, and blessed me. And He said to me, Behold, I will increase thee and multiply thee, and make thee an assemblage of tribes, and will give this land to thy sons after thee for an everlasting inheritance.
Revised Douay-Rheims	And when Joseph was come in to him, he said: God Almighty appeared to me at Luza, which is in the land of Chanaan: and he blessed me, And he said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.
Latin Vulgate	.
Aramaic ESV of Peshitta	Ya'aqub said to Yoseph, "El Shaddai appeared to me at Luz in the land of Canaan, and blessed me, and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your seed after you for an everlasting possession.'
Peshitta (Syriac)	And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan and blessed me, And he said to me, Behold, I will bless you, and multiply

you, and I will make of you a multitude of peoples; and I will give this land to your descendants after you for an everlasting possession.

Septuagint (Greek)

And Jacob said to Joseph, My God appeared to me in Luza, in the land of Chanaan, and blessed me, and said to me, Behold, I will increase you, and multiply you, and will make of you multitudes of nations; and I will give this land to you, and to your seed after you, for an everlasting possession.

NETS (Greek)

.

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And Jacob said to Joseph, God, the Ruler of all, came to me in a vision at Luz in the land of Canaan, and gave me his blessing, And said to me, Truly, I will make you fertile and give you increase and will make of you a great family of nations: and I will give this land to your seed after you to be their heritage for ever.

Easy English

Jacob said to Joseph, 'God Almighty appeared to me at Luz. That is in Canaan. And he blessed me there. He said to me, "I am going to make good things happen to you, and give you many descendants. I will make you into a great group of people. And I will give you this land. And your descendants will have this land when you die."

Easy-to-Read Version–2001

.

Easy-to-Read Version–2006

Then Israel said to Joseph, "God All-Powerful appeared to me at Luz in the land of Canaan. God blessed me there. He said to me, 'I will make you a great family. I will give you many children and you will be a great people. Your family will own this land forever.'

God's Word™

.

Good News Bible (TEV)

Jacob said to Joseph, "Almighty God appeared to me at Luz in the land of Canaan and blessed me. He said to me, 'I will give you many children, so that your descendants will become many nations; I will give this land to your descendants as their possession forever.'"

International Children's B.

Then Jacob said to Joseph, "God All-Powerful appeared to me at Luz in the land of Canaan. God blessed me there. He said to me, 'I will give you many children. I will make you the father of many peoples. And I will give your descendants this land forever.'

The Message

Jacob said to Joseph, "The Strong God appeared to me at Luz in the land of Canaan and blessed me. He said, 'I'm going to make you prosperous and numerous, turn you into a congregation of tribes; and I'll turn this land over to your children coming after you as a permanent inheritance.'

Names of God Bible

Jacob said to Joseph, "***El Shadday*** appeared to me at Luz in Canaan and blessed me. He said to me, 'I will make you fertile and increase the number of your descendants so that you will become a community of people. I will give this land to your descendants as a permanent possession.'

NIRV

Jacob said to Joseph, "The Mighty God appeared to me at Luz in the land of Canaan. He blessed me there. He said to me, 'I am going to give you children. I will make your family very large. I will make you a community of nations. And I will give this land to your children after you. It will belong to them forever.'

New Simplified Bible

Jacob said to Joseph: »Almighty God appeared to me at Luz in the land of Canaan and blessed me.

»He promised: 'I will give you a large family with many descendants that will grow into a nation. I am giving you this land that will belong to you and your family from generation to generation.'« (Hebrew: olam olam) (long lasting possession)

Thought-for-thought translations; paraphrases:

Common English Bible	Jacob said to Joseph, "God Almighty appeared to me in Luz in the land of Canaan. He blessed me and said to me, 'I am about to give you many children, to increase your numbers, and to make you a large group of peoples. I will give this land to your descendants following you as an enduring possession.'
Contemporary English V.	Jacob told Joseph: God All-Powerful appeared to me at Luz in the land of Canaan, where he gave me his blessing and promised, "I will give you a large family with many descendants that will grow into a nation. And I am giving you this land that will belong to you and your family forever."
The Living Bible New Berkeley Version New Century Version	. . Then Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me there. He said to me, 'I will give you many children. I will make you the father of many peoples, and I will give your descendants this land forever.'
New Life Version	Then Jacob said to Joseph, "The All-powerful God showed Himself to me at Luz in the land of Canaan, and He brought good to me. He said to me, 'See, I will give you many children. I will make you a group of nations. And I will give this land to your children and to your children's children after you. It will belong to them forever.'
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	And [he] said to JoSeph: 'My God appeared to me in Luza in the land of CanaAn and blest me. And He said to me, <i>{Look!} I will make you grow and increase, and I will make many nations come from you. I will also give this land to you and to your seed that comes after you, as an inheritance through the ages.</i>
Beck's American Translation International Standard V	. Jacob reminded Joseph, "God Almighty revealed himself to me at Luz in Canaan and blessed me. He told me, 'Pay attention! I'm going to make you fruitful and numerous. I'm going to build you into a vast nation of people and then I'll give this land to your descendants [Lit. <i>descendants who come after you</i>] for an eternal possession.'
New Advent (Knox) Bible	When the old man heard that Joseph had come to see him, he found strength to sit up in bed, and greeted him thus, The almighty God revealed himself to me at Luza in Chanaan, and gave me his blessing there. I will make thy posterity increase and multiply, he said, so that a host of nations shall spring from thee; and I will give this land to thee and to thy race after thee, to be their possession eternally. V. 2 is included for context.
Today's NIV Translation for Translators	. He said to Joseph, "When I was at Luz in Canaan land, God Almighty appeared to me. He blessed me and said to me, 'I am going to enable you to become the father of many children. You will have many descendants, and they will become the ancestors of many people-groups. And I will give this land to your descendants to possess forever.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jacob was to say to Joseph: He devastating of mighty ones is to have appeared to me in Luz, on the solid grounds of Canaan, and was to well consider me, even was He to say: You being fruitful is to have increased, even am I to have set you as an assembly of people, and I am to have given these solid grounds to your seed after you, as a continual taking hold.
--------------------	--

Conservapedia	Jacob said to Joseph, "The All-sufficient God appeared to me at Luz in the country of Canaan, and blessed me. He said to me, "'Look at Me! I will make you fruitful, and increase your numbers, and I will make you into an assembly of peoples, and I will give this land to your descendants after you as a landholding forever.'"
Ferrar-Fenton Bible God's Truth (Tyndale)	. Then was it said unto Jacob: behold, your son Joseph comes unto you. And Israel took his strength unto him, and sat up on the bed, and said unto Joseph: God almighty appeared unto me at Lus in the land of Canaan, and blessed me, and said unto me: behold, I will make you grow and will multiply you, and will make a great number of people of you, and will give this land unto you and unto your seed after you unto an everlasting possession. V. 2 is included for context.
HCSB	Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan and blessed me. He said to me, 'I will make you fruitful and numerous; I will make many nations come from you, and I will give this land as an eternal possession to your future descendants.'
Jubilee Bible 2000 Lexham English Bible H. C. Leupold	. And Jacob said to Joseph: God Almighty appeared unto me in Luz in the land of Canaan and he blessed me, and He said to me: Behold, I am about to make thee fruitful, and I shall multiply thee and make of thee a company of tribes; and I shall give this land to thee and to thy seed after thee as an everlasting possession.
NIV, ©2011	Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and there he blessed me and said to me, 'I am going to make you fruitful and increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'
NIV – UK Tree of Life Version	. Then Jacob said to Joseph, " <i>El Shaddai</i> appeared to me in Luz, in the land of Canaan, and blessed me." He said to me, 'I am going to make you fruitful and multiply you and turn you into an assembly of peoples, and I will give this land to your seed after you as an everlasting possession.'
Urim-Thummim Version	And Jacob said to Joseph, Elohim Shaddai appeared to me at Luz in the land of Canaan and blessed me. He spoke to me saying, I will make you branch off and become many and I will make of you a company of people, and will give this land to your offspring after you for an age-lasting possession.
Wikipedia Bible Project	And Jacob said to Joseph: El Shaddai has appeared to me in Luz, in the land of Canaan, and he has blessed me. And he said to me, here I will bear you fruit and I will multiply you and I will give to you a crowd of peoples. And I gave this land here to your seed after you, a permanent landholding.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and knelt down with goodness to me, Gen 28:13 And said to me, Behold, I am making you fruitful, and have multiplied you, and I have given you a multitude of people; and have given this land to your seed after you for an everlasting possession.
New American Bible (2002)	Jacob then said to Joseph: "God Almighty appeared to me at Luz [Luz: an older name of Bethel (⇒ Genesis 28:19)] in the land of Canaan, and blessing me, he said, 'I will make you fertile and numerous and raise you into an assembly of tribes, and I will give this land to your descendants after you as a permanent possession.'
New American Bible (2011)	Jacob then said to Joseph: "God Almighty appeared to me at Luz [an older name of Bethel (28:19)] in the land of Canaan, and blessing me, he said, 'I will make you

fertile and multiply you and make you into an assembly of peoples, and I will give this land to your descendants after you as a permanent possession.' Gn 28:12–15; 35:6.

New Jerusalem Bible	'El Shaddai appeared to me at Luz in Canaan,' Jacob told Joseph, 'and he blessed me, saying to me, "I shall make you fruitful and numerous, and shall make you into an assembly of peoples and give this country to your descendants after you, to own in perpetuity."
New RSV	And Jacob said to Joseph, 'God Almighty [Traditional rendering of Heb <i>El Shaddai</i>] appeared to me at Luz in the land of Canaan, and he blessed me, and said to me, "I am going to make you fruitful and increase your numbers; I will make of you a company of peoples, and will give this land to your offspring after you for a perpetual holding."
Revised English Bible	Jacob said to Joseph, "God Almighty appeared to me at Luz in Canaan and blessed me; he said to me, 'I shall make you fruitful and increase your descendants until they become a host of nations. I shall give this land to them after you as a possession for all time.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ya'akov said to Yosef, "El Shaddai appeared to me at Luz in the land of Kena'an and blessed me, saying to me, 'I will make you fruitful and numerous. I will make of you a group of peoples; and I will give this land to your descendants to possess forever.'
exeGesés companion Bible	And Yaaqov says to Yoseph, El Shadday appeared to me at Luz in the land of Kenaan and blesses me, and says to me, Behold, I have you bear fruit and abound you and I give you a congregation of people; and give this land to your seed after you for an eternal possession.
Hebraic Roots Bible	And Jacob said to Joseph, El Shaddai (Almighty) appeared to me in Luz in the land of Canaan and blessed me, and said to me, Behold, I will make you fruitful and will multiply you, and will give you a multitude of peoples. And I will give this land to your seed after you as a continual possession.
JPS (Tanakh—1985)	And Jacob said to Joseph, "El Shaddai appeared to me at Luz in the land of Canaan, and He blessed me, and said to me, 'I will make you fertile and numerous, making of you a community of peoples; and I will assign this land to your offspring to come for an everlasting possession.'
Judaica Press Complete T. Kaplan Translation	. Jacob said to Joseph, 'God Almighty once appeared to me in Luz, in the land of Canaan. He blessed me, and said to me, 'I will make you fruitful and numerous, and have you give rise to an assembly of nations. I will give this land to you and your descendants as their property forever.' Genesis 35:11,12. Also see Genesis 28:13.
Orthodox Jewish Bible	And Ya'akov said unto Yosef, El Shaddai appeared unto me at Luz in Eretz Kena'an, and made on me a brocha, And said unto me, Hineni, I will make thee fruitful, and multiply thee, and I will make of thee a kehal of ammim; and will give HaAretz Hazot to thy zera after thee for an achuzzat olam (everlasting possession).
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible	Then Jacob said to Joseph, “God Almighty appeared to me at Luz [^c another name for Bethel] in the land of Canaan and blessed me there [28:19; 35:9–15]. He said to me, ‘I will give you many children [^l make you fruitful and multiply you; 1:28]. I will make you the father [^l a company; an assembly] of many peoples, and I will give your descendants [^l seed] this land forever [as a permanent possession].’
The Geneva Bible Kretzmann’s Commentary	. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, at Bethel, where he received two special revelations, Genesis 28:13-19; Genesis 35:6-9, and blessed me, and said unto me, Behold, I will make thee fruitful and multiply thee; and I will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. Thus both the patriarchal and the Messianic blessing had been given to Jacob, to be fulfilled in his descendants.
NET Bible®	Jacob said to Joseph, “The sovereign God [Heb “El Shaddai.”] appeared to me at Luz in the land of Canaan and blessed me. He said to me, ‘I am going to make you fruitful [<i>Heb</i> “Look, I am making you fruitful.”] and will multiply you. I will make you into a group of nations, and I will give this land to your descendants [The Hebrew text adds “after you,” which has not been included in the translation for stylistic reasons.] as an everlasting possession.’
Syndein/Thieme	{Note: Jacob is dying and tells Joseph not to worry - he is saved.} {Land Grant to Abraham Was Passed to Jacob and His Seed} And {God} kept on saying unto me, "Behold, I will make you fruitful, and multiply you, and I will make of you a multitude of people and will give this land to your seed after you for an everlasting possession." {Note: Jacob could not possess the land forever unless he had everlasting life. He was saved.}.
The Voice	Jacob (to Joseph): The All-Powerful God appeared to me at Luz in the land of Canaan <i>many years ago</i> and spoke His blessing over me, telling me, “I am going to make you fruitful and multiply your descendants so that you will give rise to nation after nation. I will give this land to them after you to have as their possession forever.”

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and Ya'aqov [^{He restrains}] said to Yoseph [^{Adding}], the mighty one of Shaddai [^{My breasts}] appeared to me in Luz [^{Almond}], in the land of Kena'an [^{Lowered}] and he respected me, and he said to me, here am I, making you reproduce and I will make you increase and I will give you for an assembled flock of peoples and I will give this land to your seed after you, a holdings for a distant time,...
Concordant Literal Version	And saying is Jacob to Joseph, "The El-Who-Suffices appeared to me in Luz, in the land of Canaan, and blessing me is He, and saying to me, `Behold Me making you fruitful. And I increase you, and give you to be an assembly of peoples. And I give this land to you and to your seed after you for a freehold eonian.
Context Group Version	And Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and esteemed me, and said to me, Look, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your seed after you for an everlasting possession.
Darby Translation <i>Emphasized Bible</i>	. Then said Jacob unto Joseph, GOD Almighty, appeared unto me in Luz in the land of Canaan,—and blessed me; and said unto me—Behold me! about to make thee fruitful, so will I multiply thee, and give thee to become a multitude of peoples,—so will I give this land to thy seed after thee, as an age-abiding possession.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.

Green’s Literal Translation .
 H. C. Leupold .
 Jack Ballinger’s translation .
 Modern English Version .
 Modern KJV .
 NASB .
 New European Version .
 New King James Version .
 Owen’s Translation .
 Benner’s Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster’s Bible Translation .
 World English Bible .
 Young’s Literal Translation .
 Young’s Updated LT .

Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan, and blessed me. And He said to me, ‘I will make you fruitful and multiply you, and I will make you into a multitude of people and will give this land to your descendants after you for an everlasting possession.’

Jacob said to Joseph, God Almighty appeared to me at Luz in the land of Canaan, and blessed me, and said to me, ‘Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your seed after you for an everlasting possession’.

And Jacob says unto Joseph, “God Almighty has appeared unto me, in Luz, in the land of Canaan, and blesses me, and says unto me, Lo, I am making you fruitful, and have multiplied you, and given you for an assembly of peoples, and given this land to your seed after you, a possession age-during.

The gist of this passage: Jacob tells Joseph that God appeared to him in Bethel (Luz); and what God said to him.

Genesis 48:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Ya’ăqôb (יעקב) [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
’el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415

Genesis 48:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
Shadday (שַׁדַּי) [pronounced <i>shahd-DAH-ee</i>]	<i>the many-breasted one; and is generally translated Almighty, the Almighty One; Omnipotent [One]</i>	proper noun	Strong's #7706 BDB #994
Together, these two nouns are often transliterated 'El Shaddai.			
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 perfect	Strong's #7200 BDB #906
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
Lûwz (לֹוֹז) [pronounced looze]	<i>possibly almond-tree, almond wood; transliterated Luz</i>	proper noun; location	Strong's #3870 BDB #531
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]	<i>which possibly means merchant and is transliterated Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: Jacob said to Joseph, "El Shaddai [= God Almighty] appeared to me at Luz in the land of Canaan..."

Jacob tells Joseph of his meeting God in Luz (which Jacob renamed *Bethel*). The purpose is for Jacob to pass on these promises to his seed, which included Joseph and his children (all of whom had come before Jacob). So Joseph is hearing these words as are his two sons.

The Net Bible on *El Shaddai*

The name אֵל שַׁדַּי ('el shadday, "El Shaddai") has often been translated "God Almighty," primarily because Jerome translated it *omnipotens* ("all powerful") in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, "The Names Shaddai and Abram," *JBL* 54 (1935): 173-210; R. Gordis, "The Biblical Root sdy-sd," *JTS* 41 (1940): 34-43; and especially T. N. D. Mettinger, *In Search of God*, 69-72. Shaddai/El Shaddai is the sovereign king of the world who grants, blesses, and judges. In the Book of Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside

The Net Bible on *El Shaddai*

*Genesis he both blesses/protects and takes away life/happiness. The patriarchs knew God primarily as El Shaddai (Exod 6:3). While the origin and meaning of this name are uncertain (see discussion below) its significance is clear. The name is used in contexts where God appears as the source of fertility and life. In Gen 17:1-8 he appeared to Abram, introduced himself as El Shaddai, and announced his intention to make the patriarch fruitful. In the role of El Shaddai God repeated these words (now elevated to the status of a decree) to Jacob (35:11). Earlier Isaac had pronounced a blessing on Jacob in which he asked El Shaddai to make Jacob fruitful (28:3). Jacob later prayed that his sons would be treated with mercy when they returned to Egypt with Benjamin (43:14). The fertility theme is not as apparent here, though one must remember that Jacob viewed Benjamin as the sole remaining son of the favored and once-barren Rachel (see 29:31; 30:22-24; 35:16-18). It is quite natural that he would appeal to El Shaddai to preserve Benjamin's life, for it was El Shaddai's miraculous power which made it possible for Rachel to give him sons in the first place. In 48:3 Jacob, prior to blessing Joseph's sons, told him how El Shaddai appeared to him at Bethel (see Gen 28) and promised to make him fruitful. When blessing Joseph on his deathbed Jacob referred to Shaddai (we should probably read "El Shaddai," along with a few Hebrew mss, the Samaritan Pentateuch, the LXX, and Syriac) as the one who provides abundant blessings, including "blessings of the breast and womb" (49:25). (The direct association of the name with "breasts" suggests the name might mean "the one of the breast" [i.e., the one who gives fertility], but the juxtaposition is probably better explained as wordplay. Note the wordplay involving the name and the root שָׁדַד, shadad, "destroy"] in Isa 13:6 and in Joel 1:15.) Outside Genesis the name Shaddai (minus the element "El" ["God"]) is normally used when God is viewed as the sovereign king who blesses/protects or curses/brings judgment. The name appears in the introduction to two of Balaam's oracles (Num 24:4, 16) of blessing upon Israel. Naomi employs the name when accusing the Lord of treating her bitterly by taking the lives of her husband and sons (Ruth 1:20-21). In Ps 68:14; Isa 13:6; and Joel 1:15 Shaddai judges his enemies through warfare, while Ps 91:1 depicts him as the protector of his people. (In Ezek 1:24 and 10:5 the sound of the cherubs' wings is compared to Shaddai's powerful voice. The reference may be to the mighty divine warrior's battle cry which accompanies his angry judgment.) Finally, the name occurs 31 times in the Book of Job. Job and his "friends" assume that Shaddai is the sovereign king of the world (11:7; 37:23a) who is the source of life (33:4b) and is responsible for maintaining justice (8:3; 34:10-12; 37:23b). He provides abundant blessings, including children (22:17-18; 29:4-6), but he can also discipline, punish, and destroy (5:17; 6:4; 21:20; 23:16). It is not surprising to see the name so often in this book, where the theme of God's justice is primary and even called into question (24:1; 27:2). The most likely proposal is that the name means "God, the one of the mountain" (an Akkadian cognate means "mountain," to which the Hebrew שָׁדַד, shad, "breast") is probably related). For a discussion of proposed derivations see T. N. D. Mettinger, *In Search of God*, 70-71. The name may originally have depicted God as the sovereign judge who, in Canaanite style, ruled from a sacred mountain. Isa 14:13 and Ezek 28:14, 16 associate such a mountain with God, while Ps 48:2 refers to Zion as "Zaphon," the Canaanite Olympus from which the high god El ruled. (In Isa 14 the Canaanite god El may be in view. Note that Isaiah pictures pagan kings as taunting the king of Babylon, suggesting that pagan mythology may provide the background for the language and imagery.)*

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I think the idea here of referring to God as *El Shaddai* indicates that Jacob is fully aware that he spoke to the True God, the Revealed God, the God Who Created the Universe.

Also, I believe that Jacob is not telling Joseph this for the first time, but reminding him of what he has told Joseph in the past.

Genesis 48:3a [Jacob said to Joseph, "El Shaddai \[= God Almighty\] appeared to me at Luz in the land of Canaan...](#)

Jacob recalls being blessed by God at Luz (Bethel)—this is the first time that God spoke to Jacob. That Jacob says this suggests that *Luz*, which he renamed *Bethel*, was still *Luz* in Jacob's mind. The actual changing of that name in the popular culture apparently took a significant amount of time.

It is my theory that, originally, the book of Genesis was all transmitted orally. Although there was a great respect for the text (I believe that it was memorized from generation to generation), it was quite easy to change the name of a location to help the understanding of the audience (who would have been the sons of those speaking⁸). These words may have been spoken when sacrifices were offered.⁹

There is a great Jewish tradition which reaches back thousands of years, where the words of God are spoken in a group setting (as was done in the synagogues), or paraphrased (as they are when Jews celebrate the Passover¹⁰). Let me suggest to you that this tradition of speaking the Word of God goes back prior to the synagogues or the Seder. Let me further suggest to you that synagogues were built for the expressed purpose of reading the Word of God publically, something which was already taking place.

The Jewish Encyclopedia tells us: *The origin of the synagogue, in which the congregation gathered to worship and to receive the religious instruction connected therewith, is wrapped in obscurity. By the time it had become the central institution of Judaism (no period of the history of Israel is conceivable without it), it was already regarded as of ancient origin, dating back to the time of Moses.*

Yet, in the same paragraph, they write: *The synagogue as a permanent institution originated probably in the period of the Babylonian captivity, when a place for common worship and instruction had become necessary.*¹¹ There may not be a contradiction here; something like synagogues goes back to the time of Moses (the Tabernacle); and the synagogue as a well-defined institution probably goes back to the Babylonia captivity.

Genesis 48:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bārak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...and He blessed me [there].

⁸ Children would not have been the only people there.

⁹ So far, this is conjecture on my part; I have not found direct evidence of this.

¹⁰ This very organized time of worship is called the *Seder*, during which an explanation and a history are given for the Jews walking out of Egypt. This tradition, still observed today, is thousands of years old.

¹¹ From <http://www.jewishencyclopedia.com/articles/14160-synagogue> accessed November 8, 2017.

When Jacob was first traveling through Luz, he was escaping the harm that would have surely come to him from his brother Esau, who hated him at the time (and with some reason to do so).

Here, Jacob recalls when God appeared to him when Jacob first entered into a stage of maturity in Genesis 35. It is likely that Jacob recounted other instances of God appearing to him. He is now occupied with the person of Jesus Christ, something, unfortunately that did not occur a century ago. Had that happened, most of Genesis would have been about Jacob rather than about Noah, Abraham and Joseph. Jacob is holding onto God's promises.

Jacob was traveling through Luz to leave the land of Canaan—the land given to his father and to his grandfather; the land the Jacob was himself to inherit.

Jacob left Canaan in Genesis 28 (20 chapters ago!); and what he experienced is recorded in Gen. 28:10–16 Jacob left Beersheba and went toward Haran. And he came to a certain place and stayed there that night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed, and behold, there was a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, "I am the LORD, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you." Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it." (ESV; capitalized)

Upon his return to the Land of Promise, Jacob also traveled to Bethel. Gen. 35:1–15 God said to Jacob, "Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau." So Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you and purify yourselves and change your garments. Then let us arise and go up to Bethel, so that I may make there an altar to the God who answers me in the day of my distress and has been with me wherever I have gone." So they gave to Jacob all the foreign gods that they had, and the rings that were in their ears. Jacob hid them under the terebinth tree that was near Shechem. And as they journeyed, a terror from God fell upon the cities that were around them, so that they did not pursue the sons of Jacob. And Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him, and there he built an altar and called the place El-bethel, because there God had revealed himself to him when he fled from his brother. And Deborah, Rebekah's nurse, died, and she was buried under an oak below Bethel. So he called its name Allon-bacuth. God appeared to Jacob again, when he came from Paddan-aram, and blessed him. And God said to him, "Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name." So He called his name Israel. And God said to him, "I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you." Then God went up from him in the place where he had spoken with him. And Jacob set up a pillar in the place where he had spoken with him, a pillar of stone. He poured out a drink offering on it and poured oil on it. So Jacob called the name of the place where God had spoken with him Bethel. (ESV; capitalized)

The second description is a lot closer to what we read here. Let me suggest that the Genesis 35 passage is most accurate; whereas, what we read in Genesis 48:4 is more or less of a summary of God's blessings to Jacob.

Genesis 48:3 And Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and blessed me.

Genesis 48:3 Jacob said to Joseph, "El Shaddai [= God Almighty] appeared to me at Luz in the land of Canaan and He blessed me [there]. (Kukis mostly literal translation)

Genesis 48:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'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); with the 1 st person singular suffix	Strong's #413 BDB #39
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 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
pârâh (פָּרָה) [pronounced paw-RAW]	<i>causing one to become fruitful, making fruitful; increasing with offspring</i>	Hiphil participle with the 2 nd person masculine singular suffix	Strong's #6509 (& #6500) BDB #826
The NET Bible: <i>The participle following הִנֵּה (hinneh) has the nuance of a certain and often imminent future.</i> ¹²			
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
râbâh (רָבָה) [pronounced raw ^b -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	1 st person singular, Hiphil perfect; with the 2 nd person masculine singular suffix	Strong's #7235 BDB #915
The NET Bible: <i>The perfect verbal form with vav consecutive carries on the certain future idea.</i> ¹³			

Translation: He said to me, 'Listen, I will make you fruitful and I will multiply you.'

God promises to make Jacob fruitful, which means that he will sire many children; and that they would in turn also sire many children. Multiplying Jacob seems to mean the same thing, but it does not. Not only will Jacob have many children, but they will live to child-bearing age and they will also have many children. Therefore, all of Jacob's line will increase in number.

¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 17, 2017.

¹³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 17, 2017.

All of this requires logistical grace. That is, Jacob must be fed, housed and clothed in order for this stuff to come to pass.

Genesis 48:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect; with the 2 nd person masculine singular suffix	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâhâl (קָהָל) [pronounced <i>kaw-HAWL</i>]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular construct	Strong's #6951 BDB #874
‘ammîym (עַמִּים) [pronounced <i>gâhm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766

Translation: I will make you into an assembly of peoples...

This is an interesting promise to be given to Jacob, as we would have expected the only people to come from him would be the Jewish race.

Genesis 48:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
’êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Genesis 48:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zō'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
lâmed (ל) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zera' (זֵרָע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282
'achar (אַחֲרַי) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb with the 2 nd person masculine singular suffix	Strong's #310 BDB #29
'ăchûzzâh (אַחֲזָזָהּ) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular construct	Strong's #272 BDB #28
'ôwlâm (עוֹלָם) [pronounced ôo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

The NET Bible: *The Hebrew word אַחֲזָזָהּ ('akhuzzah), translated "possession," describes a permanent holding in the land. It is the noun form of the same verb (אַחֲזָז, 'akhaz) that was used for the land given to them in Goshen (Gen 47:27).*¹⁴

Translation: ...and I will give this land to your descendants [who come] after you, [for] an eternal possession.'

The land specifically would not go to Jacob but to his descendants. This was the same promise that God gave to Abraham and Isaac.

God had promised Abraham, Isaac and Jacob to give the land to their descendants as a possession forever and that their descendants would be like the sand in the sea. All three patriarchs would have been better off to have seized that promise with all of their might; to believe that promise and to live as though they believed that promise.

Application: With respect to our own selves—the Bible is filled with promised made to us as believers, either directly or by implication. It would behoove us to grab onto these promises and hold onto them and to believe them and to conduct our lives with faith in these promises. It is actually a youthful step in one's spiritual walk, but a positive step toward spiritual maturity and one that very few Christians ever make. In fact, about the only thing Christians seem to know how to do is, when they get in trouble or they are under pressure, they may attend church a little more faithfully and they will pray like the dickens for God to remove their discipline and/or pressure.

Genesis 48:4 And He said to me, 'Behold, I will make you fruitful and multiply you. And I will make of you a multitude of people, and will give this land to your seed after you for an everlasting possession.'

¹⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 17, 2017.

Jacob is speaking to Joseph. Joseph's sons are there, but sitting behind and on both sides of Joseph. Jacob recounts what God said to him; as these promises continue to the many generations of Jacob that will follow. These promises of God were first made to Abraham (Genesis 13:16 22:17), then to Isaac (Genesis 26:4) and finally to Jacob (Genesis 28:3, 14 32:12 35:11). Apparently, Jacob, of the patriarchs, needed the most reassurance and guidance.

In Egypt, at this time, there were probably 80–150 descendants from Jacob (remember, they began with 70 + their wives). So, there was not a multitude of people when Jacob said these things to Joseph. I have suggested early on that the sons of Jacob gathered and heard the book of Genesis spoken orally by Jacob, Joseph, Judah and possibly even Leah. They were replaced by sons and grandsons as time progressed.

Let me further suggest that, Jacob when he spoke most of the book of Genesis, that Egyptians also came to here him speak, and were moved and affected by these words of God. This would explain the great respect that Jacob received in Egypt (which we have not studied yet, but which will be quite remarkable).

There will be early indications of God's promises beginning to be fulfilled in Exodus 1:7 (And the children of Israel increased and multiplied, and became numerous and grew exceedingly strong, and the land multiplied them.—ESV).

Genesis 48:4 And He [God] said to me [Jacob], 'Behold, I will make you fruitful and multiply you. And I will make of you a multitude of people, and will give this land to your seed after you for an everlasting possession.'

Genesis 48:4 He said to me, 'Listen, I will make you fruitful and I will multiply you. I will make you into an assembly of peoples and I will give this land to your descendants [who come] after you, [for] an eternal possession.' (Kukis mostly literal translation)

What we have here is not a direct quote from a previous passage of Genesis, but a summation of the many times God gave Jacob this promise.

Genesis 48:3–4 Jacob said to Joseph, "El Shaddai [= God Almighty] appeared to me at Luz in the land of Canaan and He blessed me [there]. He said to me, 'Listen, I will make you fruitful and I will multiply you. I will make you into an assembly of peoples and I will give this land to your descendants [who come] after you, [for] an eternal possession.' (Kukis mostly literal translation)

Genesis 48:3–4 Jacob told Joseph, "God Almighty appeared to me in Luz (which I named Bethel) in Canaan. God blessed me there, saying, 'Listen carefully to My promises: I will make you prosperous and great in number. You will become an assembly of peoples in the future, and this land of Canaan I will give to your descendants who come up after you as their eternal possession.' (Kukis paraphrase)

And now two of your sons, the ones being born to you in Egypt, to me they [are]—Ephraim and Manasseh, as Reuben and Simeon are to me. And your offspring that you have sired after them, to you they are; upon a name of their brothers they are called in their inheritance.

Genesis
48:5–6

Therefore, your two sons—Ephraim and Manasseh—the ones being born in Egypt—they [are] mine, just as Reuben and Simeon are mine. But your offspring that you will sire after them, they are yours. They will be called by the name of their brothers in their inheritance.

Therefore, your two sons, the ones who were born to you in Egypt—Ephraim and Manasseh—they belong to me and to my line, just as Reuben and Simeon are mine. However, any offspring that you sire after them, they are yours, and they will be known by your name regarding their inheritance.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew) And now two of your sons, the ones being born to you In Egypt, to me they [are]—Ephraim and Manasseh, as Reuben and Simeon are to me. And your offspring that you have sired after them, to you they are; upon a name of their brothers they are called in their inheritance.

Dead Sea Scrolls
Targum of Onkelos .
And now thy two sons which were born to thee in the land of Mizraim, before my coming to thee into Mizraim, are mine; Ephraim and Menashe shall be as Reuben and Shimeon before me. And the children whom thou mayest beget after them, who shall be thine, after the name of their brethren they shall be called in their inheritance [Sam. Vers. "in their divisions."].

Targum Pseudo-Jonathan And now, thy two sons who have been born to thee in the land of Mizraim before I came to thee into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon shall be reckoned unto me. And thy children whom thou mayest beget after them shall be thine; by the name of their brethren shall they be called in their inheritance.

Revised Douay-Rheims So your two sons who were born to you in the land of Egypt before I came hither to you, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon. But the rest whom you shall have after them, shall be yours, and shall be called by the name of their brethren in their possessions.

Latin Vulgate
Aramaic ESV of Peshitta .
Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. Your issue, who you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance.

Peshitta (Syriac) And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you into the land of Egypt, are mine; as Reuben and Simeon, they shall be mine. But the children that you begot after them shall be yours, and shall be called after the name of their brothers when they come into their inheritance.

Septuagint (Greek) Now then your two sons, who were born to you in the land of Egypt, before I came to you into Egypt, are mine; Ephraim and Manasse, as Ruben and Symeon they shall be mine. And the children which you shall beget hereafter, shall be in the name of their brethren; they shall be named after their inheritances.

NETS (Greek)
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And now your two sons who came to birth in Egypt before I came to you here, are mine; Ephraim and Manasseh will be mine, in the same way as Reuben and Simeon are. And any other offspring which you have after them, will be yours, and will be named after their brothers in their heritage.

Easy English Now you have 2 sons. They were born before I came to Egypt. They will be like my own sons. People will think of Ephraim and Manasseh as my sons, as they think of Reuben and Simeon as my sons. Any children born to you after them will be your own children. They will inherit the land of their brothers. Ephraim and Manasseh will inherit along with Jacob's other sons.

Easy-to-Read Version–2001 .

Easy-to-Read Version—2006 Now you have two sons. These two sons were born here in the country of Egypt before I came. Your two sons, Ephraim and Manasseh, will be like my own sons. They will be like Reuben and Simeon to me. So these two boys will be my sons. They will share in everything I own. But if you have other sons, they will be your sons. But they will also be like sons to Ephraim and Manasseh—that is, in the future, they will share in everything that Ephraim and Manasseh own.

God's Word™ “So your two sons, who were born in Egypt before I came here, are my sons. Ephraim and Manasseh will be mine just as Reuben and Simeon are. Any other children you have after them will be yours. They will inherit the land listed under their brothers' names.

International Children's B. Your two sons were born here in Egypt before I came. They will be counted as my own sons. Ephraim and Manasseh will be my sons just as Reuben and Simeon are my sons. But if you have other children, they will be your own. But their land will be part of the land given to Ephraim and Manasseh.

The Message I'm adopting your two sons who were born to you here in Egypt before I joined you; they have equal status with Reuben and Simeon. But any children born after them are yours; they will come after their brothers in matters of inheritance. I want it this way because, as I was returning from Paddan, your mother Rachel, to my deep sorrow, died as we were on our way through Canaan when we were only a short distance from Ephrath, now called Bethlehem.” V. 7 is included for context.

Names of God Bible
NIRV .
“Now then, two sons were born to you in Egypt. It happened before I came to you here. They will be counted as my own sons. Ephraim and Manasseh will belong to me, in the same way that Reuben and Simeon belong to me. Any children born to you after them will belong to you. Any territory they receive will come from the land that will be given to Ephraim and Manasseh.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Now, your two sons born to you in the land of Egypt before I arrived in Egypt are my own. Ephraim and Manasseh are just like Reuben and Simeon to me. Your family who is born to you after them are yours, but their inheritance will be determined under their brothers' names.

Contemporary English V. Then Jacob went on to say: Joseph, your two sons Ephraim and Manasseh were born in Egypt, but I accept them as my own, just as Reuben and Simeon are mine. Any children you have later will be considered yours, but their inheritance will come from Ephraim and Manasseh.

The Living Bible And now, as to these two sons of yours, Ephraim and Manasseh, born here in the land of Egypt before I arrived, I am adopting them as my own, and they will inherit from me just as Reuben and Simeon will. But any other children born to you shall be your own, and shall inherit Ephraim's and Manasseh's portion from you.

New Berkeley Version .

New Century Version .

New Life Version

Now your two sons, who were born to you in Egypt before I came to you here, are mine. Ephraim and Manasseh will be mine, as Reuben and Simeon are. The children born to you after them will be yours. They will be called by the names of their brothers in their share of what the family is to receive.

New Living Translation “Now I am claiming as my own sons these two boys of yours, Ephraim and Manasseh, who were born here in the land of Egypt before I arrived. They will be my sons, just as Reuben and Simeon are. But any children born to you in the future will be your own, and they will inherit land within the territories of their brothers Ephraim and Manasseh.

Partially literal and partially paraphrased translations:

American English Bible	Now, your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came here, are my [sons] the same as Reuben and Simeon are my [sons]. And any children that you have from this point on will share in the names of their brothers. Because, [the lands that they will] inherit will be named after them.
Beck's American Translation International Standard V	. You have two sons who were born to you in Egypt before I came to be with you, whom I now take as my own. Ephraim and Manasseh are mine, just as Reuben and Simeon are. Your descendants [Lit. <i>descendants who come after you</i>] are to be reckoned as yours, but are to be referred to among the names of their brothers in their respective [The Heb. lacks <i>respective</i>] inheritances.
New Advent (Knox) Bible	Thy two sons were born to thee in Egypt, before my coming, but they shall be counted as sons of mine; Ephraim and Manasseh shall take rank with Reuben and Simeon. Whatever children thou shalt beget after this shall be thine, not mine, and they shall hold whatever possession they hold under the title of these brothers of theirs.
Today's NIV Translation for Translators	. And now I will consider that your two sons, who were born to you here in Egypt before I came here, will belong to me/be as though they are my sons. Ephraim and Manasseh will be my <i>as though they were</i> my sons, and they will inherit my possessions, just like my sons Reuben and Simeon <i>and the others</i> will. If you later become the father of any more children, they will not be considered to be my children, but as my grandchildren, and <i>in Canaan</i> they will receive as part of what they inherit some of the same land that is in the territory that their brothers <i>Ephraim and Manasseh</i> will inherit.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Your two sons, Ephraim and Manasseh, being born on these solid grounds, while yet I am to come to Egypt are to be as Reuben and Simeon. The offsprings that are to have been bore forth to you afterwards, were to be called, according to the name of their brothers, are they to inherit.
Conservapedia	Now your two sons who were born to you in the land of Egypt before I came to you in Egypt, will be my sons. They, Ephraim and Manasseh, will be as much mine as are Reuben and Simeon. Any descendants that you generate after them, will belong to you, and will be call after the name of their brothers in their allotment." Which is to say, allotment in the context of probate.
Ferrar-Fenton Bible	But now for your two sons, who have been born to you in the land of the Mitzeraim before I came to you in Mitzer ; — let then Ephraim and Manasseh be mine, as Reuben and Simeon are mine. But your children whom you have begot after them they shall be yours. They shall not be called by the name of their brothers in their inheritance.
God's Truth (Tyndale)	Now therefore your two sons Manasse and Ephraim which were born unto you before I came to you, into Egypt, shall be mine: even as Ruben and Simeon shall they be unto me.
HCSB Jubilee Bible 2000 Lexham English Bible	. . And now, your two sons who were born to you in the land of Egypt before my coming to you in Egypt, are mine. Ephraim and Manasseh shall be mine as Reuben and Simeon [are]. And your children whom you father after them shall be yours. By the name of their brothers they shall be called, with respect to their inheritance.
H. C. Leupold	And now thy two sons that were born unto thee in the land of Egypt before my coming to thee to Egypt, they shall belong to me: Ephraim and Manasseh shall

belong to me as Reuben and Simeon do. And thy descendants whom thou shalt beget after them shall belong to thee. After the name of one of their brethren shall they be designated in their inheritance.

NIV, ©2011

“Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine. Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers.

NIV – UK

Tree of Life Version

So now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, they are mine. Ephraim and Manasseh will be mine, just like Reuben and Simeon. Any descendent of yours whom you father after them will be yours; they will be identified by the names of their brothers for their inheritance.

Urim-Thummim Version

And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I traveled into Egypt, are mine; as Reuben and Simeon, they shall be mine. Now your other offspring, which you gender after them, will be yours, but will be assigned the name of their brothers in their inheritance.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) From now on your two sons who were born in Egypt, before I came to you here, are mine! Ephraim and Manasseh shall be mine just as Reuben and Simeon are mine. Only the children born after them will be yours and the land they inherit shall be known by the names of Ephraim and Manasseh.

The Heritage Bible

And now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before my coming to you in Egypt, are mine; as Reuben and Simeon they are mine. And your family, whom you will beget after them, are yours, and shall be called after the name of their brothers in their inheritance.

New American Bible (2002)

Your two sons, therefore, who were born to you in the land of Egypt before I joined you here, shall be mine; Ephraim and Manasseh shall be mine as much as Reuben and Simeon are mine. Progeny born to you after them shall remain yours; but their heritage shall be recorded in the names of their two brothers.

New American Bible (2011)

So now your two sons who were born to you in the land of Egypt before I joined you here, shall be mine; Ephraim and Manasseh shall be mine as much as Reuben and Simeon are mine. Progeny born to you after them shall remain yours; but their heritage shall be recorded in the names of their brothers.

New Jerusalem Bible

Now your two sons, born to you in Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be as much mine as Reuben and Simeon. But with regard to the children you have had since them, they shall be yours, and they shall be known by their brothers' names for the purpose of their inheritance.

New RSV

Revised English Bible

Now,” Jacob went on, “your two sons, who were born in Egypt before I came to join you here, will be counted as my sons; Ephraim and Manasseh will be mine as Reuben and Simeon are. But the children born to you after them will be counted as yours; in respect of their tribal territory they will be reckoned under their elder brothers’ names.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Efrayim and M'nasheh will be as much mine as Re'uven and Shim'on are. The children born to you after them will be yours, but for purposes of inheritance they are to be counted with their older brothers.

exeGesés companion Bible

And now your two sons,

Ephrayim and Menash Sheh,
 birthed to you in the land of Misrayim
 until I came to you into Misrayim, they are mine;
 as Reu Ben and Shimon, they are mine:
 and your kindred, which you birthed after them,
 they are yours:
 call them after the name of their brothers
 in their inheritance.

Hebraic Roots Bible
 JPS (Tanakh—1985)
 Judaica Press Complete T.

Now, your two sons, who were born to you in the land of Egypt before I came to you in Egypt, shall be mine; Ephraim and Manasseh shall be mine no less than Reuben and Simeon. But progeny born to you after them shall be yours; they shall be recorded instead of their brothers in their inheritance.

Kaplan Translation

'Now, the two sons who were born to you in Egypt before I came here shall be considered as mine. Ephraim and Manasseh shall be just like Reuben and Simeon to me. Any children that you have after them, however, shall be considered yours. They shall inherit only through their [older] brothers.

Orthodox Jewish Bible

And now thy two banim, Ephrayim and Menasheh, which were born unto thee in Eretz Mitsrayim before I came unto thee into Mitsrayim, are mine; like Reuven and Shimon, they shall be mine.

And thy moledet, which are born to thee after them, shall be thine, and shall be called after the shem of their achim in their nachalah.

The Scriptures 1998

"And now, your two sons, Ephrayim and Menasheh, who were born to you in the land of Mitsrayim before I came to you in Mitsrayim, are mine – as Re'ubēn and Shim'on, they are mine.

"Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.

Expanded/Embellished Bibles:

The Amplified Bible

Now your two sons [Ephraim and Manasseh], who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine [that is, adopted as my heirs and sons as surely], as Reuben and Simeon are *my* sons. But other sons who were born to you after them shall be your own; they shall be called by the names of their [two] brothers in their inheritance.

The Expanded Bible

Your two sons, who were born here in Egypt before I came, will be counted as my own sons. Ephraim and Manasseh will be my sons just as Reuben and Simeon are my sons [^Chis two oldest children]. But if you have other children, they will be your own, and their land will be part of the land given to Ephraim and Manasseh [^tthey will be recorded according to the name of their brothers in regard to their inheritance].

The Geneva Bible
 Kretzmann's Commentary

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon they shall be mine. It is significant that in this formal statement of adoption the name of Ephraim is set before that of Manasseh, the birthright thus being changed. The divine blessing of promise, of which Jacob was the bearer, empowered him to adopt these two grandsons and to give them equal rights with his oldest sons, designate their descendants as two fully recognized tribes among the children of Israel. And thy issue which thou begetteth after them shall be thine, and shall be called after the name of their brethren in their inheritance; they should not form a third tribe, but should be included in those of Ephraim and Manasseh, though their names were entered in the genealogical tables, Num. 26:28-37; 1Chronicles

7:14-19, Through this adoption of his oldest sons on the part of Jacob, Joseph was given the right of the firstborn in his inheritance, 1Chronicles 5:2. By this disposition of the inheritance Jacob incidentally honored Rachel.

NET Bible®

“Now, as for your two sons, who were born to you in the land of Egypt before I came to you in Egypt, they will be mine. Ephraim and Manasseh will be mine just as Reuben and Simeon are. Any children that you father [Or “you fathered.”] after them will be yours; they will be listed [*Heb* “called” or “named.”] under the names of their brothers in their inheritance.

Syndein/Thieme

"And now your two sons, Ephraim {the younger} and Manasseh, {notice that Jacob reversed the order! You never mention the youngest first because the oldest is the heir! So . . . who is Jacob saying will be the heir? Ephraim} who were born unto you in the land of Egypt before I came unto you into Egypt, are mine. As Reuben {oldest} and Simeon, they shall be mine {in the analogy Ephraim is 'as to Reuben' indicating that both are the heirs}."

{Note: See Revelation 2:4-8. The evangelists of the Tribulation will come from almost all of the Tribes of Israel. But, Ephraim and Manasseh are listed as the Tribes of Israel as if they were 'his sons like Reuben and Simeon'. SideNote: the tribe of Dan was excluded - RBT says because 'Dan was like a serpent' meaning that the Jewish Dictator of the Tribulation would come from the tribe of Dan.}

And your {Joseph's} issue/seed/children, which you sired after them, shall be yours {not as 'sons of Jacob' but grandchildren and so forth}, and shall be called after the name of their brethren in their inheritance."

The Voice

Jacob (to Joseph): So Joseph, your two sons who were born to you in Egypt before I came here are mine. I claim Ephraim and Manasseh as my own, just as Reuben and Simeon are mine. As for any children you father after them, you may regard them as your own. When it comes time for your other children to gain their inheritances, they will be given land within the regions granted to their brothers, *Ephraim and Manasseh*.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and now, your two sons are being brought forth to you in the land of Mitsrayim ^[Troubles] before I came to you unto Mitsrayim ^[Troubles], they belong to me, Ephrayim ^[Double fruitfulness] and Menasheh ^[Causing to overlook], like Re'uven ^[See a son] and Shimon ^[Heard], they will belong to me, and your kindred which you caused to bring forth after them belong to you, they will exist in addition to the title of their brothers, they will be called out in their inheritance,...

Concordant Literal Version

And now your two sons, born to you in the land of Egypt previous to my coming to you to Egypt, mine are they, Ephraim and Manasseh. As Reuben and as Simeon, shall they become mine. Yet your kindred, whom you beget after them, are yours. Come shall they to be called by the name of their brothers in allotting their allotment.

Context Group Version

.

Darby Translation

.

Emphasized Bible

.

English Standard Version

And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. And the children that you fathered after them shall be yours. They shall be called by the name of their brothers in their inheritance.

English Standard V. – UK

.

Evidence Bible

.

Green's Literal Translation

.

H. C. Leupold

.

Jack Ballinger's translation

.

Modern English Version	“Now your two sons, Ephraim and Manasseh, who were born to you in the land of Egypt before I came to you in Egypt, are mine; as Reuben and Simeon, they shall be mine. Any children you have after them will be yours and will be called by the names of their brothers in their inheritance.
Modern KJV NASB	. Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are. But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.
New European Version	Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. Your issue, whom you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh will be mine, as Reuben and Simeon are. And the children that you fathered after them will be yours. They will be called by the name of their brothers in their inheritance.

The gist of this passage: Joseph's two sons will be as if they are Jacob's sons. Any subsequent sons of Joseph will assume a part of the inheritance of their older brothers.

5-6

What Jacob says here is a little tricky, so hang on for the explanation.

Genesis 48:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (הַתָּע) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
sh ^e nêy (שְׁנַיִ) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Genesis 48:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>those being born, those receiving birth</i>	masculine plural, Niphal participle	Strong's #3205 BDB #408
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd 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
'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

No clue why Owens lists this as a Qal infinitive construct; that is a typo.

'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct and the 1 st person singular suffix	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; 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*.

lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
--	--	--	---------------------------

Often the lâmed preposition has a suffix, although it strictly translates as *to me*, it indicates ownership and might be translated *I have*.

Genesis 48:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
The NET Bible: <i>Jacob is here adopting his two grandsons Manasseh and Ephraim as his sons, and so they will have equal share with the other brothers. They will be in the place of Joseph and Levi (who will become a priestly tribe) in the settlement of the land. See I. Mendelsohn, "A Ugaritic Parallel to the Adoption of Ephraim and Manasseh," IEJ (1959): 180-83.</i> ¹⁵			
ʿEph ^e rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
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
M ^e nashsheh (מְנַשֶּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: Therefore, your two sons—Ephraim and Manasseh—the ones being born in Egypt—they [are] mine,...

Joseph's sons, Ephraim and Manasseh, they will be considered as Jacob's sons. Essentially, Jacob is telling Joseph that they are his double portion. They will be two tribes which proceed from Jacob.

Genesis 48:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
R ^e ûwbên (רְאוּבֵן) [pronounced roo-BANE]	<i>behold a son; transliterated Reuben</i>	masculine singular proper noun	Strong's #7205 BDB #910
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
Shim ^e ôwn (שִׁמְעוֹן) [pronounced shim ^e -GOHN]	<i>hearing, one who hears and is transliterated Simeon</i>	masculine proper noun	Strong's #8095 BDB #1035
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 imperfect	Strong's #1961 BDB #224

¹⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 18, 2017.

Genesis 48:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Sometimes the lâmed preposition has a 1st person singular suffix, and, although it strictly translates as *to me*, it indicates ownership and might be translated *I have*.

Translation: ...just as Reuben and Simeon are mine.

Just as Reuben and Simeon are considered to be Jacob's sons, so it will be Ephraim and Manasseh. These will become 4 tribes from Jacob. Reuben and Simeon will be two of these tribes; and Ephraim and Manasseh will be two of these tribes.

Jacob is making this statement when the family of Jacob is rather small.

This is the double-portion given over to Joseph (normally, the double-portion is awarded to the eldest brother).

What is being said here is that these two young men will be tribes of their own, placed with the other eleven tribes just as though they were on an equal footing with Reuben and Simeon.

Jacob is not claiming possession of these children in such a way that he is keeping them at his home from hereon out, but he is adopting them as per the ancient custom of adoption. They will be considered tribes in their own right as though they had come directly from Jacob's loins. It is a simple matter of they are a part of the tribes of Israel. How did Jacob know this? He was occupied with the person of Jesus Christ and these things came to him.

Application: How would we learn such things as these? We need to live in the Word. Every believer needs approximately an hour of God's Word every day. For most believers, this seems like such an imposition. Having been under that kind of a ministry for two decades let me report to you that the only imposition which I had was when I went my own willful way in opposition to God and God's plan; the only time that I wasted in Bible class were the times I did not listen as well as I should have. Those days were among the best years of my life, as are these with even more time spent exploring God's Word.

Just so there is no misunderstanding, you will not have the prophetic ability of Jacob, where you can look at your two grandsons and tell their future; but, you will be able to read historical trends.

What will happen in the future is, we will follow out the lines of Ephraim and Manasseh when we come to 1Chronicles; we do not follow out the line of Joseph. The sons of Manasseh are covered in 1Chronicles 7:14–19 and the sons of Ephraim are covered in 1Chronicles 7:20–29. So, in Scripture, these lines are laid out just as the lines of the other 11 tribes are laid out. **1Chronicles 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 48:5 And now your two sons, Ephraim and Manasseh, who are born to you in the land of Egypt before I came to you into Egypt, are mine; like Reuben and Simeon, they will be mine.

Genesis 48:5 Therefore, your two sons—Ephraim and Manasseh—the ones being born in Egypt—they [are] mine, just as Reuben and Simeon are mine. (Kukis mostly literal translation)

Now Jacob is speaking very directly to Joseph, telling him that his two sons now belong to Jacob, just as Reuben and Simeon are his sons. Even though Ephraim and Manasseh were born to Joseph in the land of Egypt, they will belong to Jacob, just as Reuben and Simeon, his first children born, belong to him. Jacob is *adopting* them

(as per the ancient-world understanding of *adoption*). They are of the same flesh; they are of the same line. These promises of God will extend to Ephraim and Manasseh.

As Joseph's double portion, Ephraim and Manasseh will become primary tribes or clans. Ephraim and Manasseh will be considered among the patriarchs. They will be treated as if they were direct sons of Jacob, placed on an equal footing with Reuben and Simeon. This does not mean that Jacob is going to take them into his house or anything like that. This does not mean that Jacob is their father now and Joseph is not. Remember, Jacob is about to die, so he is not taking on some new responsibility with these young men. Adoption means that Ephraim and Manasseh would become tribes side-by-side the tribes of Reuben, Simeon, Levi, etc.

In the ancient world, sometimes a king would get getting old, and he looks at his sons and thinks to himself, "How did these idiots proceed from my loins? Making any one of them king would be a great mistake and my name will ever be associated with that mistake." That same king might have a faithful servant, one who has served him from his youth. This servant is young, strong, intelligent; and would make a perfect future king. So the king adopts him. The servant might be 40 years old; but this adoption would be the first step in making the servant king, after the passing away of the present king.

Genesis 48:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, 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
môwl ^e deth (מולדת) [pronounced <i>mohl^e-DETH</i>]	<i>birth, origin, native; kindred, family; progeny, [female] offspring, children; circumstances of birth</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4138 BDB #409
'ăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâlad (ילד) [pronounced <i>yaw-LAHD</i>]	<i>to cause a woman to bring forth; to have children; to impregnate a woman; to make [the earth] fruitful; to create; to sire, to father</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3205 BDB #408
'achar (אחרי) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb with the 3 rd person masculine plural suffix	Strong's #310 BDB #29
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
When the lâmed preposition has a 2 nd person masculine singular suffix, it means <i>you have</i> , even though it strictly translates as <i>to you</i> .			
hâyâh (יהי) [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 plural, Qal imperfect	Strong's #1961 BDB #224

Translation: But your offspring that you will sire after them, they are yours.

If Joseph has any more children; or if Ephraim and Manasseh have children, then they will be considered to be Joseph's.

Genesis 48:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nachălâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5159 BDB #635

The NET Bible: *This means that any subsequent children of Joseph will be incorporated into the tribes of Ephraim and Manasseh.*¹⁶

Translation: They will be called by the name of their brothers in their inheritance.

These other children will be known by the name of their brothers—that is, by the name of Ephraim and Manasseh—in their inheritance.

So, when it comes to inheritance, Ephraim and Manasseh stand shoulder to shoulder with Reuben and Simeon, as heads of full and complete tribes.

We will never speak of the tribes of any other sons of Joseph. When dealing with the 12 (actually, 13) tribes of Israel, Ephraim and Manasseh will stand side-by-side Reuben and Simeon (metaphorically speaking).

Genesis 48:6 And your issue [lit., children, offspring, lineage], which you father after them, will be yours, and will be called after the name of their brothers in their inheritance.

Genesis 48:6 But your offspring that you will sire after them, they are yours. They will be called by the name of their brothers in their inheritance. (Kukis mostly literal translation)

Many, many years ago, when I began to do these lessons in Genesis, I chose the Modern King James Version; and that is the version which I have used throughout these 500+ lessons (with some modifications; I have added

¹⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 18, 2017.

in quotation marks and names in brackets when the identification of a speaker is not given). Most of the time, the MKJV is a good translation; however, I personally find the ESV or the NKJV to be better translations, overall. Therefore, there are many times when I need to further explain the translation.

This verse is a tad bit confusing, so let me explain. *If* Joseph had additional children, they would be his, but their inheritance would be as a part of Ephraim's and Manasseh's inheritance. Let's say that Joseph had the son *Joey*.¹⁷ Joey would not be a new tribe, like Ephraim and Manasseh; he would not head a primary tribe, like Ephraim or Manasseh. And, in the future, when the land of promise is divided up, and Ephraim is given some of the land and Manasseh is given some of the land, those people descended from Joey will live either with the people of Ephraim or Manasseh.

Genesis 48:5–6 Therefore, your two sons—Ephraim and Manasseh—the ones being born in Egypt—they [are] mine, just as Reuben and Simeon are mine. But your offspring that you will sire after them, they are yours. They will be called by the name of their brothers in their inheritance. (Kukis mostly literal translation)

Genesis 48:5–6 Therefore, your two sons, the ones who were born to you in Egypt—Ephraim and Manasseh—they belong to me and to my line, just as Reuben and Simeon are mine. However, any offspring that you sire after them, they are yours, and they will be known by your name regarding their inheritance. (Kukis paraphrase)

Many of the less precise translations connected v. 7 to the previous 2 verses (see the Good News Bible below).

And I in my coming from Paddan, died upon me Rachel in a land of Canaan, in the way, in a still a distance of earth to go Ephrath-ward. And so I will bury her there on a way of Ephrath—she [is] Bethlehem.”

Genesis
48:7

When I came out from Paddan, Rachel, [your mother,] died in the land of Canaan, on the road, a little ways to go towards Ephrath. So I buried her there on the road of Ephrath—that [is], Bethlehem.”

When I came out of Paddan, your mother Rachel died, in the land of Canaan, along the road with a little ways to go to Ephrath. So I buried her there on this road, in Bethlehem.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And I in my coming from Paddan, died upon me Rachel in a land of Canaan, in the way, in a still a distance of earth to go Ephrath-ward. And so I will bury her there on a way of Ephrath—she [is] Bethlehem.”
Dead Sea Scrolls	.
Targum of Onkelos	And I, in my coming from Padan, Rahel died by me in the land of Kenaan, in the way, while as yet there was a space of ground to come unto Ephrath. And I buried her there, by the way to Ephrath, which is Bethlehem.
Targum Pseudo-Jonathan	And I beseech thee to bury me with my fathers. Rahel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bethlehem.
Revised Douay-Rheims Latin Vulgate	.
	For, when I came out of Mesopotamia, Rachel died from me in the land of Chanaan in the very journey, and it was springtime: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

¹⁷ I do not recall Joseph having any more children, but there is a tradition of him having 5 more sons (this is found in the LXX but not in the MT, if memory serves).

Aramaic ESV of Peshitta	As for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some distance to come to Ephrath, and I buried her there in the way to Ephrath (the same is Beitlechem)."
Peshitta (Syriac)	And as for me, when I was coming from Padan-aram, Rachel died at my side in the land of Canaan on the way, within the distance of three or four miles from the entrance to Ephrath; and I buried her there on the road to Ephrath; the same is Bethlehem.
Septuagint (Greek)	And as for me, when I came out of Mesopotamia of Syria, Rachel, your mother, died in the land of <i>Chanaan</i> , as I drew night to the horse-course of Chabratha of the land of Chanaan, so as to come to Ephratha; and I buried her in the road of the course; this is Bethlehem.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And as for me, when I came from Paddan, death overtook Rachel on the way, when we were still some distance from Ephrath; and I put her to rest there on the road to Ephrath, which is Beth-lehem.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
Good News Bible (TEV)	Jacob continued, "Joseph, your two sons, who were born to you in Egypt before I came here, belong to me; Ephraim and Manasseh are just as much my sons as Reuben and Simeon. If you have any more sons, they will not be considered mine; the inheritance they get will come through Ephraim and Manasseh. I am doing this because of your mother Rachel. To my great sorrow she died in the land of Canaan, not far from Ephrath, as I was returning from Mesopotamia. I buried her there beside the road to Ephrath." (Ephrath is now known as Bethlehem.) Vv. 5–6 are included for context.
International Children's B.	When I came from Northwest Mesopotamia, Rachel died in the land of Canaan. We were traveling toward Ephrath. This made me very sad. I buried her there beside the road to Ephrath." (Today Ephrath is Bethlehem.)
<i>The Message</i>	.
Names of God Bible	.
NIRV	As I was returning from Paddan, Rachel died. It made me very sad. She died in the land of Canaan while we were still on the way. We weren't very far away from Ephrath. So I buried her body there beside the road to Ephrath."
New Simplified Bible	»Your mother Rachel died in Canaan after we left northern Syria and before we reached Bethlehem. I had to bury her along the way.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Unfortunately, your mother Rachel died in Canaan after we had left northern Syria and before we reached Bethlehem. And I had to bury her along the way.
The Living Bible	For your mother, Rachel, died after only two children when I came from Paddan-aram, as we were just a short distance from Ephrath, and I buried her beside the road to Bethlehem."
New Berkeley Version	.

New Century Version	When I came from Northwest Mesopotamia, Rachel died in the land of Canaan, as we were traveling toward Ephrath. This made me very sad, and I buried her there beside the road to Ephrath.” (Today Ephrath is Bethlehem.)
New Life Version	.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	'And as for me; After I left Assyrian MesoPotamia, your mother RachEl died in the land of CanaAn during the evening, near the ChabRatha racetrack, as we were coming to EphRatha (or BethLehem). So I buried her beside the road at the racetrack of BethLehem.'
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	It was when I was on my way back from Mesopotamia that I lost Rachel, there in Chanaan, while we were on our journey, in spring time ['In the spring, he journeyed'; the Hebrew text here has a different meaning, 'It was still some way for him to travel'.], and when I reached Ephrata I buried her there, by the road which leads to Ephrata; Bethlehem is another name they call it by.
Today's NIV	.
Translation for Translators	Many years ago, as I was returning from Paddan-Aram/Mesopotamia, your mother Rachel died in Canaan land, while we were still traveling, not far from Ephrath town. So I buried her body there alongside the road to Ephrath (which is now called Bethlehem)."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As I am to come from Padan, Rachel is to have died on the solid grounds of Canaan, on the way, yet a distance of the solid grounds to come to Ephrath. I was to bury her there on the way to Ephrath. (It is to be Bethlehem.)
Conservapedia	"Now about me: when I came from Padan, Rachel died by my side in the land of Canaan, on the road, still a little distance away from Ephrath. I buried her there on the road to Ephrath--I mean, Bethlehem."
Ferrar-Fenton Bible	" When I came from Padan, Rachel died from me in the land of Canan, on the journey, in Kibrath-artz, near the pass of Ephratha, and I buried her there by the road at Ephratha."
God's Truth (Tyndale)	And after I came from Mesopotamia, Rahel died upon my hand in the land of Canaan, by the way: when I had but a fields breadth to go unto Ephrat. And I buried her there in the way to Ephrat which is now called Bethlehem.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	But as for me, when I was coming from Paddan then Rachel died to my great grief in the land of Canaan during the journey when we were still a stretch removed from Ephrathah; and I buried her there on the Ephrathah road—also called Bethlehem.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	"Now as for me, when I came from Paddan, to my sorrow Rachel died along the way, in the land of Canaan, while we were still a distance from entering Ephrath. And I buried her there on the way to Ephrath (that is, Bethlehem)."
Urim-Thummim Version	And when I came from Padan, Rachel died by me in the land of Canaan during the journey, when we were still a distance from Ephrath: and I buried her near the roadway to Ephrath; the same is Bethlehem.

Wikipedia Bible Project And as I was coming from Paddan, Rachel died on me in the land of Canaan, on the way, with still a way to cover, as I was coming on Ephrat; and I buried her there on the path to Ephrat, in Beth-Lachem (Bethlehem).

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 The Heritage Bible .
 New American Bible (2002) .
 New American Bible (2011) I do this because, when I was returning from Paddan, your mother Rachel died, to my sorrow, during the journey in Canaan, while we were still a short distance from Ephrath; and I buried her there on the way to Ephrath [now Bethlehem].” Since her early death prevented Rachel from bearing more than two sons, Jacob feels justified in treating her two grandsons as if they were her own offspring. Gn 35:19.
 New Jerusalem Bible 'When I was on my way from Paddan, to my sorrow death took your mother Rachel from me in Canaan, on the journey while only a short distance from Ephrath. I buried her there on the road to Ephrath -- now Bethlehem.
 New RSV .
 Revised English Bible .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible “Now as for me, when I came from Paddan, Rachel died suddenly, as we were traveling through the land of Kena’an, while we were still some distance from Efrat; so I buried her there on the way to Efrat (also known as Beit-Lechem).”
 exeGeses companion Bible And as for me, when I came from Padan, Rachel died by me in the land of Kenaan in the way when there was still a bit of land to come to Ephrath: and I entombed her there in the way of Ephrath - Beth Lechem.
 Hebraic Roots Bible .
 JPS (Tanakh—1985) I [do this because], when I was returning from Paddan, Rachel died, to my sorrow, while I was journeying in the land of Canaan, when still some distance short of Ephrath; and I buried her there on the road to Ephrath”—now Bethlehem.
 Judaica Press Complete T. .
 Kaplan Translation 'When I was coming from Padan, [your mother] Rachel died on me. It was in Canaan, a short distance before we came to Ephrath. I buried her there along the road to Ephrath (Bethlehem).' See Genesis 35:16-19.
 Orthodox Jewish Bible And as for me, when I came from Padan, Rachel died by me in Eretz Kena’an in the way, when there was yet but a space of land to go unto Ephratah; and I buried her there by the derech Ephrat; the same is Beit-Lechem.
 The Scriptures 1998 “And I, when I came from Paddan, Raḥēl died beside me in the land of Kena’an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Bēyth Leḥem.”

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible When I came from northwestern Mesopotamia [¹Paddan], Rachel died in the land of Canaan, as we were traveling toward Ephrath [35:16, 19]. This made me very sad, and I buried her there beside the road to Ephrath.” (Today Ephrath is Bethlehem.)
 The Geneva Bible .

Kretzmann's Commentary	And as for me, when I came from Padan, that is, Mesopotamia, Rachel died by me, she died by his side, sharing with him the toil and the hardships of the pilgrim life, in the land of Canaan in the way, while they were on the journey, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Bethlehem, as the author adds by way of explanation. There was some compensation to Jacob in the fact that at least three tribes among the children of Israel would trace their ancestry to Rachel, his beloved wife. Thus her remembrance was kept sacred in Israel.
NET Bible®	But as for me, when I was returning from Paddan, Rachel died – to my sorrow [<i>Heb</i> “upon me, against me,” which might mean something like “to my sorrow.”] – in the land of Canaan. It happened along the way, some distance from Ephrath. So I buried her there on the way to Ephrath” (that is, Bethlehem).
Syndein/Thieme The Voice	. Jacob (to Joseph): When I left Paddan, your mother Rachel died on our journey in the land of Canaan. We were not far from Ephrath, so I buried her there on the way to Ephrath (which is also known as Bethlehem).

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and I, I came from Padan ^[Field] , Rahhel ^[Ewe] died upon me in the land of Kena'an ^[Lowered] , in the road while a short distance coming unto Ephrat ^[Fruitful] and I buried her there in the road of Ephrat ^[Fruitful] , she is Beyt-Lehhem ^[House of bread] ,...
Concordant Literal Version	And I, at my coming from Padan, Syria, Rachel, your mother, died by me in the land of Canaan in the way, while still some distance overland to come to Ephrath. And I entombed her there on the way to Ephrath.(It is now Bethlehem.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	As for me, when I came from Paddan, to my sorrow Rachel died in the land of Canaan on the way, when there was still some distance to go to Ephrath, and I buried her there on the way to Ephrath (that is, Bethlehem)."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And I, when I came from Padan, Rachel died on me in the land of Canaan in the way, with only a little way to come to Ephrath. And I buried her there in the way to Ephrath, it <i>being</i> Bethlehem.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	As for me, when I came from Paddan, Rachel died beside me in the land of Canaan on the way, when there was still some distance to come to Ephrath, and I buried her there on the way to Ephrath (also called Bethlehem)."
<i>Young's Literal Translation</i>	.

Young's Updated LT

“And I—in my coming in from Padan- Aram Rachel has died by me in the land of Canaan, in the way, while yet a kibrath of land to enter Ephrata, and I bury her there in the way of Ephrata, which is Bethlehem.”

The gist of this passage:

When Jacob had returned from Paddan-aram, and was in the land, his wife Rachel died and he had to bury her in Bethlehem.

Genesis 48:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct and the 1 st person singular suffix	Strong's #935 BDB #97
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Paddân (פַּדָּן) [pronounced <i>pahd-DAWN</i>]	<i>to extend, a plateau; garden, field; transliterated Paddan, Padan</i>	proper singular noun/location	Strong's #6307 BDB #804
mûwth (תוּמ) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person feminine singular, Qal perfect	Strong's #4191 BDB #559
'al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752
The NET Bible: <i>Heb</i> “upon me, against me,” which might mean something like “to my sorrow.” ¹⁸			
Râchêl (רַחֵל) [pronounced <i>raw-KHALE</i>]	<i>ewe and is transliterated Rachel</i>	feminine proper noun	Strong's #7354 BDB #932
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

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

Genesis 48:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'erets (עֲרֶץ) [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-ghan]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

Translation: When I came out from Paddan, Rachel, [your mother,] died in the land of Canaan,...

Jacob recounts the death of Joseph's mother. When Jacob exited Paddan-aram, after spending 20 years working for his Uncle Laban, Jacob had enough and took his wives out of there.

However, along the way, his favorite wife, Rachel, died when giving birth to Benjamin, who is Joseph's full brother.

Interestingly enough, I would have included the words *your mother*; but Jacob did not (insofar as we know).

Genesis 48:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202
With the bêyth preposition, this means <i>in the way, along the way [road], near the road, by the way, on [your] journey</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ôwd (דוּעַ) [pronounced ghohd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
With the bêyth preposition, 'ôwd means <i>while, while yet, while [it is] still; while [it is] yet, in the time that; within</i> .			
kib ^e râh (כִּיבְרָא) [pronounced kihb-RAW]	<i>distance, measure, length</i>	feminine singular construct	Strong's #3530 BDB #460
'erets (עֲרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75

Together, these 4 words are translated .

Genesis 48:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct	Strong's #935 BDB #97
'Eph ^e râthâh (הַתְּרַפָּא) [pronounced <i>ehf^e-RAW-thaw</i>]	<i>ash heap; a place of fruitfulness; transliterated Ephrathah</i>	proper singular noun; location or person; with the directional hê	Strong's #672 BDB #68

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: ...on the road, a little ways to go towards Ephrath.

Jacob describes exactly where this all took place. The family was on the road heading down toward Ephrath, and they were not too far from there.

Genesis 48:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâbar (קָבַר) [pronounced <i>kaw-BAHR</i>]	<i>to bury, to heap up a mound</i>	1 st person singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #6912 BDB #868
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
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
derek ^e (דֶּרֶךְ) [pronounced <i>DEH-rek^e</i>]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202

With the bêt^h preposition, this means *in the way, along the way [road], near the road, by the way, on [your] journey*.

Genesis 48:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿEph ^o râth (תְּרַפָּאחַ) [pronounced ehf ^o - RAWTH]	<i>ash heap; a place of fruitfulness;</i> transliterated <i>Ephrath</i>	proper singular noun; location or person	Strong's #672 BDB #68
hîy' (אִיהַ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
Bêyth Lechem (תַּיֵּב קַחֵל) [pronounced bayth-LEH- khem]	<i>house of bread and is transliterated Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111

Translation: So I buried her there on the road of Ephrath—that [is], Bethlehem.”

Jacob had to bury Rachel there, not far from Bethlehem.

This verse may seem to be sort of thrown in here for no reason. So, several translations tie this to the previous passage, which makes a great deal of sense. The New American Bible (2002) [Jacob then said to Joseph: "God Almighty appeared to me at Luz in the land of Canaan, and blessing me, he said, 'I will make you fertile and numerous and raise you into an assembly of tribes, and I will give this land to your descendants after you as a permanent possession.' Your two sons, therefore, who were born to you in the land of Egypt before I joined you here, shall be mine; Ephraim and Manasseh shall be mine as much as Reuben and Simeon are mine. Progeny born to you after them shall remain yours; but their heritage shall be recorded in the names of their two brothers. I do this because, when I was returning from Paddan, your mother Rachel died, to my sorrow, during the journey in Canaan, while we were still a short distance from Ephrath; and I buried her there on the way to Ephrath \(that is, Bethlehem\)." \(Genesis 48:3–7\)](#) Why Jacob has chosen to treat Joseph's sons as two separate tribes is, he had limited children by Rachel—who was clearly his right woman and his most loved wife. So, in part, he honors her by giving Joseph the double portion. Interestingly enough, in the next chapter, when it comes to Benjamin, Jacob will not have much good to say.

Here, Jacob recalls a portion of his life. The association which is being drawn here is that Rachel was his favorite of his wives. In fact, there was no comparison and Jacob, had it been God's plan, would have been content to have married Rachel only. In his adoption of Manasseh and Ephraim, Rachel now has three tribal representatives: Benjamin, Ephraim and Manasseh.

Genesis 48:7 And as for me, when I came from Padan, Rachel died beside me in the land of Canaan in the way, when there was still but a little way to come to Ephrath. And I buried her there in the way of Ephrath; it is Bethlehem.”

Genesis 48:7 When I came out from Paddan, Rachel, [your mother,] died in the land of Canaan, on the road, a little ways to go towards Ephrath. So I buried her there on the road of Ephrath—that [is], Bethlehem.” (Kukis mostly literal translation)

Genesis 48:7 When I came out of Paddan, your mother Rachel died, in the land of Canaan, along the road with a little ways to go to Ephrath. So I buried her there on this road, in Bethlehem. (Kukis paraphrase)

Jacob speaks of his wife, Rachel; who was Joseph's mother. Joseph would have been quite young, at this point. Rachel gave birth to Benjamin, Joseph's younger brother, and she died while giving birth. Rachel only had 2 sons.

Joseph, as we have studied, has stood head and shoulders above his other brothers in terms of his personal integrity. The primary difference in his upbringing is, Rachel would have been much more directly involved Joseph's upbringing. Leah had 6 sons and a daughter; the personal servants had 2 sons each; and Rachel had only one son that she raised. Jacob would have also been more involved in raising this son, as this is the woman he most loved. Apparently, Joseph was greatly benefitted by this unique upbringing among his brothers. In addition, we must take into account Joseph's obvious positive volition toward the truth. Positive volition towards the truth goes hand-in-hand with exposure to the truth of God. In other words, if you will respond positively to divine truth, then God will provide it to you; if you have no real interest in the truth, then an omniscient God is not impelled by His Own perfect character to provide truth to you.

Chapter Outline

Charts, Graphics and Short Doctrines

Jacob Places Ephraim (the Younger Son) Before Manasseh

And so sees Israel sons of Joseph; and so he says, "Who [are] these?" Genesis 48:8 **When Israel saw Joseph's sons, he said, "Who [are] these?"**

When Israel saw Joseph's sons, he said, "Who are these young men?"

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Israel sons of Joseph; and so he says, "Who [are] these?"
Dead Sea Scrolls	.
Targum of Onkelos	And Israel saw the sons of Joseph, and said, Who are these?
Targum Pseudo-Jonathan	And Israel looked at the sons of Joseph and said, From whom are these born to thee?
Revised Douay-Rheims	.
Latin Vulgate	Then seeing his sons, he said to him: Who are these?
Aramaic ESV of Peshitta	Yisrael saw Yoseph's sons, and said, "Who are these?"
Peshitta (Syriac)	And when Israel saw Josephs sons, he said to him, Who are these?
Septuagint (Greek)	And when Israel saw the sons of Joseph, he said, Who are these to you?
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Israel, looking at Joseph's sons, said, Who are these?
Easy English	Joseph brought Ephraim and Manasseh to Jacob. And Jacob asked, 'Who are these?'
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	.
God's Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	Israel saw Joseph's sons. He asked, "Who are they?"
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Jacob was very old and almost blind. He did not recognize the two boys, and so he asked Joseph, "Who are these boys?"
The Living Bible	Then Israel looked over at the two boys. "Are these the ones?" he asked.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	Then Jacob looked over at the two boys. "Are these your sons?" he asked.

Partially literal and partially paraphrased translations:

American English Bible	And when IsraEl noticed JoSeph's sons, he asked: 'Who are they?'
Beck's American Translation	.
International Standard V	<i>Joseph Seeks Blessings for His Sons</i> Just then, Israel saw Joseph's sons and asked, "Who are these?"
New Advent (Knox) Bible	Then he saw Joseph's two sons there, and asked, Who are these?
Today's NIV	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to perceive Joseph's sons, and he was to intend of them.
Conservapedia	.
Ferrar-Fenton Bible	Then Israel looked at the sons of Joseph, and said, " These are mine ! "
God's Truth (Tyndale)	And Israel beheld Josephs sons and said: what are these?
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	And Israel observed Joseph's sons and said, who are these?
Wikipedia Bible Project	And Israel feared the sons of Joseph, and said "Who are they?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When Israel saw Joseph's sons he said, "Who are these?"
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Isra'el noticed Yosef's sons and asked, "Whose are these?"
exeGesés companion Bible	And Yisra El sees the sons of Yoseph, and says, Who are these?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	Noticing Joseph's sons, Israel asked, "Who are these?"

Judaica Press Complete T. .
 Kaplan Translation Israel saw Joseph's sons. 'Who are these?' he asked.
 Orthodox Jewish Bible And Yisroel beheld Bnei Yosef, and said, Who are these?
 The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible When Israel [who was almost blind] saw Joseph's sons, he said, "Who are these?"
 The Expanded Bible Then Israel saw Joseph's sons and said, "Who are these boys?"
 The Geneva Bible .
 Kretzmann's Commentary **Verses 8-22**
 The Blessing upon Ephraim and Manasseh
 And Israel beheld Joseph's sons and said, Who are these? The eyes of Jacob
 being dim with age, he had not noticed the presence of the two young men till now.
 NET Bible® .
 Syndein/Thieme {Verses 8-22: Jacob takes Three Looks at Life - 3) Looks Upward}
 And Israel {Jacob} beheld Joseph's sons, and kept on saying, "Who are these?"
 The Voice Just then Israel noticed Joseph's sons.
Jacob: And who are these?

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yisra'el ^[He turns E] saw the sons of Yoseph ^[Adding] and he said, who are these, ...
 Concordant Literal Version And seeing is Israel the sons of Joseph. And saying is he, "Who are these?"
 Context Group Version .
 Darby Translation .
Emphasized Bible .
 English Standard Version .
 English Standard V. – UK .
 Evidence Bible .
 Green's Literal Translation .
 H. C. Leupold .
 Jack Ballinger's translation .
 Modern English Version .
 Modern KJV .
 NASB .
 New European Version .
 New King James Version Then Israel saw Joseph's sons, and said, "Who are these?"
 Owen's Translation .
 Benner's Mechanical Trans. .
 Stuart Wolf .
 Third Millennium Bible .
 Updated Bible Version 2.11 .
 A Voice in the Wilderness .
 Webster's Bible Translation And Israel beheld Joseph's sons, and said, Who are these?
 World English Bible .
Young's Literal Translation .
 Young's Updated LT And Israel sees the sons of Joseph, and says, "Who are these?"

The gist of this passage: Israel sees Joseph's sons and asks, "Who are they?"

Genesis 48:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yôwçêph (יוֹסֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: [When Israel saw Joseph's sons,...](#)

This statement strikes me as rather weird, because Jacob just got through talking about Ephraim and Manasseh a few seconds ago (in the context of this chapter).

Genesis 48:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566

Genesis 48:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾēlleh (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

Translation: ...he said, “Who [are] these?”

Obviously, the first thing the reader wants to do is yell, “Those are Ephraim and Manasseh, the two kids you have been just talking about.”

Genesis 48:8 [When Israel saw Joseph's sons, he said, “Who \[are\] these?”](#) The Hebrew is simple; but how do we understand it, given the surrounding text?

“Who [are] these?” What does this mean?

1. Is Jacob eliciting information which he did not have? Had he been speaking of Joseph's sons previously, but did not see them due to his poor eyesight?
2. Did Jacob see the boys, but forget who was who?
3. Is Jacob setting them up for a blessing? Joseph gives them the names and then Jacob launches into a blessing for each boy.
4. Joseph came in to Jacob alone, and Jacob spoke to him first about his sons; then the two sons enter, having been called by Joseph, and Jacob sees the sons and says this.
5. The first part of this chapter is the most important, and so it comes first. However, in time, these things were said at the end of the chapter.
6. What Jacob said in vv. 3–6 took place at another time and is inserted here.
7. Perhaps the comment is concerning the ages and growth of the two young men. Maybe Jacob saw them many years ago, but not recently.
8. I think the simplest explanation is, Jacob simply was unable to see the boys well enough to recognize them, having cataracts at this time in his life. Genesis 48:10
- 9.

The number of options here is quite surprising. At this point, I could not give you the nuance or exact way to take this. However, this will be cleared up for us.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jacob is nearly blind by cataracts (my assumption) and all he can barely see through the haze of his lenses. He likely realizes who they are, although he cannot see them well. Joseph has brought his children before his father for his father to pronounce a blessing upon them.

[Genesis 48:8](#) [And Israel beheld Joseph's sons, and said, “Who are these?”](#)

Genesis 48:8 [When Israel saw Joseph's sons, he said, “Who \[are\] these?”](#) (Kukis mostly literal translation)

Genesis 48:8 [When Israel saw Joseph's sons, he said, “Who are these young men?”](#) (Kukis paraphrase)

Jacob is not confused at this moment, looking at these two sons, and saying, “Who are these kids?” He is not suffering from a *senior moment*. He just named them previously in v. 5. Therefore, we would understand this to be a part of the ritual of the end-of-life blessing. Joseph will formally give the names of his sons.

In retrospect, I probably should have placed vv. 8–9 together.

And so says Joseph unto his father, “My sons these [are] whom has given to me Elohim in here.” And so he said, “Bring them please unto me and I will bless them.”

Genesis
48:9

Joseph said to his father, “These [are] my sons whom Elohim has given me here.” Then Jacob [lit., *he*] said, “Please bring them to me and I will bless them.”

Joseph said to his father, “These are my sons whom God has given to me here in Egypt.” Then Jacob said, “Please bring them to me and I will bless them.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Joseph unto his father, “My sons these [are] whom has given to me Elohim in here.” And so he said, “Bring them please unto me and I will bless them.”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph said to his father, They are my sons whom the Lord hath given me here. And he said, Bring them now near to me, that I may bless them.
Targum Pseudo-Jonathan	And Joseph answered his father, They are my sons which the Word of the Lord gave me according to this writing, according to which I took Asenath the daughter of Dinah thy daughter to be my wife. And he said, Bring them now near to me, and I will bless them.
Revised Douay-Rheims	He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me that I may bless them.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph said to his father, "They are my sons, whom God has given me here." He said, "Please bring them to me, and I will bless them."
Peshitta (Syriac)	And Joseph said to his father, They are my sons whom God has given me in this place. And he said, Bring them near me, and I will bless them.
Septuagint (Greek)	And Joseph said to his father, They are my sons, whom God gave me here; and Jacob said, Bring me them, that I may bless them.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph said to his father, They are my sons, whom God has given me in this land. And he said, Let them come near me, and I will give them a blessing.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Joseph said to his father, “These are my sons. These are the boys God gave me.” Israel said, “Bring your sons to me. I will bless them.”
God’s Word™	.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	“They are my sons, whom <i>Elohim</i> has given me here in Egypt,” Joseph answered his father. Then Israel said, “Please bring them to me so that I may bless them.”
NIRV	.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph told his father, "They're my sons, whom God gave me here." Israel said, "Bring them to me and I will bless them."
Contemporary English V.	Joseph answered, "They are my sons. God has given them to me here in Egypt." "Bring them to me," Jacob said. "I want to give them my blessing."
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	.
New Living Translation	"Yes," Joseph told him, "these are the sons God has given me here in Egypt." And Jacob said, "Bring them closer to me, so I can bless them."

Partially literal and partially paraphrased translations:

American English Bible	And JoSeph replied to his father: 'They're the sons that God has given to me here.' And Jacob said: 'Bring them here, so I can bless them.'
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	The sons God has given me, said he, while I have been living here. Bring them close to me, he answered, and let me give them my blessing; by now, Israel's eyes were failing through his great age, and he could not see clearly. V. 10 is included for context.
Today's NIV	.
Translation for Translators	Joseph replied to his father, "They are the sons that God has given to me here in Egypt." Jacob said, "Bring them close to me so that I can bless them."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say, to his father: They are the sons, he of mighty ones is to have granted to me. He was to say: Be getting them, even was I to approve of them.
Conservapedia	.
Ferrar-Fenton Bible	But Joseph said to his father, " They are the sons which God gave me here !" He, however, replied, " I will take them now for myself, and bless them."
God's Truth (Tyndale)	.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	"They are the sons God has given me here," Joseph said to his father. Then Israel said, "Bring them to me so I may bless them."
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New Jerusalem Bible	.

New RSV
Revised English Bible .
“They are my sons”, replied Joseph, “whom God has given me here.” Israel said,
“Then bring them to me, that I may bless them.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Isra’el noticed Yosef’s sons and asked, “Whose are these?” Yosef answered his father, “They are my sons, whom God has given me here.” Ya’akov replied, “I want you to bring them here to me, so that I can bless them.”

exeGesés companion Bible And Yoseph says to his father, They are my sons, whom Elohim gave me. And he says, Take them, I pray you, to me; and I bless them.

Hebraic Roots Bible
JPS (Tanakh—1985) .
And Joseph said to his father, “They are my sons, whom God has given me here.” “Bring them up to me,” he said, “that I may bless them.”

Judaica Press Complete T.
Kaplan Translation .
'They are the sons that God gave me here,' replied Joseph to his father. 'If you would, bring them to me,' said [Jacob]. 'I will give them a blessing.'

Orthodox Jewish Bible And Yosef said unto aviv, They are my banim, whom Elohim hath given me in this place. And he said, Bring them, now, unto me, and I will make upon them a brocha.

The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible Joseph said to his father, “They are my sons that God has given me here in Egypt [this place].” Israel said, “Bring your sons to me so I may bless them.”

The Geneva Bible
Kretzmann’s Commentary .
And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Till now they had stood at a respectful distance, as becomes young people in the presence of their elders.

NET Bible® Joseph said to his father, “They are the [*Heb* “my.”] sons God has given me in this place.” His father [*Heb* “and he”; the referent (Joseph’s father) has been specified in the translation for clarity.] said, “Bring them to me so I may bless them.”

Syndein/Thieme .
The Voice **Joseph:** These are my sons, *Father*, whom God has given to me here in *Egypt*.
Jacob: Please bring them here to me, so I can lay my hands on them and bless them.

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans. ...and Yoseph ^[Adding] said to his father, they are my sons which Elohiym ^[Powers] gave to me here, and he said, please take them to me and I will respect them,...

Concordant Literal Version And saying is Joseph to his father, "My sons are they, who were given me by the Elohim in this place. And saying is Jacob, "Take them, pray, to me and I will bless them.

Context Group Version And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them, I beg of you, to me, and I will esteem them.

Darby Translation
Emphasized Bible .
.

English Standard Version	Joseph said to his father, "They are my sons, whom God has given me here." And he said, "Bring them to me, please, that I may bless them."
English Standard V. – UK Evidence Bible	.
Green's Literal Translation	And Joseph said to his father, They <i>are</i> my sons, whom God has given to me here. And he said, Now bring them to me and I will bless them.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern Literal Version	And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them, I beseech you, to me and I will bless them.
NASB	.
New European Version	.
New King James Version	And Joseph said to his father, "They are my sons, whom God has given me in this <i>place</i> ." And he said, "Please bring them to me, and I will bless them."
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And Joseph says unto his father, "They are my sons, whom God has given to me in this place ;" and he says, "Bring them, I pray you, unto me, and I bless them."

The gist of this passage: Joseph says that these are his sons given to him by God; and Jacob asks for them to be brought closer in order to bless them.

Genesis 48:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Genesis 48:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^{av}]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
bānîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1121 BDB #119
hēm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
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
lāmed (ל) [pronounced l ^{el}]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260

Together, b^e zeh mean *in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.*

Translation: Joseph said to his father, “These [are] my sons whom Elohim has given me here.” Joseph is with his sons before Jacob, his father. He says, “These are my sons that God has given to me here.”

Genesis 48:9b

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

Genesis 48:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative with the 3 rd person masculine plural suffix	Strong's #3947 BDB #542
nâ' (אָן) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
'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
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
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1288 BDB #138

The NET Bible: *The cohortative with prefixed vav (i) indicates purpose after the imperative.*¹⁹

Translation: Then Jacob [lit., he] said, "Please bring them to me and I will bless them." Jacob requests for Joseph to bring his sons closer to him.

Jacob arrived in Egypt soon after the 2nd year of famine, and Joseph's sons were born during the 7 years of prosperity. Since that time, Jacob has lived in Egypt for 17 years (Genesis 47:28); so these sons of Joseph would have been in their 20's. My point being, these are not just children, but young adults.

This is a formal act where Jacob, guided by God the Holy Spirit, both blesses the boys and prophecies as to their future. We do not have a similar function today because God speaks only to us through His Word (which is primarily taught to us by means of a pastor teacher). Note the superiority of having God's Word in your soul as

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

versus having seen God and God's miracles. Insofar as we know, God has never manifested Himself to Joseph and He has manifested Himself several times to Jacob; however, there is no comparison between the spiritual life of Jacob and Joseph. For Joseph, God's Word is in him and he has used his positive volition to obey God in his soul. Jacob, on the other hand, has seen God in his divinely inspired dreams and has been promised directly by God, and his life, with the exception of a few portions here and there, has been almost entirely worthless, since he has been so self-centered and pre-occupied with self pity. However, now that we are at the end of Jacob's life, it is as if he has become a different man. He is wise, spiritually discerning, and in control, despite the weakness of his body.

Genesis 48:9 And Joseph said to his father, "They are my sons, whom God has given me in this place." And he [Jacob] said, "Please bring them to me, and I will bless them."

Genesis 48:9 Joseph said to his father, "These [are] my sons whom Elohim has given me here." Then Jacob [lit., he] said, "Please bring them to me and I will bless them." (Kukis mostly literal translation)

Genesis 48:9 Joseph said to his father, "These are my sons whom God has given to me here in Egypt." Then Jacob said, "Please bring them to me and I will bless them." (Kukis paraphrase)

Jacob asks for Joseph's two sons to be brought closer to him in order for them to receive his blessing. Now, most of the time, Jacob would have blessed Joseph; or Joseph and Benjamin. However, because the double-portion blessing is will go to Joseph, this blessing will be placed upon his two sons instead (the sons of Jacob will receive their blessings in the next chapter; and Joseph will be included among them).

Many artistic renderings show Joseph and two very young sons before Jacob on a bed. Actually, the sons of Joseph would have been in their early 20's at this time. Recall that, when Jacob had moved to Egypt, Joseph's sons would have been less than 8 years old (they were born to Joseph during the 7 years of prosperity; and Jacob moved to Egypt in the 2nd year of famine, 8 or 9 years after Joseph became prime minister). So, if Joseph immediately married and immediately impregnated his wife, the first child would be 8 at Jacob's arrival in Egypt. However, time has passed since then, and Joseph's children have grown (as children are wont to do). Jacob will live for 17 years in Egypt before he dies. This means that Joseph's eldest child could be as old as 25. The youngest he could be is 21 or 22.

And eyes of Israel were heavy from age; he is unable to see, and so he brings them near unto him and so he kisses to them and so he and so he embraces to them. And so says Israel unto Joseph, "Seeing your face I did not think [would happen]. And behold has caused me to see Elohim [your face]; [and] also your seed."

Genesis
48:10–11

Israel's eyes were insensible from age; he was unable to see [well]. Therefore, Joseph brought them near to him and so he kissed them and embraced them. Israel then said to Joseph, "I did not think [that] I would [ever] see your face [again]. Now, Elohim has caused me to see [your face], as well as your seed."

Israel's eyes had become dull with age so that he could not see very well. Therefore, Joseph brought them near to him so that he could kiss and embrace them. Israel then said to Joseph, "I never thought that I would ever see your face again. Now, God has caused me to see your face and to see your children as well."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And eyes of Israel were heavy from age; he is unable to see, and so he brings them near unto him and so he kisses to them and so he and so he embraces to them. And so says Israel unto Joseph, "Seeing your face I did not think [would happen]. And behold has caused me to see Elohim [your face]; [and] also your seed."
Dead Sea Scrolls	.
Targum of Onkelos	But the eyes of Israel were heavy from age, and he could not discern. And he brought them near to him, and he kissed them, and embraced them. And Israel said to Joseph, I had not hoped [Sam. Vers. "prayed."] to see thy face, and, behold, the Lord hath showed me thy sons also.
Targum Pseudo-Jonathan	But Israel's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them. And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the Lord hath also showed me thy sons.
Revised Douay-Rheims	For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them. And said to his son: I am not deprived of seeing thee: moreover God hath shewed me thy seed.
Latin Vulgate	.
Aramaic ESV of Peshitta	Now the eyes of Yisrael were dim for age, so that he could not see. He brought them near to him; and he kissed them, and embraced them. Yisrael said to Yoseph, "I did not think I would see your face, and behold, God has let me see your seed also."
Peshitta (Syriac)	Now the eyes of Israel were dim because of age, so that he could not see well. And Joseph brought them near to him; and he kissed them and embraced them. And Israel said to Joseph, I had not thought to see your face; and, lo, God has shown me your children also.
Septuagint (Greek)	Now the eyes of Israel were dim through age, and he could not see; and he brought them near to him, and he kissed them, and embraced them. And Israel said to Joseph, Behold, I have not been deprived of seeing your face, and lo! God has showed me your seed also.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now because Israel was old, his eyes were no longer clear, and he was not able to see. So he made them come near to him, and he gave them a kiss, folding them in his arms. And Israel said to Joseph, I had no hope of seeing your face again, but God in his mercy has let me see you and your children.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Israel was old and his eyes were not good. So Joseph brought the boys close to his father. Israel kissed and hugged the boys. Then Israel said to Joseph, "I never thought I would see your face again. But look! God has let me see you and your children."
God's Word™	.
Good News Bible (TEV)	.
The Message	Israel's eyesight was poor from old age; he was nearly blind. So Joseph brought them up close. Old Israel kissed and embraced them and then said to Joseph, "I never expected to see your face again, and now God has let me see your children as well!"
Names of God Bible	.

NIRV Israel's eyes were weak because he was old. He couldn't see very well. So Joseph brought his sons close to him. His father kissed them and hugged them. Israel said to Joseph, "I never thought I'd see your face again. But now God has let me see your children too."

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible Because Israel's eyesight had failed from old age and he wasn't able to see, Joseph brought them close to him, and he kissed and embraced them. Israel said to Joseph, "I didn't expect I'd see your face, but now God has shown me your children too."

Contemporary English V. Joseph brought the boys to him, and he hugged and kissed them. Jacob turned to Joseph and told him, "For many years I thought you were dead and that I would never see you again. But now God has even let me live to see your children."

The Living Bible .

New Berkeley Version .

New Century Version At this time Israel's eyesight was bad because he was old. So Joseph brought the boys close to him, and Israel kissed the boys and put his arms around them. He said to Joseph, "I thought I would never see you alive again, and now God has let me see you and also your children."

New Life Version Now Israel's eyes had become weak from being old, and he could not see. So Joseph brought them near to him. And Israel kissed them and put his arms around them. Israel said to Joseph, "I never thought I would see your face. But see, God has let me see your children also."

New Living Translation Jacob was half blind because of his age and could hardly see. So Joseph brought the boys close to him, and Jacob kissed and embraced them. Then Jacob said to Joseph, "I never thought I would see your face again, but now God has let me see your children, too!"

Partially literal and partially paraphrased translations:

American English Bible Now, Israel's eyes were weak due to his age, so he couldn't see. But he drew them close, and hugged and kissed them. Then Israel said to Joseph: '{Look!} I haven't been deprived of seeing your face, and now {Look!} God has also shown me your seed.'

Beck's American Translation .

International Standard V Now Israel's eyesight had become poor [Lit. *dim*] from age. Because he couldn't see well, Joseph brought them close to him, and Israel [Lit. *he*] kissed them both and embraced them. Then he told Joseph, "I never thought I'd see you again, and now God has allowed me to see your children as well!"

Revised Knox Bible So they were brought close to him, and he kissed them; then he said to his son, "Once I never thought to see you again; that fear was groundless, and now God has given me sight of your children too. A portion of v. 10 was already placed with v. 9."

Today's NIV .

Translation for Translators Jacob was almost blind because he was very old. He could not see well. So Joseph brought his sons close to his father, and Jacob kissed them and hugged them. Jacob said to Joseph, "I did not expect to see your face again, but look at this! God has allowed me to see not only you, but he has allowed me to see your children, too!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The eyes of Isra-el are to have been heavy from old age - was he able to see? - They were drawing near, and he was to kiss them and was to embrace them. Isra-el was to say to Joseph: I am to have implored to perceive your face, even he of mighty ones is to have shown me your seed!
Conservapedia	Israel was farsighted, as old man's eyes become, and he could not see very well. Joseph brought the boys close to him, and he kissed them and embraced them. Israel said to Joseph, "I never thought I'd see your face again. I prayed, and what do you think! God has shown me your descendants in addition to you!"
Ferrar-Fenton Bible	But the eyes of Israel were heavy from age. He was not able to distinguish, so he drew them to him and kissed them, and embraced them. Afterwards Israel said to Joseph, "I have seen your face unexpectedly, and now God has shown me also your heirs."
God's Truth (Tyndale) HCSB	. Now his eyesight was poor because of old age; he could hardly see. Joseph brought them to him, and he kissed and embraced them. Israel said to Joseph, "I never expected to see your face again, but now God has even let me see your offspring."
Jubilee Bible 2000 Lexham English Bible H. C. Leupold	. Now Israel's eyesight was poor because of old age; he could not see well. So he brought them near to him, and he kissed and embraced them. And Israel said to Joseph: To see thy face—I had never expected it; and now God allows me to see even thy descendants.
NIV, ©2011	Now Israel's eyes were failing because of old age, and he could hardly see. So Joseph brought his sons close to him, and his father kissed them and embraced them. Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your children too."
NIV – UK Tree of Life Version	. Now Israel's eyes had grown heavy with old age—he could not see. So he brought them near to him, and he kissed them and hugged them. Then Israel said to Joseph, "To see your face, I didn't expect—and look, God has let me see your offspring as well!"
Urim-Thummim Version	The eyes of Israel were dulled by age so that he could not see. And he brought them near to him and he kissed them and embraced them. And Israel said to Joseph, I had not thought to see your face again and Elohim has showed me also your offspring.
Wikipedia Bible Project	And The eyes of Israel were heavy with age, he could not see, and he brought them close to him, and kissed them, and hugged them. And Israel said to Joseph: "To see your face, I did not imagine; and here God has shown me your seed also."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As Israel's eyes were dim with age, he could no longer see. When Jacob brought them near, he kissed and embraced them, and said to Joseph, "I didn't expect to see you again and now God is letting me see your children as well!"
The Heritage Bible	And the eyes of Israel were heavy from age, so that he was not able to see. And he brought them near to him; and he kissed them, and embraced them. And Israel said to Joseph, I had judged that I would not see your face, and lo, God has caused me to see also your seed.
New American Bible (2002)	(Now Israel's eyes were dim from age, and he could not see well.) When Joseph brought his sons close to him, he kissed and embraced them. Then Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your descendants as well!"

New Jerusalem Bible Now, Israel's eyes were dim with age, and he could not see. So Joseph made them come closer to him and he kissed and embraced them. Then Israel said to Joseph, 'I did not think I should ever see you again, and now God has let me see your children as well!'

New RSV

Revised English Bible

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Now Isra'el's eyes were dim with age, so that he could not see. Yosef brought his sons near to him, and he kissed them and embraced them. Isra'el said to Yosef, "I never expected to see even you again, but God has allowed me to see your children too!"

exeGeses companion Bible And the eyes of Yisra El became heavy from aging so that he cannot see:
and he brings them near him;
and he kisses them and embraces them.
And Yisra El says to Yoseph,
I had not prayed to see your face: and behold,
Elohim also shows me your seed.

Hebraic Roots Bible
JPS (Tanakh—1985)

Now Israel's eyes were dim with age; he could not see. So [Joseph] brought them close to him, and he kissed them and embraced them. And Israel said to Joseph, "I never expected to see you again, and here God has let me see your children as well."

Judaica Press Complete T.
Kaplan Translation

Israel's eyes were heavy with age, and he could not see. When [Joseph] brought [his sons] near him, [Israel] kissed them and hugged them.
'I never even hoped to see your face,' said Israel to Joseph. 'But now God has even let me see your children.'

Orthodox Jewish Bible

Now the eyes of Yisroel were dim from age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.
And Yisroel said unto Yosef, I never expected to see thy face; and, hinei, Elohim hath showed me also thy zera.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

At this time Israel's eyesight was ·bad [^lheavy] because he was old. So Joseph brought the boys close to him, and Israel kissed the boys and ·put his arms around [embraced] them. He said to Joseph, "I thought I would never see ·you alive [^lyour face] again, and now God has ·let me see you and [^lshown me] also your ·children [^lseed]."

The Geneva Bible
Kretzmann's Commentary

Now the eyes of Israel were dim for age, so that he could not see, just as his father's had been at the time he blessed his sons. And he brought them near unto him; and he kissed them and embraced them. The grandfather had probably not seen the boys for years, and was overjoyed at the meeting. And Israel said unto Joseph, I had not thought to see thy face, he had not even dared to suppose that so much joy would be his; and, lo, God hath showed me also thy seed, these children.

NET Bible®

Now Israel's eyes were failing [*Heb* "heavy."] because of his age; he was not able to see well. So Joseph [*Heb* "he"; the referent (Joseph) has been specified in the

translation for clarity.] brought his sons [*Heb* “them”; the referent (Joseph’s sons) has been specified in the translation for clarity.] near to him, and his father [*Heb* “and he”; the referent (Joseph’s father) has been specified in the translation for clarity.] kissed them and embraced them. Israel said to Joseph, “I never expected to see you [*Heb* “your face.”] again, but now God has allowed me to see your children [*Heb* “offspring.”] too.”

Syndein/Thieme

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him and he kissed them, and embraced them.

{A Happy Grandfather Gives Credit to the Lord}

And Israel {Jacob} kept on saying unto Joseph, "I had not thought to see your face and, lo, 'Elohiym/Godhead has showed me also your seed."

The Voice

Israel’s eyes were dim because of his old age, so he couldn’t see well. Joseph brought the boys near to him, and Israel kissed them and hugged them *warmly*.

Jacob (to Joseph): I didn’t know if I would ever see your face again, but now God *has given me more than I hoped: He has let me see your children too.*

Literal, almost word-for-word, renderings:

Benner’s Mechanical Trans.	...and the eyes of Yisra’el [^{He turns E}] were heavy from age and he was not able to see and he drew them near to him and he kissed them and he embraced them, and Yisra’el [^{He turns E}] said to Yoseph [^{Adding}], not seeing your face and I pleaded and look, Elohiym [^{Powers}] caused me to also see your seed,...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	Now the eyes of Israel were dim with age, so that he could not see. Then Joseph brought them near him, and he kissed them and embraced them. And Israel said to Joseph, “I had not thought to see your face; but in fact, God has also shown me your offspring!”
Owen’s Translation	.
Benner’s Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	(Now the eyes of Israel were dim with age, so that he could not see.) And he brought them near unto him; and he kissed them and embraced them. And Israel said unto Joseph, "I had not thought to see thy face; and lo, God hath shown me also thy seed."
Updated Bible Version 2.11	.
A Voice in the Wilderness	Now the eyes of Israel had become dull with age, so that he could not see. And he brought them near him, and he kissed them and embraced them. And Israel said to Joseph, I had not thought to see your face; but lo, God has also shown me your seed.
Webster’s Bible Translation	.
World English Bible	.

Young's Literal Translation
Young's Updated LT

And the eyes of Israel have been heavy from age, he is unable to see; and he brings them nigh unto him, and he kisses them, and cleaves to them; and Israel says unto Joseph, "To see your face I had not thought, and lo, God has showed me also your seed."

The gist of this passage: Israel's eyes were growing weak from age, and he was unable to see the sons well. Joseph brings them closer and Jacob embraces and kisses them, and then remarks, "I never expected to see you again; but now I see your children!"

10-11

Genesis 48:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, 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
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun; construct state	Strong's #5869 (and #5871) BDB #744
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome; to be insensible, to be dull</i>	3 rd person masculine plural, Qal perfect	Strong's #3513 BDB #457
The NET Bible: <i>The disjunctive clause provides supplemental information that is important to the story. The weakness of Israel's sight is one of several connections between this chapter and Gen 27. Here there are two sons, and it appears that the younger is being blessed over the older by a blind old man. While it was by Jacob's deception in chap. 27, here it is with Jacob's full knowledge.</i> ²⁰			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zôqen (זָקֵן) [pronounced <i>ZOH-kehr</i>]	<i>age, old age</i>	masculine singular noun	Strong's #2207 BDB #279

Translation: Israel's eyes were insensible from age;...

Israel's (Jacob's) eyes had become dull with age. We will recall that the same thing was true of his father Isaac.

²⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 19, 2017.

Genesis 48:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכַל) [also yâkôwl (יָכַל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
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	Strong's #7200 BDB #906

Translation: ...he was unable to see [well].

I am assuming that Jacob was not completely blind, but very nearly so.

This is the verse which tells us that Jacob's vision has become dim with old age, which is a perfect non-technical description of cataracts, a clouding over of the lens and the lens sack in the eyes (again, this is my diagnosis).

Let's see how these fit together. Genesis 48:8–10a [When Israel saw Joseph's sons, he asked, "Who are these?" "They are my sons," Joseph answered his father, "whom God has given me here." "Bring them to me," said his father, "that I may bless them."](#) (Now Israel's eyes were dim from age, and he could not see well.) (NAB–2002) So this clears up the minor mystery from before. Jacob simply cannot see well, and the two sons of Joseph are brought nearer to him, to be hugged and to receive their blessing from Jacob.

Genesis 48:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to bring near, to bring here; to cause to draw near, to cause to approach</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5066 BDB #620
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Genesis 48:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: [Therefore, Joseph](#) [lit., *he*] [brought them near to him](#)...

Joseph brought his sons—who are in their 20's—near to his father Jacob, their grandfather.

Genesis 48:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâshaq (נשק) [pronounced naw-SHAHK]	<i>to kiss, to touch, to have close contact with; to equip, to arm</i>	3 rd person masculine singular, Qal imperfect	Strong's #5401 BDB #676
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: [...and so he kissed them](#)...

Jacob kisses them.

Here and in the next phrase, it is clear that the lâmed preposition is sometimes used as a sign of the direct object.

Genesis 48:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châbaq (חבק) [pronounced khaw-BAHK]	<i>to embrace; to embrace the rock or the dunghill means to lie (or make one's bed) upon them</i>	3 rd person masculine singular, Piel imperfect	Strong's #2263 BDB #287
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...and embraced them.

Jacob hugs his two grandsons.

Genesis 48:10 And the eyes of Israel were dim for age; he could not see. And he brought them near him, and he kissed them and embraced them.

Genesis 48:10 Israel's eyes were insensible from age; he was unable to see [well]. Therefore, Joseph brought them near to him and so he kissed them and embraced them. (Kukis mostly literal translation)

Near the end of his life, Jacob suffered from eye problems—probably cataracts—as did his father, Isaac. Joseph, no doubt, was aware of this, and he will take his father's poor vision into account when his sons are blessed.

Jacob has called in his son Joseph; and he also asked for his two sons to come in with him.

Genesis 48:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis ^{er} â'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
'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 (יֹוֹצֵא) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
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	Strong's #7200 BDB #906
pânîym (פָּנִים) [pronounced paw-NEEM]	<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
lô' (אֵין or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 48:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pâlal (פָּלַל) [pronounced paw-LAHL]	to judge, to execute judgment; to think, to suppose	1 st person singular, Piel perfect; pausal form	Strong's #6419 BDB #813

The NET Bible: *On the meaning of the Hebrew verb פָּלַל (palal) here, see E. A. Speiser, "The Stem pll in Hebrew," JBL 82 (1963): 301-6. Speiser argues that this verb means "to estimate" as in Exod 21:22.*²¹

Translation: Israel then said to Joseph, "I did not think [that] I would [ever] see your face [again]."

After embracing his grandsons, Jacob tells Joseph that he never expected to see him again.

Jacob spent twenty long years in self-pity and sorrow over Joseph. It is normal to sorrow over someone that you love and lose. That sorrow may even go on for several years. However, after a year or so, you must go on living and this sorrow must remain in your heart and not something which colors everything that you do.

The first verb here is the Piel perfect of pâlal (פָּלַל) [pronounced paw-LAHL], which means, in the Piel *to judge* and in the Hithpael *to pray*. In the Piel, it appears to mean that one has examined the facts, has thought over the situation, and has made a judgment call or a determination based upon this examination of the facts. When one man sins against another, God reviews the facts and makes a determination concerning the outcome. Several translations, as you can observe, when with *mediate*, which is a reasonable translation here, but does not square with its used in Genesis 48:11 or Psalm 106:30. This is not the common word for *to judge*; (as a verb or noun). Strong's #6419 BDB #813.

Genesis 48:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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
hinnêh (הִנֵּה) [pronounced hin-NAY]	lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

râ'âh (רָאָה) [pronounced raw-AWH]	to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]	3 rd person masculine singular, Hiphil perfect	Strong's #7200 BDB #906
------------------------------------	---	---	----------------------------

²¹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 19, 2017.

Genesis 48:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me</i> , <i>toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zera ^c (זֶרַע) [pronounced ZEH-rahg ^c]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282

Translation: Now, Elohim has caused me to see [your face], as well as your seed.”

Jacob recognizes that God not only allowed him to see his son’s face again, but the faces of his grandchildren as well.

You will notice that there is a fair amount of buildup prior to the blessing delivered by Jacob.

Genesis 48:11 And Israel said to Joseph, “I had not thought I would see your face, and, lo, God has showed me also your seed.”

Genesis 48:11 Israel then said to Joseph, “I did not think [that] I would [ever] see your face [again]. Now, Elohim has caused me to see [your face], as well as your seed.” (Kukis mostly literal translation)

Jacob (Israel) is remarking that, he never expected to see Joseph again; but how he has the great blessing of seeing not just Joseph, but Joseph’s children. Jacob would spend about 17 years of his life in Egypt, and would become a very well-respected elder in that era.

Children and grandchildren are a great blessing. My mother has 4 sons and 8 grandchildren and 4 great grandchildren (if I have added them up correctly), and all of her descendants are good, hard-working, successful people. Alcohol and drugs have not destroyed our family, as they have so many families. No one of her descendants is on welfare. This is a great blessing to her; and a great blessing to me to be a part of such a wonderful family. For those who enjoy being a part of an extended family, they know what a blessing it is. I am able to go to any family gathering and always enjoy myself there.

Similarly, Jacob is greatly blessed by seeing his favorite son again—the son he believed to be dead—and he has been blessed in knowing his two grandsons by Joseph.

Genesis 48:10–11 Israel’s eyes were insensible from age; he was unable to see [well]. Therefore, Joseph brought them near to him and so he kissed them and embraced them. Israel then said to Joseph, “I did not think [that] I would [ever] see your face [again]. Now, Elohim has caused me to see [your face], as well as your seed.” (Kukis mostly literal translation)

Genesis 48:10–11 Israel's eyes had become dull with age so that he could not see very well. Therefore, Joseph brought them near to him so that he could kiss and embrace them. Israel then said to Joseph, "I never thought that I would ever see your face again. Now, God has caused me to see your face and to see your children as well." (Kukis paraphrase)

And so brings out Joseph two of them from with his knees and so he bows down to his [two] faces earth-ward. And so takes Joseph two of them, Ephraim in his right hand from a left hand of Israel, Manasseh in his left hand from a right hand of Israel. And so he brings [them] unto him.

Genesis
48:12–13

Joseph brought both of them away from his knees and he bowed down to his face towards the earth. Joseph then took both of them, Ephraim in his right hand above Israel's left hand, Manasseh in his left hand above Israel's right hand. Then he brings [his sons] toward Jacob [lit., *him*].

Joseph brought both of his sons away from his knees, and he bowed down close to the ground. Then he took his sons, Ephraim in his right hand and Manasseh in his left hand, and he brings them close to Jacob, so that Ephraim is closest to Jacob's left hand.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so brings out Joseph two of them from with his knees and so he bows down to his [two] faces earth-ward. And so takes Joseph two of them, Ephraim in his right hand from a left hand of Israel, Manasseh in his left hand from a right hand of Israel. And so he brings [them] unto him.
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph led them from before him, and worshipped with his face on the earth. And Joseph took both of them, Ephraim in his right hand, on the left of Israel, and Menashe in his left hand, on the right of Israel, and brought them to him.
Targum Pseudo-Jonathan	And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground. And Joseph took both of them, Ephraim on his right side, which was Israel's left, and Menasheh on his left side, which was Israel's right, and brought them to him.
Revised Douay-Rheims	And when Joseph had taken them from his father's lap, he bowed down with his face to the ground. And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yoseph brought them out from between his knees, and he bowed himself with his face to the earth. Yoseph took them both, Ephraim in his right hand toward Yisrael's left hand, and Manasseh in his left hand toward Yisrael's right hand, and brought them near to him.
Peshitta (Syriac)	And Joseph removed them from before his knees, and they bowed themselves before him with their faces to the ground. Then Joseph took both of his sons, Ephraim in his right hand toward Israels left hand, and Manasseh in his left hand toward Israels right hand, and brought them near to him.
Septuagint (Greek)	And Joseph brought them out from between his knees, and they did reverence to him, with their face to the ground. And Joseph took his two sons, both Ephraim in his right hand, but on the left of Israel, and Manasse on his left hand, but on the right of Israel, and brought them near to him.

NETS (Greek) .
 Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Joseph took them from between his knees, and went down on his face to the earth. Then taking Ephraim with his right hand, Joseph put him at Israel's left side, and with his left hand he put Manasseh at Israel's right side, placing them near him.
Easy English	Then Joseph removed his sons from Jacob's knees. And he bowed down. And put his face to the ground. And Joseph took his 2 sons. He put Ephraim by Israel's left hand. And he put Manasseh by Israel's right hand. Then he brought his sons close to Israel. Manasseh was the oldest son. This son usually received the blessing from his father. The father put his right hand on the head of the son who would receive his blessing.
Easy-to-Read Version—2006	Then Joseph took the boys off Israel's lap, and they bowed down in front of his father. Joseph put Ephraim on his right side and Manasseh on his left side. (So Ephraim was on Israel's left side, and Manasseh was on Israel's right side.)
God's Word™	Joseph took them off his father's lap and bowed with his face touching the ground. Then Joseph took both of them, Ephraim on his right, facing Israel's left, and Manasseh on his left, facing Israel's right, and brought them close to him.
Good News Bible (TEV) International Children's B.	. Then Joseph moved his sons off Israel's lap. Joseph bowed facedown to the ground. He put Ephraim on his right side and Manasseh on his left. (So Ephraim was near Israel's left hand, and Manasseh was near Israel's right hand.) Joseph brought the boys close to Israel.
The Message	Joseph took them from Israel's knees and bowed respectfully, his face to the ground. Then Joseph took the two boys, Ephraim with his right hand setting him to Israel's left, and Manasseh with his left hand setting him to Israel's right, and stood them before him.
Names of God Bible NIRV	. Then Joseph lifted his sons off Israel's knees. Joseph bowed down with his face to the ground. He placed Ephraim on his right, toward Israel's left hand. He placed Manasseh on his left, toward Israel's right hand. Then he brought them close to Israel.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Then Joseph made his sons move away from Jacob's knees, and Joseph bowed down in front of him with his face to the ground. After Joseph got up, he brought his two sons over to Jacob again. He led his younger son Ephraim to the left side of Jacob and his older son Manasseh to the right.
The Living Bible	Joseph took the boys by the hand, bowed deeply to him, and led the boys to their grandfather's knees—Ephraim at Israel's left hand and Manasseh at his right.
New Berkeley Version New Century Version	. Then Joseph moved his sons off Israel's lap and bowed facedown to the ground. He put Ephraim on his right side and Manasseh on his left. (So Ephraim was near Israel's left hand, and Manasseh was near Israel's right hand.) Joseph brought the boys close to Israel.
New Life Version	.

New Living Translation Joseph moved the boys, who were at their grandfather's knees, and he bowed with his face to the ground. Then he positioned the boys in front of Jacob. With his right hand he directed Ephraim toward Jacob's left hand, and with his left hand he put Manasseh at Jacob's right hand.

Partially literal and partially paraphrased translations:

American English Bible Then JoSeph brought them out from [between] his [father's] knees, and they bowed to [IsraEl] with their faces to the ground.

And JoSeph took his two sons, with Ephraim at his right hand (but on the left of IsraEl), and ManasSeh at his left hand (but on the right of IsraEl), and brought them near to him again.

Beck's American Translation .

International Standard V

Joseph took them off his knees and then bowed low with his face to the ground. Then he brought them both close to his father [The Heb. lacks *to his father*], placing Ephraim with his right hand toward Israel's left and Manasseh with his left hand toward Israel's right.

New Advent (Knox) Bible

And Joseph took them from his father's embrace, and bowed low, putting Ephraim on his right, by Israel's left hand, and Manasses on his left, at Israel's right hand, and holding them both close to him.

Today's NIV

Translation for Translators

Jacob blessed Joseph's two sons, Manasseh and Ephraim, in a way contrary to what Joseph expected

Joseph took the boys from alongside Jacob's knees. Then he bowed down with his face to the ground. Then Joseph took both of the boys, putting Ephraim on his right side toward Jacob's left hand, and putting Manasseh on his left side toward Jacob's right hand, and brought them close to Jacob.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Joseph was to bring them against his knees; and he was to bow down, his nose to the solid grounds. Joseph was to take the two, Ephraim to the right hand of Isra-el, in his left hand, and Manasseh to the left hand of Isra-el, in his right hand, was he to bring them.

Conservapedia

Joseph brought them out from between his knees, and bowed himself with his nose to the ground. Joseph took both of them, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left toward Israel's right, and brought them close to him. So that Jacob would give the ranking blessing with his right hand to Manasseh.

Ferrar-Fenton Bible

Then Joseph brought them for his blessing and they bowed before his face, earthward. Then Joseph took both of them, Ephraim in his right hand for the left hand of Israel, and Manasseh in his left, for the right hand of Israel, and approached him. A learned Jewish gentleman hearing of my work sent to ask how I rendered the 12th verse of the 48th of Genesis — "for," he said, "it is translated totally wrong in both the Authorized and Revised Versions, and all others." I copied out from my MSS. my translation as above, and my enquirer declared I was correct, as well as in another passage of which he had asked my translation. My readers can see the value of the correction by consulting the A.V. and R.V.— F. F.

God's Truth (Tyndale)

And Joseph took them away from his lap, and they fell on the ground before him. Then took Joseph them both: Ephraim in his right hand toward Israels left hand and Manasse in his left hand, toward Israels right hand, and brought them unto him.

HCSB

Then Joseph took them from his father's knees and bowed with his face to the ground.

Ephraim's Greater Blessing

Then Joseph took them both—with his right hand Ephraim toward Israel's left, and with his left hand Manasseh toward Israel's right—and brought them to Israel.

Jubilee Bible 2000
Lexham English Bible
H. C. Leupold

.
. .
And Joseph brought them away from beside his knees and fell down before him to the ground. And Joseph took both of them, Ephraim in his right hand at Israel's left hand, and Manasseh in his left hand at Israel's right hand, and so he brought them to him.

NIV, ©2011
NIV – UK
Tree of Life Version
Urim-Thummim Version
Wikipedia Bible Project

.
. .
. .
And Joseph took them out, from between his knees, and he bowed with his nose on the ground. And Joseph took the two of them, Ephraim in his right hand, to the left of Israel, and Menashe in his left hand, to the right of Israel, and he approached him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The Heritage Bible

.
And Joseph brought them out from his knees, and he prostrated himself with his nostrils to the earth. And Joseph took the two, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.

New American Bible (2002)

Joseph removed them from his father's knees and bowed down before him with his face to the ground. Then Joseph took the two, Ephraim with his right hand, to Israel's left, and Manasseh with his left hand, to Israel's right, and led them to him.

New American Bible (2011)

Joseph removed them from his father's knees and bowed down before him with his face to the ground. Then Joseph took the two, Ephraim with his right hand, to Israel's left, and Manasseh with his left hand, to Israel's right, and brought them up to him.

New Jerusalem Bible

Then Joseph took them from his lap and bowed to the ground. Then Joseph took the two of them, Ephraim with his right hand so that he should be on Israel's left, and Manasseh with his left hand, so that he should be on Israel's right, and brought them close to him.

New RSV

Revised English Bible

.
Joseph removed them from his father's knees and bowed to the ground. Then he took the two of them and brought them close to Israel: Ephraim on the right, that is Israel's left; and Manasseh on the left, that is Israel's right.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Yosef brought them out from between his legs and prostrated himself on the ground. Then Yosef took them both, Efrayim in his right hand toward Isra'el's left hand and M'nasheh in his left hand toward Isra'el's right hand, and brought them near to him.

exeGesés companion Bible

And Yoseph brings them out from between his knees and he prostrates with his nostrils to the earth: and Yoseph takes the two of them, Ephrayim in his right toward the left of Yisra El; and Menash Sheh in his left

toward the right of Yisra El
and brings them near to him:...

Hebraic Roots Bible
JPS (Tanakh—1985)

.
Joseph then removed them from his knees, and bowed low with his face to the ground. Joseph took the two of them, Ephraim with his right hand—to Israel's left—and Manasseh with his left hand—to Israel's right—and brought them close to him.

Judaica Press Complete T.
Kaplan Translation

.
Joseph took [the boys] from near his [father's] lap [(Sekhel Tov; Sforno). Or, 'from between his [own] knees' (Radak; Hirsch. Cf. Lekach Tov; Sh'muel ben Chofni Gaon).], and he bowed down to the ground. Joseph then took the two boys. He placed Ephraim to his right (to Israel's left), and Manasseh to his left (to Israel's right). He then came close to [his father].

Orthodox Jewish Bible

And Yosef brought them out from between his knees, and he bowed himself with his face to the ground.

And Yosef took them both, Ephrayim in his yamin toward smol Yisroel, and Menasheh on his smol toward yamin Yisroel, and brought them near unto him.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Then Joseph took the boys [from his father's embrace], and he bowed [before him] with his face to the ground. Then Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.

The Expanded Bible

Then Joseph moved his sons off Israel's lap [his knees] and bowed facedown to the ground. He put Ephraim on his right side and Manasseh on his left. (So Ephraim was near Israel's left hand, and Manasseh was near Israel's right hand.) Joseph brought the boys close to Israel.

The Geneva Bible
Kretzmann's Commentary

.
And Joseph brought them out from between his knees, where Jacob had held them in a fond embrace, and he bowed himself with his face to the earth, awaiting the blessing which his father was ready to give. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him, his idea being that Jacob would thus naturally place his right hand on the head of Manasseh as he blessed the boys. So Joseph moved them from Israel's knees [*Heb* "and Joseph brought them out from with his knees." The referent of the pronoun "his" (Israel) has been specified in the translation for clarity.] and bowed down with his face to the ground. Joseph positioned them [*Heb* "and Joseph took the two of them."]; he put Ephraim on his right hand across from Israel's left hand, and Manasseh on his left hand across from Israel's right hand. Then Joseph brought them closer to his father [*Heb* "and he brought near to him." The referents of the pronouns "he" and "him" (Joseph and his father respectively) have been specified in the translation for clarity.].r.

NET Bible®

Syndein/Thieme

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand {Ephraim is the youngest and Joseph is pushing him toward the non-blessing hand of Jacob}, and Manasseh in his left hand toward Israel's right hand {Manasseh is the oldest and the right hand is the side of blessings heirship} The right hand is the 'double-portion' hand and the 'cash hand' - entire inheritance}, and brought them near unto him.

The Voice

Then Joseph moved the boys aside—they had been at his father's knees—and he bowed down low with his face to the ground. Then Joseph took his sons and brought them near to his father. He took *his younger son* Ephraim in his right hand

and put him to the left hand of Israel, and he took Manasseh in his left hand and put him to the right hand of Israel.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] brought them out from by his knees and he bent himself down, his nose unto the land, and Yoseph ^[Adding] took the two of them, Ephrayim ^[Double fruitfulness] in his right hand to the left hand of Yisra'el ^[He turns E] and Menasheh ^[Causing to overlook] in the left hand to the right hand of Yisra'el ^[He turns E] and he caused to draw near to him,...
Concordant Literal Version	And forth is Joseph bringing them from between his knees, and is prostrating to him with his nostrils to the earth. And taking is Joseph the two, Ephraim on his right at Israel's left, and Manasseh on his left at Israel's right, and is bringing them close to him.
Context Group Version	And Joseph brought them out from between his knees; and he bowed himself with his face to the land. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	Then Joseph took them from his knees, and bowed with his face to the ground. Joseph took them both, Ephraim with his right hand toward Israel's left, and Manasseh with his left hand toward Israel's right, and brought them close to him.
New European Version	.
New King James Version	So Joseph brought them from beside his knees, and he bowed down with his face to the earth. And Joseph took them both, Ephraim with his right hand toward Israel's left hand, and Manasseh with his left hand toward Israel's right hand, and brought them near him.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Joseph brings them out from between his knees, and bows himself on his face to the earth; and Joseph takes them both, Ephraim in his right hand towards Israel's left, and Manasseh in his left towards Israel's right, and brings them nigh to him.
The gist of this passage:	The sons seem to be next to Joseph's knees. He moves them aside to bow down low to the earth, and then he brings his sons forward to be blessed by their grandfather.

Genesis 48:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
Yôwçêph (יֹוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
berek (רַבֵּי) [pronounced BEH-rehk]	<i>knee; weak from fear</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1290 BDB #139

Translation: Joseph brought both of them away from his knees...

So, Joseph kept his son between his knees or near his knees, and he brings them away from his knees—probably so that he will have room in which to bow down before his father.

The NET Bible suggests instead: *The two boys had probably been standing by Israel's knees when being adopted and blessed.*²²

There are two basic ways of viewing this passage. (1) This occurs perhaps 10 years before Jacob's death; and he, like his father Isaac, believes that he is about to die; and so he calls Joseph in, along with his two sons. Then Joseph's sons would still be very young at this point, around age ten or so; and they were sitting on his knees as he sat either at the edge of Jacob's bed or on a chair facing Jacob's bed. (2) Jacob gives this message near the end of his life, and the two boys are in their 20's. In that case, perhaps Joseph is sitting in a chair (or whatever), and each son is next to him, perhaps on their knees, and next to Joseph's knees.

I could not, at this time, give you the significance of their physical positioning.

²² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 19, 2017.

Genesis 48:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
For whatever reason, this is in the dual rather than in the plural.			
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> .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: ...and he bowed down to his face towards the earth.

Then Joseph bows down before his father (presumably, this is before his father). Remember that Joseph is the second highest rank in all Egypt; and it is he who saved his father and family—and yet, he shows humility and bows before his father.

Like nearly every son, his father is the most important male in his life and his most important influence in life.

Genesis 48:12 And Joseph brought them out from between his knees, and he bowed his face to the earth.

Genesis 48:12–13 Joseph brought both of them away from his knees and he bowed down to his face towards the earth. (Kukis mostly literal translation)

What appears to be the case is, Joseph's sons were still both young men. When he became prime minister, this was at the beginning of the 7 years of prosperity. During those prosperous years, Joseph married and had two sons. At the end of those prosperous years, the children might have been 3 and 4 years old. However, this takes place near the end of Jacob's life; and Jacob would have spent 17 years in Egypt. Adjusting for the first two years of famine, that places the sons of Joseph in their early or mid 20's.

It sounds like, in the MKJV, that Joseph has two very young, small children sort of tucked between his knees. Based upon the MKJV text, Joseph's two children were between his knees, probably bowed down, listening to what was going on. One would assume, not having done the math, that these are still very small boys—maybe

7 and 8—to fit in such a confined space. However, this does not square with the Hebrew text elsewhere, where ages of Joseph and Jacob are given, and integrated with specific events.

What solves this problem is, the Hebrew text does not mean *from between his knees*. Literally, this reads *Joseph brought them out from with his knees*. The words *from with* (two very common particles) can actually have the meanings *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of* (many particles when combined in the Hebrew have their own special set of meanings). Therefore, there is no reason to assume that these boys are so young as to fit between Joseph’s knees (as they are portrayed by some paintings); they are in their 20’s. They appear to simply be on both sides of Joseph, and kneeling back a ways. Since the text speaks of them being near his knees, this simply suggests that all 3 of them were prostrated before Jacob, the grand patriarch, who was in bed.



"Jacob Blessing Ephraim and Manasseh" painted by Benjamin West (1766–1768); information from [Wikimedia](#); graphic from [Bible image](#); accessed November 1, 2017.

This is one of the many pictorial representations of this time where the sons are presented as being too young.

This is a very solemn occasion. Joseph is bowing before his father out of respect; he is not worshiping him.

Genesis 48:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong’s #3947 BDB #542
Yôwçêph (יְוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong’s #3130 BDB #415
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
sh ^e nêym (שְׁנַיִם) [pronounced sh ^e -NĀM]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun with the 3 rd person masculine plural suffix	Strong’s #8147 BDB #1040

Translation: Joseph then took both of them,...

Joseph brings his children toward Jacob.

Genesis 48:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'Eph ^e rayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>]	<i>to bear fruit, to be fruitful; double ash heap</i> transliterated <i>Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
yâmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3225 BDB #411
This word can be associated with blessing or prosperity.			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The BDB meanings for min (מִן) [pronounced <i>mihn</i>] include: 1) <i>from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition)</i> ; 1a) <i>from (expressing separation), off, on the side of</i> ; 1b) <i>out of</i> ; 1b1) <i>(with verbs of proceeding, removing, expelling)</i> ; 1b2) <i>(of material from which something is made)</i> ; 1b3) <i>(of source or origin)</i> ; 1c) <i>out of, some of, from (partitively)</i> ; 1d) <i>from, since, after (of time)</i> ; 1e) <i>than, more than (in comparison)</i> .			
s ^e mô' or s ^e mô'wl (לְאַחַד) (לוֹאחַד) [pronounced <i>s^eMOHL</i>]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular construct	Strong's #8040 BDB #969
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...Ephraim in his right hand above Israel's left hand,...

Ephraim was in his right hand and he brought him toward Israel's left hand. The use of the min preposition is puzzling to me, when I would have expected the use of the lamed preposition or 'êl.

Israel's left hand would be considered the inferior hand.

Genesis 48:13c

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

Genesis 48:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
M ^e nashsheh (מְנַשֵּׁה) [pronounced <i>mehnahsh-SHEH</i>]	<i>causing to forget</i> ; transliterated <i>Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
s ^e mô'î or s ^e mô'wî (שְׂמֹאל) (שְׂמֹאלוֹ) [pronounced <i>s^eMOHL</i>]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8040 BDB #969
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The BDB meanings for min (מִן) [pronounced <i>mihn</i>] include: 1) <i>from, out of, on account of, off, on the side of, since, above, than, so that not, more than (preposition)</i> ; 1a) <i>from (expressing separation), off, on the side of</i> ; 1b) <i>out of</i> ; 1b1) <i>(with verbs of proceeding, removing, expelling)</i> ; 1b2) <i>(of material from which something is made)</i> ; 1b3) <i>(of source or origin)</i> ; 1c) <i>out of, some of, from (partitively)</i> ; 1d) <i>from, since, after (of time)</i> ; 1e) <i>than, more than (in comparison)</i> .			
yâmiyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular construct	Strong's #3225 BDB #411
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...Manasseh in his left hand above Israel's right hand.

Manasseh, the firstborn, is being held by Joseph's left hand and Manasseh is brought toward Israel's right hand.

Again, the use of the min preposition is somewhat confusing.

Genesis 48:13e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 48:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i>]	<i>to bring near, to bring here; to cause to draw near, to cause to approach</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5066 BDB #620
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: Then he brings [his sons] toward Jacob [lit., *him*].

Joseph brings his sons closer to Jacob.

The sons whom is taken by Israel's right hand will receive the lion's share of blessing as the first-born. This was the tradition. Joseph, well aware of this, brought his children to his father to be blessed in that way.

The sons are set before Jacob in such a way that, his right hand is closest to Manasseh, the elder son; and his left hand is positioned nearest Ephraim. The right hand in blessing would be the superior blessing.

Genesis 48:13 And Joseph took them both, Ephraim in his right hand toward Israel's left, and Manasseh in his left toward Israel's right hand. And he brought them near to him.

Genesis 48:13 Joseph then took both of them, Ephraim in his right hand above Israel's left hand, Manasseh in his left hand above Israel's right hand. Then he brings [his sons] toward Jacob [lit., *him*]. (Kukis mostly literal translation)

Joseph brings the two sons forward so that his oldest son would be under Jacob's right hand. The oldest would often receive the greater blessing, symbolized by the right hand. This was simply standard procedure that Joseph was following. He was aware of his father's vision problems, so he was lining up his sons to be blessed by the order of their births.

Genesis 48:12–13 Joseph brought both of them away from his knees and he bowed down to his face towards the earth. Joseph then took both of them, Ephraim in his right hand above Israel's left hand, Manasseh in his left hand above Israel's right hand. Then he brings [his sons] toward Jacob [lit., *him*]. (Kukis mostly literal translation)

Genesis 48:12–13 Joseph brought both of his sons away from his knees, and he bowed down close to the ground. Then he took his sons, Ephraim in his right hand and Manasseh in his left hand, and he brings them close to Jacob, so that Ephraim is closest to Jacob's left hand. (Kukis paraphrase)

And so stretches out Israel his right hand and so he lays [it] upon a head of Ephraim and he [is] the younger; and his left hand upon a head of Manasseh. He crossed his [two] hands for Manasseh the firstborn.

Genesis
48:14

Israel stretches out his right hand and he laid [it] upon the head of Ephraim (who [is] the younger); and [he placed] his left hand on the head of Manasseh. He crossed his two hands because of Manasseh the firstborn.

Israel stretched out his right hand and laid it on Ephraim's head (Ephraim is the youngest); and he placed his left hand on Manasseh's head (Manasseh is the firstborn). Jacob intentionally crossed his hands.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so stretches out Israel his right hand and so he lays [it] upon a head of Ephraim and he [is] the younger; and his left hand upon a head of Manasseh. He crossed his [two] hands for Manasseh the firstborn.
Dead Sea Scrolls	.
Targum of Onkelos	And Israel stretched out his right hand, and laid it on the head of Ephraim, who was the younger; and his left hand on the head of Menashe, using his hands designingly; (or, instructing his hands;) for Menashe was the first born.
Targum Pseudo-Jonathan	And Israel stretched out his right hand and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn. [JERUSALEM. He altered his hands.]
Revised Douay-Rheims	But he stretching forth his right hand, put it upon the head of Ephraim the younger brother; and the left upon the head of Manasses who was the elder, changing his hands.
Latin Vulgate	.
Aramaic ESV of Peshitta	Yisrael stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.
Peshitta (Syriac)	And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head; he changed the position of his hands wittingly, even though Manasseh was the first-born.
Septuagint (Greek)	But Israel having stretched out his right hand, laid it on the head of Ephraim, and he was the younger; and his left hand on the head of Manasse, <i>guiding</i> his hands crosswise.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Israel, stretching out his right hand, put it on the head of Ephraim, the younger, and his left hand on the head of Manasseh, crossing his hands on purpose, for Manasseh was the older.
Easy English	But Israel put out his right hand. And he put it on Ephraim's head. But Ephraim was the youngest son. Israel crossed his arms. And he put his left hand on Manasseh's head. But Manasseh was the oldest son.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	But Israel crossed his hands and put his right hand on the head of the younger boy Ephraim. Then he put his left hand on Manasseh, even though Manasseh was the firstborn.
God's Word™	But Israel crossed his hands and reached out. He put his right hand on Ephraim's head, although Ephraim was the younger son. He put his left hand on Manasseh's head, although Manasseh was older.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.

NIRV But Israel reached out his right hand and put it on Ephraim's head. He did it even though Ephraim was the younger son. He crossed his arms and put his left hand on Manasseh's head. He did it even though Manasseh was the older son.

New Simplified Bible .

Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V.

But before Jacob gave them his blessing, he crossed his arms, putting his right hand on the head of Ephraim and his left hand on the head of Manasseh.

The Living Bible

But Israel crossed his arms as he stretched them out to lay his hands upon the boys' heads, so that his right hand was upon the head of Ephraim, the younger boy, and his left hand was upon the head of Manasseh, the older. He did this purposely.

New Berkeley Version .

New Century Version .

New Life Version

But Israel put out his right hand and laid it on the head of Ephraim, the younger son. And he put his left hand on Manasseh's head, crossing his hands. But Manasseh was the first-born.

New Living Translation

But Jacob crossed his arms as he reached out to lay his hands on the boys' heads. He put his right hand on the head of Ephraim, though he was the younger boy, and his left hand on the head of Manasseh, though he was the firstborn.

Partially literal and partially paraphrased translations:

American English Bible

However, IsraEl stuck out his right hand and laid it on Ephraim's head (he was the younger), and he put his left hand on ManasSeh's head, with his arms crossed.

Beck's American Translation .

International Standard V .

New Advent (Knox) Bible

But Jacob stretched out his right hand, and put it on the head of Ephraim, the younger, and put his left on the head of Manasses, the elder, changing his hands round.

Today's NIV

Translation for Translators

But Jacob *did not do what Joseph wanted him to do. Instead*, he reached out his right hand and put it on Ephraim's head, even though he was the younger son. He crossed his arms and put his left hand on Manasseh's head, even though Manasseh was the older son.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Isra-el was to send out his right hand, and was to lay it on Ephraim's head, the younger. He was to lay his left hand on Manasseh's head, he is to have given attention, a giving attention to his hands, for Manasseh is the first born.

Conservapedia

But Israel stretched out his right hand and laid it on the head of Ephraim, the younger boy, and put his left hand on Manasseh's head. He knew exactly whom he was touching with which hand, this although Manasseh was the firstborn. But Jacob blessed Ephraim ahead of Manasseh—because Jacob was a prophet.

Ferrar-Fenton Bible

But Israel stretched out his right hand and placed it upon the head of Ephraim, who was youngest, and his left hand upon the head of Manasseh, intentionally, although Manasseh was the eldest.

God's Truth (Tyndale)

HCSB .

Jubilee Bible 2000

Then Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands with understanding; for Manasseh was the firstborn.

Lexham English Bible H. C. Leupold	.	And Israel put forth his right hand and laid it upon Ephraim's head—and he was the younger—and his left hand upon Manasseh's head, and so crossed his hands; for Manasseh was the elder.
NIV, ©2011	.	
NIV – UK	.	
Tree of Life Version	.	
Urim-Thummim Version	.	Then Israel stretched out his right hand, and laid it on Ephraim's head, which was the younger, and his left hand on Manasseh's head, prudently crossing his hands, for Manasseh was the firstborn.
Wikipedia Bible Project	.	And Israel sent his right hand and placed it on Ephraim's head, and he is the younger, And his left hand on Menashe's hand: with consideration upon his hands, because Menashe is firstborn.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Israel raised his right hand and placed it on Ephraim's head, although he was the younger, and placed his left hand on Manasseh's head even though Manasseh was the firstborn.
The Heritage Bible	.	And Israel sent out his right hand, and placed <i>it</i> on the head of Ephraim, and he was the younger, and his left hand on the head of Manasseh, his hands being intelligently successful, because Manasseh was the firstborn.
New American Bible (2002)	.	
New American Bible (2011)	.	
New Jerusalem Bible	.	But Israel held out his right hand and laid it on the head of Ephraim, the younger, and his left on the head of Manasseh, crossing his hands -- Manasseh was, in fact, the elder.
New RSV	.	
Revised English Bible	.	But Israel, crossing his hands, stretched out his right hand and laid it on Ephraim's head, although he was the younger, and laid his left hand on Manasseh's head, even though he was the firstborn.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	But Isra'el put out his right hand and laid it on the head of the younger one, Efrayim, and put his left hand on the head of M'nasheh — he intentionally crossed his hands, even though M'nasheh was the firstborn.
exeGesés companion Bibleand Yisra El spreads his right and puts it on the head of Ephrayim the lesser and his left on the head of Menash Sheh - crossing his hands; for Menash Sheh is the firstbirth.
Hebraic Roots Bible	.	
JPS (Tanakh—1985)	.	
Israeli Authorized Version	.	And Yisrael stretched out his right hand, and laid it upon Efrayim's head, who was the younger, and his left hand upon Mnasheh's head, guiding his hands wittingly; for Mnasheh was the firstborn.
Kaplan Translation	.	Israel reached out with his right hand and placed it on Ephraim's head [even though] he was the younger son. He [placed] his left hand on Manasseh's head. He deliberately crossed his hands, even though Manasseh was the firstborn.
Orthodox Jewish Bible	.	And Yisroel stretched out his yamin, and laid it upon rosh Ephraim, who was the younger, and his smol upon rosh Manasseh, guiding his hands intentionally; for Menasheh was the bechor.

The Scriptures 1998 And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.

Expanded/Embellished Bibles:

The Amplified Bible But Israel reached out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh's head, crossing his hands [intentionally], even though Manasseh was the firstborn.

The Expanded Bible But Israel crossed his arms and put his [-sent forth and placed his] right hand on the head of Ephraim, who was younger. He put his left hand on the head of Manasseh, the firstborn son.

The Geneva Bible
Kretzmann's Commentary .
And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born; he purposely placed the younger before the older, although this made it necessary for him to cross his arms.

NET Bible®
Syndein/Thieme .
{Jacob Crosses His Hands and Blesses The Youngest with the Heirship}
And Israel stretched out his right hand {indicating heirship}, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly {meaning he did the cross hand bit on purpose - no mistake}; for Manasseh was the firstborn {still 'as a son', but not the heir of Jacob}. {Note: Principal: God does not bless by natural birth. God blesses by re-birth! Regeneration. Positive volition to Him and His Word. All believers have the same 'equal rights' and chances to grow to spiritual maturity. This is the ONLY true 'equality' in life. In all other aspects of life, people are NOT equal. In fact, we are told to treat others also growing in grace as BETTER than us - NOT as equals to us - better than us - see Philippians 2:3.}.

The Voice But Israel stretched out his hands and crossed his arms, laying his right hand on the head of Ephraim, the younger, and his left hand on the head of Manasseh, the firstborn.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and Yisra'el ^[He turns E] sent his right hand and he set it down upon the head of Ephrayim ^[Double fruitfulness] and he was the little one and his left hand upon the head of Menasheh ^[Causing to overlook], he calculated his hands given that Menasheh ^[Causing to overlook] was the firstborn,...

Concordant Literal Version And stretching out is Israel his right hand and is setting it on Ephraim's head, when he is the inferior in station, and his left on Manasseh's head, using his hands intelligently, for Manasseh is the firstborn.

Context Group Version
Darby Translation .
But Israel stretched out his right hand, and laid [it] on Ephraim's head -- now he was the younger -- and his left hand on Manasseh's head; guiding his hands intelligently, for Manasseh was the firstborn.

Emphasized Bible
English Standard Version .
And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn).

English Standard V. – UK
Evidence Bible .

Green's Literal Translation	And Israel sent forth his right hand and put <i>it</i> on the head of Ephraim; and he was the younger. And <i>he put</i> his left hand on the head of Manasseh, crossing his hands; for Manasseh was the first-born.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And Israel stretched out his right hand, and laid <i>it</i> upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands by design; for Manasseh was the first-born.
World English Bible	Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn.
Young's Literal Translation	.
Young's Updated LT	And Israel puts out his right hand, and places it upon the head of Ephraim, who is the younger, and his left hand upon the head of Manasseh; he has guided his hands wisely, for Manasseh <i>is</i> the first-born.

The gist of this passage: Jacob (Israel) intentionally crossed his hands, placing his right hand on the head of the younger son (which would imply he would be giving him the greater blessing).

Genesis 48:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal imperfect; what is sent (messengers, a message) is implied	Strong's #7971 BDB #1018
Yis ^e râ'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
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 48:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yāmīyn (יָמִיין) [pronounced yaw-MEEN]	[to] the right hand, the right side, on the right, at the right; the south	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3225 BDB #411

This word can be associated with blessing or prosperity.

Translation: Israel stretches out his right hand...

At this point, Jacob is going to do something which is somewhat odd, and determining *why* he does this is somewhat difficult. He stretches out his right hand—the hand which is associated with blessing.

Genesis 48:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253
shīyth (שִׁיִּית) [pronounced sheeth]	to put, to set, place; to appoint; to arrange, to set in order; to found; to station	3 rd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
‘al (לְעַ) [pronounced ‘ah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
rōsh (רֹשׁ) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular construct	Strong's #7218 BDB #910
‘Eph ^e rayim (פְּרָיִם) [pronounced ef-RAH- yim]	to bear fruit, to be fruitful; double ash heap transliterated Ephraim	masculine proper noun	Strong's #669 BDB #68
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
hūw’ (אוּהוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214
tsā’yr (צָעִיר) [pronounced tzaw- GEER]	little, insignificant, young, youngest, least	feminine singular adjective with the definite article	Strong's #6810 BDB #859

The NET Bible: *The disjunctive clause is circumstantial-concessive here.*²³

²³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 20, 2017.

Translation: ...and he laid [it] upon the head of Ephraim (who [is] the younger);...

Jacob lays his right hand upon Ephraim's head. Ephraim is the younger son and he is actually closest to Jacob's left hand.

Genesis 48:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
s ^e môl or s ^e môwl (שְׂמֹאל) (לְאוּמָנָה) [pronounced s ^e MOHL]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8040 BDB #969
'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
rô'sh (רֶשֶׁת אוֹ שֵׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>mehnahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: ...and [he placed] his left hand on the head of Manasseh.

Jacob places his left on Manasseh's head; and the left hand is considered to be inferior to the right hand.

This was a deliberate move on Jacob's part. He placed his right hand—the hand of greater blessing—on the head of the younger son. Joseph had placed his sons before Jacob so that his right hand would have naturally gone to the head of Manasseh.

Genesis 48:14d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sâkal (שָׂכַל) [pronounced <i>saw-KAHL</i>]	<i>to lay crosswise, to cross (hands)</i>	3 rd person masculine singular, Piel imperfect	Strong's #7919 BDB #968
'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
yâdôwth (יָדָיו) [pronounced <i>yawd-OHTH</i>]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Genesis 48:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>meh-nahsh-SHEH</i>]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586
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 noun with the definite article	Strong's #1060 BDB #114

Translation: He crossed his two hands because of Manasseh the firstborn.

So that we have no reason to be confused, we are told that Jacob crosses his two hands and it is because of Manasseh, the firstborn. What did he do? What did he say? What kind of a vibe was he sending out? That is not clear to me; but this crossing of Jacob's hands is somehow related to Manasseh.

There is also the question, *why did Jacob cross his arms and intentionally place his right hand on the head of Ephraim?* I don't know that there is anything in the context of this text which tells us why. It is going to become clear that Jacob will intentionally give Ephraim the greater blessing; and we know that, Ephraim will become the greater tribe (so God knows this). But what prompted Jacob to do this, we do not know. Our only clue is, he is called *Israel* in this verse, which is often indicates that Jacob is acting within the plan of God. Conservapedia gives the short, logical answer: *...because he was a prophet.*²⁴ What is the thought process? How did Jacob decide to do this? *That* would be like explaining the thought process of any prophet. We do not have men with the gift of prophecy today (we did in the pre-canon era of the Church Age); so we do not have anyone that we can ask. There is a divine viewpoint; and God would allow certain men to perceive and understand this viewpoint, apart from the revelation that we receive. The revelation I receive is in church under a pastor-teacher; or from studying the Word of God, or from reading the words of a commentator who is making an accurate observation.

On occasion, something pops into my head—but that is pretty much because I read this or that phrase in a verse which I had not really thought about before. Many times have I had a question in my mind about this or that passage, and then suddenly saw a few words which I had missed before, those few words giving me the explanation that I was after.

In fact, that is sort of how I came to the conclusion for this verse that I did. Those few words were not in the verse, but in a short comment by some unknown hand in Conservapedia: *because he was a prophet*. Even though this seems simplistic and to some, it does not explain *why* Jacob knew to switch his hands, it actually does explain why Jacob knew. Jacob knew what to do because he was a prophet.

Great baseball pitchers throw 90–100 mph balls pretty close to right where they want that ball to go. Why are they able to do that? You may say, *practice*; and, in part, that is correct. But, I can guarantee you that, even in my physical prime, no matter how much practice I put in, I am not going to be able to throw a baseball 90 mph. It just is not going to happen. There is a combination of innate ability and practice which results in that which we are able to do in life.

We know Jacob's background. We know that as recently as just a few decades back, he personalized the problems that his sons ran into in Egypt. He took personally what his sons did and their interaction with the prime minister of Egypt (who was Joseph); as if they had been thinking, *what is the best way to cause our father mental distress?* Obviously, his sons were not thinking that when they were accused by Joseph of being spies. But, even

²⁴ From [http://www.conservapedia.com/Genesis_43-50_\(Translated\)](http://www.conservapedia.com/Genesis_43-50_(Translated)) accessed January 20, 2017.

since then, even since that advanced age, Jacob appears to have grown spiritually, and what he says in does in this and the next chapter, is nothing short of remarkable. How did he go from the man who was confused and took everything personally to the man he is that we are now studying? We don't know, but I would suggest a saturation of divine viewpoint; learning and perhaps even teaching the Word of God (which existed at that time as the book of Genesis (nearly complete); and possibly the book of Job. Jacob seems to have made great spiritual progress at the very end of his life.

Application: Do not think that, because you have come to the twilight years of your life that you no longer have a purpose. What Jacob does and says is nothing short of amazing. We have literally decades where Jacob does and says so much stupid stuff; but here he is nearly blind and not far from his death, and it is Jacob—not Joseph or Judah—who will say some of the most remarkable things that we will read in the entire book of Genesis. No matter what age you are, you continue to take in Bible doctrine. Think as God thinks; allow the Holy Spirit to renovate your thinking, and there will be opportunity for you to do divine good.

Genesis 48:14 And Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left on Manasseh's head, crossing his hands. For Manasseh was the first-born.

Genesis 48:14 Israel stretches out his right hand and he laid [it] upon the head of Ephraim (who [is] the younger); and [he placed] his left hand on the head of Manasseh. He crossed his two hands because of Manasseh the firstborn. (Kukis mostly literal translation)

Genesis 48:14 Israel stretched out his right hand and laid it on Ephraim's head (Ephraim is the youngest); and he placed his left hand on Manasseh's head (Manasseh is the firstborn). Jacob intentionally crossed his hands. (Kukis paraphrase)

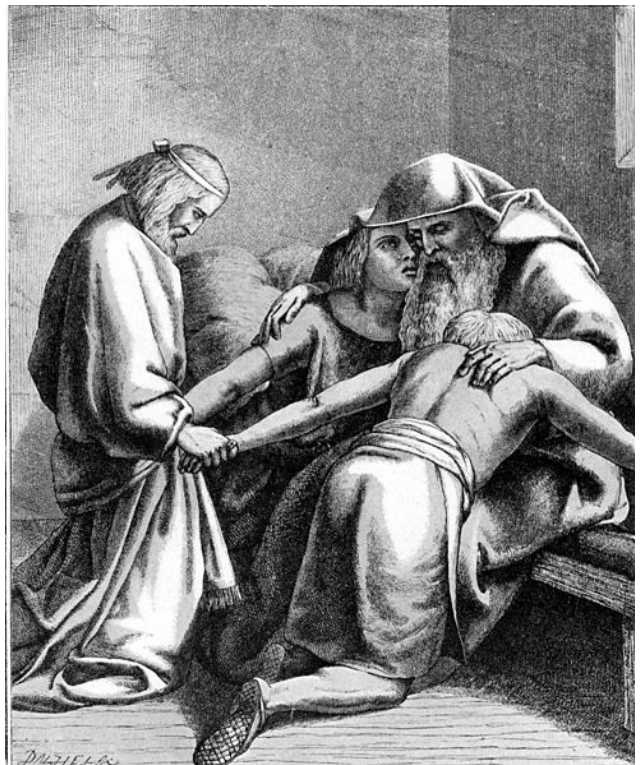
Most of the time that we find the name *Israel* rather than *Jacob*, it is because Jacob is doing something right (God gave Jacob the name *Israel*; and his people, the Israelites, bear this name). Contemporary nation *Israel* also bears his name.

Jacob, instead of following Joseph's lead, crosses his hands, so that his right hand would be upon Ephraim's head; and, in effect, give him the blessing of the firstborn (Ephraim was the second son born). As a result, Jacob was giving the youngest son, Ephraim, the greater blessing of the two sons.

There are many actions which believers take in Scripture for which we never have a reason given. Was Jacob always planning to place Ephraim above Manasseh? Did this just suddenly happen? We have no idea.

Apart from this being a deliberate action on Jacob's part, we have no idea as to how he came to make this choice. All we could speculate is, Jacob came to this conclusion by either observing his grandchildren or through hearing about them from Joseph. Perhaps he saw their births as similar to his and Esau's. Esau was the older brother, yet Isaac gave Jacob the greater blessing (the first time, Isaac was deceived; the second blessing, given perhaps a day later, was from Isaac's full cognizance).

In any case, this carries the tradition which seems to have been established in the early Jewish family, that it is not always the oldest son who is blessed. Isaac was blessed over Ishmael; Jacob was blessed over Esau; Joseph was blessed over Reuben (but it will turn out the Judah is blessed



over both of them); and here, Ephraim is blessed over Manasseh. No matter what your heritage or birth order is, *every tub must stand on its own bottom.*²⁵

Jacob Is Blessing Joseph and His Sons from Illustrators of the 1897 Bible Pictures and What They Teach Us by Charles Foster; graphic from [Wikimedia](#); accessed November 1, 2017. We notice here that the artist (unknown, unless C. Foster did this) got the ages of Joseph's sons right; but Jacob is not crossing his hands to bless them.

Admittedly, there are many times, I want to write of Jacob as some kind of a loser, and then he says something like this, which is amazing. He speaks words where are clearly inspired; and he reveals a great understanding of his God, his Redeemer. It is also times like these, I ought to call him *Israel* rather than *Jacob*.

And so he blesses Joseph and so he says, "The Elohim Who walked [with] my fathers to His faces, Abraham and Isaac; the Elohim the One shepherding me ever since as far as the day the this. The Angel, the One redeeming me from all evil, blesses the youths; and He is named in them His Name and [in] a name of my fathers, Abraham and Isaac. And they will grow into a multitude in a midst of the earth."

Genesis
48:15–16

Then Israel [lit., *he*] blessed Joseph, saying, "The Elohim before Whom my fathers—Abraham and Isaac—walked, the Elohim Who has been tending to me from long ago [lit., *ever since*] up until this day; the Angel, the One Who redeemed me from all evil, He blesses [these] young men, and He names them by His Name and [by] the name of my fathers, Abraham and Isaac. Furthermore, these young men [lit., *they*] will grow into a [great] multitude in the midst of the earth."

Then Israel blessed Joseph, saying, "The God, before Whom Abraham and Isaac, my fathers, walked; the God, Who has been taking care of me all of my life; the Angel, the One Who redeemed me from all evil, He blesses these young men and He names them by His Name and by the name of Abraham and Isaac, my fathers. Furthermore, these young men will grow into a great multitude in the midst of the earth."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he blesses Joseph and so he says, "The Elohim Who walked [with] my fathers to His faces, Abraham and Isaac; the Elohim the One shepherding me ever since as far as the day the this. The Angel, the One redeeming me from all evil, blesses the youths; and He is named in them His Name and [in] a name of my fathers, Abraham and Isaac. And they will grow into a multitude in a midst of the earth."

Dead Sea Scrolls
Targum of Onkelos

And he blessed Joseph, and said, The Lord, before whom my fathers Abraham and Izhak did serve; the Lord, who fed me from my coming [Sam. Vers. "from the house of my nativity."] unto this day; the Angel who redeemed me from all evil, bless the youths; and let my name be called upon them, and the name of my fathers Abraham and Izhak; and as the fish of the sea may they multiply [Sam. Vers. "be spread abroad."] among the children of men upon the earth!.

Targum Pseudo-Jonathan

And he blessed Joseph, and said:
The Lord, before whom my fathers Abraham and Izhak, did serve; the Lord who hath fed me since I have been unto this day, be pleased that the angel whom thou

²⁵ I believe that this is a quotation from R. B. Thieme, Jr.'s grandmother; obviously a saying or proverb not original with her; but reflective of her generation's thinking.

didst ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abram and Izhak. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth.

Revised Douay-Rheims

And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day; The angel that delivereth me from all evils, bless these boys: and let my name be called upon them, and the names of my fathers Abraham, and Isaac, and may they grow into a multitude upon the earth.

Latin Vulgate

Aramaic ESV of Peshitta

.
He blessed Yoseph, and said, "The God before whom my fathers Abraham and Isaac did walk, God who has fed me all my life long to this day, the angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude in the midst of the earth."

Peshitta (Syriac)

And Jacob blessed Joseph his son, saying, The God before whom my fathers Abraham and Isaac walked righteously, the God who has supplied my needs from my youth to this day, The angel who has delivered me from all evil, bless the lads; and let them bear my name and the names of my fathers, Abraham and Isaac; and let them grow and multiply in the midst of the earth.

Septuagint (Greek)

And he blessed them and said, The God in whose sight my fathers were well pleasing, even Abraam and Isaac, the God who continues to feed me from my youth until this day; the angel who delivers me from all evils, bless these boys, and my name shall be called upon them, and the name of my fathers, Abraam and Isaac; and let them be increased to a great multitude on the earth.

NETS (Greek)

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And he gave Joseph a blessing, saying, May the God to whom my fathers, Abraham and Isaac, gave worship, the God who has taken care of me all my life till this day, The angel who has been my saviour from all evil, send his blessing on these children: and let my name and the name of my fathers, Abraham and Isaac, be given to them; and let them become a great nation in the earth.

Easy English

Then Israel blessed Joseph. He said, 'May God bless these boys. He is the God in front of whom my ancestors Abraham and Isaac walked. He is the God who has been my shepherd all my life, until this day. He is the Angel who kept me safe. May he bless these boys. May they be called by my name, and the names of my ancestors Abraham and Isaac. And may they have many descendants and fill the earth.'

Verse 15 'in front of whom my ancestors Abraham and Isaac walked' means that Abraham and Isaac worshipped and obeyed God.

'shepherd' – a shepherd keeps sheep safe. They will not let anything bad happen to their sheep. Jacob is saying that God is like a shepherd. The sheep are the people who love and worship him. He keeps his people safe as a shepherd keeps his sheep safe.

Verse 16 'Angel' – God appeared to Jacob as an angel (32:29).

'Called by my name and the name of Abraham and Isaac' means that they will be known as descendants of Abraham and Isaac and Jacob. God appeared to them and blessed them.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 And Israel blessed Joseph and said,
 “My ancestors, Abraham and Isaac, worshiped our God,
 and that God has led me all my life.
 He was the Angel who saved me from all my troubles.
 And I pray that he will bless these boys.
 Now they will have my name
 and the name of our ancestors, Abraham and Isaac.
 I pray that they will grow to become great families and nations
 on earth.”

God's Word™

Then he blessed Joseph:
 “May God, whom my fathers Abraham and Isaac served, bless these boys!
 May God, who has led me to this very day, bless them!
 May the angel, who has rescued me from all harm, bless them!
 May my name and the name of my fathers Abraham and Isaac live on through
 these boys!
 May they have many children, many descendants!”

Good News Bible (TEV)
The Message

Then he blessed them:
 The God before whom walked
 my fathers Abraham and Isaac,
 The God who has been my shepherd
 all my life long to this very day,
 The Angel who delivered me from every evil,
 Bless the boys.
 May my name be echoed in their lives,
 and the names of Abraham and Isaac, my fathers,
 And may they grow
 covering the Earth with their children.

Names of God Bible
 NIRV

Then Israel gave Joseph his blessing. He said,
 “May God bless these boys.
 He is the God of my grandfather Abraham and my father Isaac.
 They walked faithfully with him.
 He is the God who has been my shepherd
 all my life right up to this day.
 He is the Angel who has saved me from all harm.
 May he bless these boys.
 May they be called by my name.
 May they also be called by the names of my grandfather Abraham and
 my father Isaac.
 And may the number of them greatly increase
 on the earth.”

New Simplified Bible

Jacob blessed Joseph. He said:
 »May God, in whose presence my grandfather Abraham and my father Isaac
 walked, may this God who has been my shepherd all my life to this very day,
 »May the being who rescued me from all evil bless these boys! May they be called
 by my name and by the names of my grandfather Abraham and my father Isaac.
 May they have many children on the earth.«

Thought-for-thought translations; paraphrases:

Common English Bible

He blessed them and said,
 “May the God before whom my fathers

Abraham and Isaac walked,
 may the God who was my shepherd
 from the beginning until this day,
 may the divine messenger who protected me from all harm,
 bless the young men.
 Through them may my name be kept alive
 and the names of my fathers Abraham and Isaac.
 May they grow into a great multitude
 throughout the land."

Contemporary English V.	Then he gave Joseph his blessing and said: My grandfather Abraham and my father Isaac worshiped the LORD God. He has been with me all my life, and his angel has kept me safe. Now I pray that he will bless these boys and that my name and the names of Abraham and Isaac will live on because of them. I ask God to give them many children and many descendants as well.
The Living Bible	.
New Berkeley Version	.
New Century Version	.
New Life Version	Then he prayed that good would come to Joseph, and said, "The God with Whom my fathers Abraham and Isaac walked, the God Who has been my Shepherd all my life to this day, the Angel Who has set me free from all sin, bring good to the boys. May my name and the names of my fathers Abraham and Isaac live on in them. May they become a great nation on the earth."
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	Then he blest them, saying: 'May the God who found my fathers AbraHam and IsaAc pleasing... the God who fed me from my youth until now and the messenger who protects me from all that is evil, bless these boys; and may they be called by my name and the name of my fathers, AbraHam and IsaAc. Let them grow to be a vast number on the ground.'
Beck's American Translation	.
International Standard V	<i>Israel Blesses Joseph's Sons</i> Then Israel blessed Joseph by saying: "May the God in whose presence my ancestors Abraham and Isaac walked, the God who has continued shepherding me my whole life even until today, 16the angel who has been rescuing [Or <i>redeeming</i>] me from all sorts of evil, bless these young men. May my name continue to live on within them, including the names of my ancestors Abraham and Isaac, and may they grow into a vast multitude throughout the earth."
New Advent (Knox) Bible	And this is the blessing which Jacob gave to Joseph's sons; May that God, in whose presence my fathers, Abraham and Isaac, once lived and moved, that God who has guided me like a shepherd from my youth till now, that angel of God, who has rescued me from all my troubles, bless these sons of thine. Let them inherit my name, and the names of my fathers, Abraham and Isaac; may their posterity spread wide over the earth.
Today's NIV	.
Translation for Translators	Then he ◀blessed/asked God to bless▶ Joseph and his sons, saying,

“My grandfather Abraham and my father Isaac conducted their lives as God desired, and to this very day God has led me and taken care of me as a shepherd leads and cares for his sheep [MET].

The angel whom he sent has kept me from being harmed in any way.

I pray that God will bless these boys.

I pray that people will never forget about me and about Abraham and Isaac because of what God does for them.

I pray that they will have many descendants who will live all over the earth.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to consider well Joseph's, and was to say, He of mighty ones, being turned before my fathers, Abraham and Isaac are to have walked; he of mighty ones shepherding me continuously, through my days; the angelic messenger redeeming me from evil, was to consider well the youths, and my name was to be called on them, and the name of my fathers Abraham and Isaac, and they were to increase into a multitude within the solid grounds.
Conservapedia	He blessed Joseph, and said, "God, before Whom my fathers Abraham and Isaac walked, the God Who shepherded me all my life to this day, The Messenger Who redeemed me from all evil, bless the lads. Let my name be named on them, and the name of my fathers Abraham and Isaac, and let them be prolific to a multitude within the earth." Or simply "the land," that is, Goshen, from then to the Exodus of Israel.
Ferrar-Fenton Bible	Then he blessed Joseph, and said : "The God in the presence of Whom my fathers Abraham and Isaac walked, The God Who appeared to me from of old until this day ; The Messenger Who redeemed me from all misfortune, Bless the lads, and give them my Power, The Power of my fathers Abraham and Isaac, And pour out their increase to the bounds of the earth ! "
God's Truth (Tyndale) HCSB	.
Jubilee Bible 2000	And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long unto this day, the Angel who frees me from all evil, bless these young men, and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
Lexham English Bible H. C. Leupold NIV, ©2011	.
	Then he blessed Joseph and said, "May the God before whom my fathers Abraham and Isaac walked faithfully, the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm —may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly on the earth."
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible

And he blessed Joseph, and said, God, before whose face my fathers Abraham and Isaac walked, the God who shepherded [Note that Jacob called Jehovah his Shepherd long before David did in Psalm 23. See Gen 49:24.] me continuously to this day, The Messenger who redeemed me from all evil, kneel down with goodness to the youths, and let my name be called upon them, and the name of my fathers, Abraham and Isaac; and let them spawn [Jacob used the word spawn, dagah, from dag, the word fish, to graphically picture the rapid multiplying Ephraim. This is the only place in the Bible it is used.] into abundance in the midst of the earth.

New American Bible (2002) .

New American Bible (2011) .

New Jerusalem Bible

Then he blessed Joseph saying: May the God in whose presence my fathers Abraham and Isaac walked, the God who has been my shepherd from my birth until this day, the Angel who has saved me from all harm, bless these boys, so that my name may live on in them, and the names of my ancestors Abraham and Isaac, and they grow into teeming multitudes on earth!

New RSV

He blessed Joseph, and said,
'The God before whom my ancestors Abraham and Isaac walked, the God who has been my shepherd all my life to this day, the angel who has redeemed me from all harm, bless the boys; and in them let my name be perpetuated, and the name of my ancestors Abraham and Isaac; and let them grow into a multitude on the earth.'

Revised English Bible

He blessed Joseph and said: "The God in whose presence my forefathers lived, my forefathers Abraham and Isaac, the God who has been my shepherd all my life to this day, the angel who rescued me from all misfortune, may he bless these boys; they will be called by my name, and by the names of my forefathers, Abraham and Isaac; may they grow into a great people on earth."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then he blessed Yosef: "The God in whose presence my fathers Avraham and Yitz'chak lived, the God who has been my own shepherd all my life long to this day, the angel who has rescued me from all harm, bless these boys. May they remember who I am and what I stand for, and likewise my fathers Avraham and Yitz'chak, who they were and what they stood for. And may they grow into teeming multitudes on the earth."

exeGesés companion Bible

And he blesses Yosef and says, Elohim, at whose face my fathers Abraham and Yischaq walked, Elohim who tends me all my life long to this day, the Angel who redeems me from all evil, bless the lads: and call my name on them and the name of my fathers Abraham and Yischaq: and that they spawn as fish into a multitude midst of the earth.

Hebraic Roots Bible

And he blessed Joseph and said, The Elohim before whom my fathers Abraham and Isaac walked, the Elohim who has fed me since I was born until today;

JPS (Tanakh—1985)	<p>The Messenger that redeemed me from every evil, may He bless the youths; and may my name be called on them, and the name of my fathers Abraham and Isaac, and may they like fishes grow into a multitude in the midst of the earth.</p> <p>And he blessed Joseph, saying, “The God in whose ways my fathers Abraham and Isaac walked, The God who has been my shepherd from my birth to this day— The Angel who has redeemed me from all harm— Bless the lads. In them may my name be recalled, And the names of my fathers Abraham and Isaac, And may they be teeming multitudes upon the earth.”</p>
Judaica Press Complete T. Kaplan Translation	<p>[Jacob] gave Joseph a blessing. He said, 'The God before whom my fathers, Abraham and Isaac, walked, is the God who has been my Shepherd from as far back as I can remember until this day, [sending] an angel [(Saadia Gaon; Shmuel ben Chofni Gaon). Or, 'The angel who delivered me...' (Rashi; Abarbanel). Some say that the 'Angel' denotes God's providence (Shmuel ben Chofni Gaon; Ralbag; HaKethav VeHaKabbalah).] to deliver me from all evil. May He bless the lads, and let them carry my name, along with the names of my fathers, Abraham and Isaac. May they increase in the land like fish.'</p>
Orthodox Jewish Bible	<p>And he made on Yosef a brocha, and said, HaElohim, before whom my Avot Avraham and Yitzchak did walk, HaElohim Who was Roeh to me all my life long unto this day, The Malach which redeemed me from kol rah, may he make a brocha on the ne'arim, and let my shem be named on them, and the shem of my Avot Avraham and Yitzchak; and let them grow into a multitude in the midst of ha'aretz.</p>
<i>The Scriptures</i> 1998	<p>And he blessed Yosëph, and said, “The Elohim before whom my fathers Abraham and Yitshaq walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth.”</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then Jacob (Israel) blessed Joseph, and said, “The God before whom my fathers Abraham and Isaac walked [in faithful obedience], The God who has been my Shepherd [leading and caring for me] all my life to this day, The Angel [that is, the Lord Himself] who has redeemed me [continually] from all evil, Bless the boys; And may my name live on in them [may they be worthy of having their names linked with mine], And the names of my fathers Abraham and Isaac; And may they grow into a [great] multitude in the midst of the earth.”</p>
The Expanded Bible	<p>And Israel blessed Joseph and said, “My ancestors [fathers] Abraham and Isaac served [^Lwalked before] our God, and like a shepherd God has led me all my life. He was the Angel who saved [redeemed] me from all my troubles [harm]. Now I pray that he will bless these boys. May my name be known through these boys,</p>

and may the names of my ancestors Abraham and Isaac be known through them.

May they have many descendants [grow into a large group] on the earth."

The Geneva Bible
Kretzmann's Commentary

And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel, the Son of God, who had assisted his fathers as well as himself at various times, which redeemed me from all evil, both of body and of soul, bless the lads; and let my name be named on them and the name of my fathers Abraham and Isaac; in them the dignity and the faith of the patriarchs was to be continued, in them God's gifts of grace and salvation should be renewed, even as they had been received by their fathers; and let them grow into a multitude in the midst of the earth, their increase should be as great as that of the fishes in the sea. Thus did Jacob confess his heartfelt gratitude to God, both as his Shepherd and as his Savior, and the threefold mention of God may well have reference to the Trinity.

NET Bible®

Then he blessed Joseph and said,
"May the God before whom my fathers Abraham and Isaac walked –
the God who has been my shepherd [Heb "shepherded me." The verb has been translated as an English noun for stylistic reasons.]
all my life long to this day,
Angel who has protected me
from all harm –
bless these boys.

May my name be named in them [Or "be recalled through them."],
and the name of my fathers Abraham and Isaac.
May they grow into a multitude on the earth."

Syndein/Thieme

And he {Jacob} blessed Joseph, and kept on saying,
" 'Elohiym/Godhead, before whom my fathers Abraham and Isaac did talk,
'Elohiym/Godhead Who shepherded me all my life long unto this day {means to live one day at a time - continues to do this for Jacob and always will}."
{Note: Jacob was a rat and a chiseler most of his life. Only the last 17 years has he apparently become a mature believer. But here he said that God - in His faithful grace - shepherded him ALL his life - which is true for all believers - carnal or spiritual.}

" The Angel {mal'ak - refers to the Angel of Jehovah - the Lord Jesus Christ} who redeemed me from all evil,
bless the lads and let my name be named on them,
and the name of my fathers Abraham and Isaac
and let them grow into a multitude in the midst of the earth."

The Voice

And he spoke this blessing over Joseph.

Jacob: May the God before whom my ancestors Abraham and Isaac walked,
the God who has been my shepherd all of my life and still to this day,
The messenger who has rescued me from all harm,
bless these boys.

And let my name be perpetuated through them,
as well as the name of my ancestors Abraham and Isaac,
And let them grow into a *great* multitude of people
throughout the world.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and he respected Yoseph ^[Adding] and he said, the face of Elohiym ^[Powers] which my fathers, Avraham ^[Father lifted] and Yits'hhaq ^[He laughs] , walked to, the Elohiym ^[Powers] was the one feeding me all my life in addition to this day, the messenger redeeming me from all dysfunction will respect the young men and my title was called out in them, and the title of my fathers Avraham ^[Father lifted] and Yits'hhaq ^[He laughs] and they will amplify as an abundance within the land,...
Concordant Literal Version	And blessing them is he and saying, "The Elohim before Whom my forefathers, Abraham and Isaac, walked, the Elohim, my Shepherd from my youth till this day, the Messenger, my Redeemer from all evil, bless these youths. And called on them shall be my name, and the name of my forefathers, Abraham and Isaac. And prolific shall they be, to make a vast increase within the land.
Context Group Version	And he esteemed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the messenger who has ransomed me from all evil, esteem the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land.
Darby Translation <i>Emphasized Bible</i>	. Thus blessed he Joseph, and said,—God himself—before whom walked my fathers. Abraham and Isaac, God himself—who hath been my shepherd, since I came into being until this day;—The Messenger—who hath been my redeemer from all evil—bless the lads! And may there be called upon them, my name, and the name of my fathers. Abraham and Isaac; And may they swarm into a multitude, in the midst of the earth!
English Standard Version	And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."
English Standard V. – UK Evidence Bible	.
Green's Literal Translation	And he blessed Joseph saying, Elohim, before whom my fathers Abraham and Isaac walked, the Elohim who shepherded me all my lifetime to this day, the Angel that redeemed me from all bad things, bless the boys; and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude in the Middle East of the earth.
H. C. Leupold Jack Ballinger's translation Modern English Version Modern KJV NASB He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac walked, The God who has been my shepherd all my life to this day, The angel who has redeemed me from all evil, Bless the lads; And may my name live on in them, And the names of my fathers Abraham and Isaac; And may they grow into a multitude in the midst of the earth."
New European Version	.
New King James Version	And he blessed Joseph, and said: "God, before whom my fathers Abraham and Isaac walked, The God who has fed me all my life long to this day, The Angel who has redeemed me from all evil,

Bless the lads;
 Let my name be named upon them,
 And the name of my fathers Abraham and Isaac;
 And let them grow into a multitude in the midst of the earth.”

- Owen's Translation .
- Benner's Mechanical Trans. .
- Stuart Wolf .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

And he blesses Joseph, and says, “God, before whom my fathers Abraham and Isaac walked habitually: God who is feeding me from my being unto this day: the Messenger who is redeeming me from all evil does bless the youths, and my name is called upon them, and the name of my fathers Abraham and Isaac; and they increase into a multitude in the midst of the land.”

The gist of this passage: Jacob blesses both sons and calls for them to become a multitude in the midst of the land

15-16

Genesis 48:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
'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
Yôwçêph (יֹוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: Then Israel [lit., *he*] blessed Joseph,...

In this and the following verse, we will study the content of Jacob's blessing to Joseph and to his sons.

Genesis 48:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	3 rd person masculine singular, Hithpael perfect	Strong's #1980 (and #3212) BDB #229
'âbôwth (אֲבוֹתָם) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1 BDB #3
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

For whatever reason, this is in the dual rather than in the plural.

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

'Ab ^e râhâm (אֲבִרְחָם) [pronounced ahb ^{ve} -raw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
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
Yis ^e châq (יִשְׁחָק) [pronounced yihs ^e -KHAWK]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Genesis 48:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
----------------------	-------------------------	------------------	--------------------

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

Translation: ...saying, “The Elohim before Whom my fathers—Abraham and Isaac—walked,...

The One Who blesses is named several time. Here, He is the God before Whom Jacob’s fathers walked. The God of Abraham and Isaac is a very personal God, Who was personally involved with these men, Abraham, Isaac and Jacob.

Here we see that the Hebrew word for father is clearly used to mean predecessor and not father, per se. We have the Trinity in this verse; the God whom Abraham and Isaac walked before is God the Father; and the God who has led Jacob his entire life is God the Holy Spirit; and the Angel who redeemed Jacob (and Who dislocated his hip) is Jesus Christ. Jacob is asking that Joseph’s sons become tribes as will Reuben and Judah become.

Genesis 48:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
----------------------	-------------------------	------------------	--------------------

ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
râʾâh (רָאָה) [pronounced <i>raw-ĠAWH</i>]	<i>is shepherding, pasturing, is grazing, feeding, tending to; keeping (in the sense of tending to)</i>	Qal active participle with the definite article	Strong's #7462 BDB #944
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾôwd (וְעַד) [pronounced <i>ghod</i>]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb with the 1 st person singular suffix	Strong's #5750 BDB #728

With the min preposition, ʾôwd means *from as yet, ever since, ever since I was*.

ʿad (עַד) [pronounced <i>ghad</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Genesis 48:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
----------------------	-------------------------	------------------	--------------------

The 'ad (אד) [pronounced *gáhd*] preposition, yôwm and hûw (with definite articles) literally mean *as far as this day*; and translated *even to this day, to this day, until this day; until this time, even to this day, even today*.

Translation: ...the Elohim Who has been tending to me from long ago [lit., *ever since*] up until this day;...

Jacob speaks of this God as the God Who has been tending to him, shepherding him, all of his life.

We have studied Jacob's life and we have seen his duplicity and his hard-headedness; and there are so many times when we look at him and what he says and does and think, "Nothing gets through to him. God is completely and totally in his life, and Jacob does not seem to know or appreciate it." But here, in this blessing, Jacob at the end of his life, clearly understands just how closely God has guided him and run interference for him throughout his entire life.

Men like Jacob are a comfort to many of us, whose lives are poorly managed; we are people who make some very bad decisions, and yet God is always there, God is taking care of us throughout our lives.

Genesis 48:15 And he [Jacob] blessed Joseph and said, "May God, before whom my fathers Abraham and Isaac walked, the God who fed me all my life to this day,..."

Genesis 48:15 Then Israel [lit., *he*] blessed Joseph, saying, "The Elohim before Whom my fathers—Abraham and Isaac—walked, the Elohim Who has been tending to me from long ago [lit., *ever since*] up until this day;... (Kukis mostly literal translation)

Jacob, whose life has been anything but exemplary, is showing great wisdom here; recognizing that it is God who has sustained him all of his life. There are quite a number of clues in these few chapters to suggest that Jacob—better late than never—has matured as a believer and is making wise decisions during the time that he was in Egypt.

It is my estimation that, when Jacob was reunited with Joseph, and when, during the midst of a famine, God had seen to the needs of his entire family, and God had blessed and prospered them—when all this occurs, Jacob suddenly recognizes just how much God's hand has been in his life. In fact, Jacob was beginning to see God bless him and his sons and his grandsons in a great way. I think that, Jacob took this experience and could see how God had been with him all of these years; and he is able to lay this side-by-side with the promises that God made to him, to his father and to his grandfather. In other words, I believe that late in life, Jacob began to genuinely appreciate his physical and spiritual blessings. He began to better recognize how God had been faithful to him throughout his life. He was beginning to mix doctrine with experience, and see how everything was playing out, just as God had promised (recall that Jacob twice left the land, and God came to him and told him that it was okay to do that).

Even though Jacob says that God fed him for all of his life, this does not mean that God showed up in some form or another, 2 or 3 times a day, to deliver Jacob a sack of food from the local McDonald's. Although God did appear to Jacob, it was only a handful of times—at very critical times. God mostly allowed Jacob to live out his life—despite the fact that he made some terrible choices along the way. In fact, many of Jacob's choices were so bad, it was as if he was wrestling against the Lord.

Genesis 48:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mal'âkē (מַלְאָכָה) [pronounced mahf'- AWK ²⁶]	<i>messenger or angel</i> ; this word has been used for a prophet (Isaiah 42:19) and priest (Mal. 2:7)	masculine singular noun with the definite article	Strong's #4397 BDB #521
The NET Bible: <i>The Samaritan Pentateuch reads "king" here, but the traditional reading ("angel") may be maintained. Jacob closely associates God with an angelic protective presence. This does not mean that Jacob viewed his God as a mere angel, but it does suggest that he was aware of an angelic presence sent by God to protect him. Here he so closely associates the two that they become virtually indistinguishable. In this culture messengers typically carried the authority of the one who sent them and could even be addressed as such. Perhaps Jacob thought that the divine blessing would be mediated through this angelic messenger.</i> ²⁶			
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>redeeming, purchasing; redeemer, kinsman-redeemer, purchaser</i>	Qal active participle with the definite article	Strong's #1350 BDB #145
This is the first use of this term in the Bible and the only time it is found in Genesis.			
The NET Bible: <i>The verb גָּאֵל (ga'al) has the basic idea of "protect" as a near relative might do. It is used for buying someone out of bondage, marrying a deceased brother's widow, paying off debts, avenging the family, and the like. The meanings of "deliver, protect, avenge" are most fitting when God is the subject (see A. R. Johnson, "The Primary Meaning of גָּאֵל," Congress Volume: Copenhagen, 1953 [VTSup], 67-77).</i> ²⁷			
'êth (אֵת) [pronounced ayth]	<i>me</i> ; untranslated mark of a direct object; occasionally <i>to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
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
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
ra' (רָע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun	Strong's #7451 BDB #948

Translation: ...the Angel, the One Who redeemed me from all evil,...

Jacob calls God *the Angel, the Redeemer*. God has redeemed Jacob from all evil; God has protected Jacob in this way.

²⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 20, 2017.

²⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 20, 2017.

Although, there are certainly great problems with many of the doctrines believed by the Catholic Church, it is no longer the Catholic Church of the Dark Ages. There authorized Bible translations often tend to be good; and often with good notes as well.

The Heritage Bible on the Messenger of Jehovah

The Messenger of Jehovah [is] malak. Malak means messenger. This is the first time the word malak appears, and the first reference to the Messenger of Jehovah, or as the KJV has it, the angel of the LORD. Malak is used to designate both human and divine messengers, both men and what we call angels. The Bible has no distinct word for angel, neither in the Hebrew Bible nor in the Greek Covenant. It is always the word messenger, malak in Hebrew, and angelos in Greek. Both words are used of men as well as supernatural beings. Malak is used of men in Gen 32:3,6; Num 20:14; 21:21; 22:5; Deut 2:26; Josh 6:17,25; 7:22, and others. John the Baptist is called malak in Mal 3:1, and angelos in Mt 11:10, Mk 1:2, Lk 7:27; also the messengers John sent to Jesus to inquire if He were truly the Messiah, Luk 7:24, the disciples Jesus sent before Him into Samaria just before His crucifixion, Lk 9:52.

The Messenger of Jehovah is not any ordinary angel, because after His visit to Hagar the Word of God called Him Jehovah, 16:13, and Hagar gave Him the name, You, God Of Vision. The well where the Messenger of Jehovah appeared was called The Living One Seeing Me, 16:14. The only conclusion that is consistent with the facts recorded in the Bible is that the Messenger of Jehovah is the Son of God revealed before His coming in flesh, because, in Ex 23:20-23, the Messenger of Jehovah has power to forgive sins or withhold forgiveness of sins. He is also called the Messenger of God, Gen 21:17. He stopped Abraham from sacrificing Isaac and showed him the ram to substitute, Gen 22:11. The Messenger of Jehovah spoke out of the heavens to Abraham, and called Himself Jehovah, Gen 22:15. He calls Himself the God of Bethel, Gen 31:11-13. Jacob calls Him the Messenger who redeemed me, Gen 48:16. Jehovah God Who appeared to Moses in the burning bush is called the Messenger of Jehovah, Ex 3:2. He escorted Israel across the Red Sea, Ex 14:19. Zec 12:8 uses the Messenger of Jehovah in apposition to God. See Ex 23:20-23; (note the difference in 32:34 and 33:2) Num 22:22-35; Jdg 2:1,4; 5:23; 6:11-22; 13:3-21; 2Sam 24:16-17; 2Kgs 1:15; 19:35; 1Chr 21:12-30; Ps 34:7;35:5-6; Ecc 5:6; Is 37:36; 63:9; Dan 3:28; 6:22; Hos 12:4; Zch 1:11-19; 3:1-10; 4:1,6; 12:8; Mal 3:1. Based upon all of these references and especially Mal 3:1 where He is called the Messenger of the covenant, we conclude that the Messenger of Jehovah is the pre-incarnate Son of God who is one with Jehovah God. See Note Exo 23:21. See Note Jsh 24:12.

From the [web.archive](#); accessed January 20, 2017. I do not know who exactly put together this translation, but I find it to be accurate and readable; with some fairly good notes. It used to be at the Cathedral University website, which institution, I believe, is now shut down.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is the first time that we are exposed to the word *redeem*; it might be a good idea to at least have an abbreviated doctrine of *Redemption* right here (**not finished yet**), which we will take up again in Exodus 13:13. *Redemption* is one of the key doctrines of Scripture; therefore, in the book which contains the seeds of all the great doctrines, we should expect to find *redemption*.

I have at least two doctrines on redemption; but I may want to focus on Old Testament redemption and primarily focus on this particular verb.

I should also insert here a chart of all the great doctrines which find their genesis in Genesis (**not finished yet**).

[Genesis 48:16a](#) ...the Angel Who redeemed me from all evil, bless the lads.

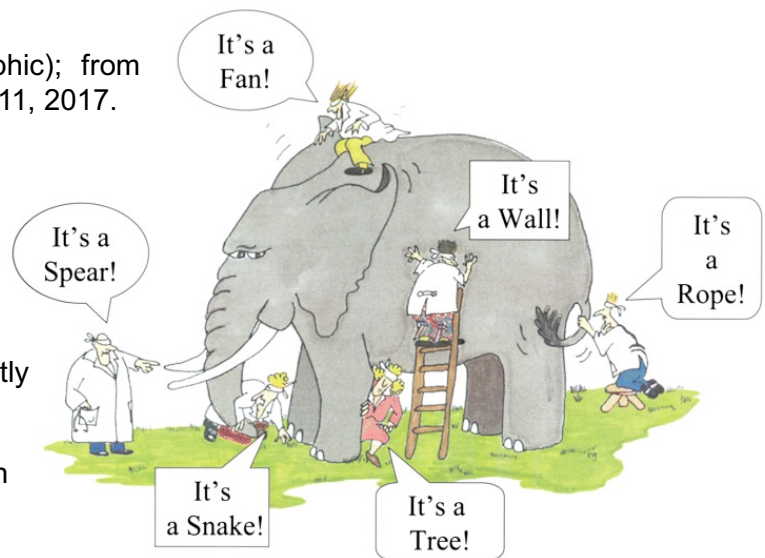
The *Angel* refers to Jesus Christ, Who has been with Jacob all this time and who has redeemed him from all evil. We studied the Angel of Jehovah back in lesson #157, so I will not repeat that doctrine here. However, by the time that we complete the book of Genesis, we will have covered nearly all of the major doctrines of Scripture.

Personally, I do not believe that Old Testament saints had a full understanding of the Messiah to come (Psalm 2:2 John 1:41), the Prophet Who would be greater than Moses (Deut. 18:15); David's Greater Son (Psalm 110 with Matthew 22:41–46); the Suffering Servant (Isaiah 53). If you have heard of the parable of the **six blind men and the elephant**, I believe that describes the understanding of the Messiah by various ancient prophets of the Old Testament. At different times, different prophets could see this or that aspect of the Messiah to come, but without having a complete understanding of Jesus. We are able to see the many facets of our Lord in retrospect through the gospels and the rest of the New Testament, but believers of the Old Testament were only able to see a portion of what we know today. Here, Jacob knows his Messiah as *the Angel Who redeemed me from all evil*. Perhaps Jacob associates this Angel with one of the Angels who visited Abraham before Isaac was born.

The Six Blind Men and the Elephant (a graphic); from [balajjiviswanathan.quora.com](https://www.quora.com/balajjiviswanathan); accessed October 11, 2017.

In fact, even the gospels each present a specific take on the Lord Jesus Christ. Luke sees him as very much a man and John presents the Lord as divine. Mark concentrates on the Lord's actions; Matthew sees Jesus as the fulfillment of many Old Testament prophecies. There is overlap, of course; but each gospel presents Jesus through a slightly different lens.

Similarly, each prophet who spoke of Jesus (Who can be found in virtually every book of the Old Testament), presents a different aspect of Him. It is fascinating how the Old Testament presents the Lord in a variety of ways, looking prophetically into the future; and the gospels also present the Lord also from each man's specific view, but looking back on Him historically. When we put it all together, we get a fuller view of our Lord.



In the previous lesson, we discussed the idea that Old Testament believers—even those who wrote Scripture—did not have a full and complete understanding of the Person of Jesus Christ. They all believed in the Future Messiah and they believed in David's Greater Son, but the writers of Scripture and believers in general just did not have a full and comprehensive understanding of exactly Who this Person is (or would be).

Even today, Salvation does not require a full apprehension of our Savior, whether in the Old Testament or the New. We hear the gospel (today, we hear about Jesus Christ; in the Old Testament, they heard about the Revealed God, the God of Israel, the God Who created the universe); and we grab onto whatever small amount of information is available to us and we believe that.

I have heard that some people take this or that passage and make the claim that all of this information has to be in the gospel message (that He died for our sins, that He was raised from the dead by God the Father, that He appeared to many disciples, and that He finally ascended into heaven). It is certainly reasonable that your explanation of the gospel to an unbeliever has elements of these things, but a new believer in Jesus Christ does not have to sign a statement acknowledging all aspects of Christology in order to be saved (just as the Old Testament believer was not converted by fully apprehending and then believing upon the Messiah to come).

If those who actually wrote Scripture did not fully understand the Messiah to come (remember the blind men and the elephant parable), then it would be illogical for any unbeliever in the Old Testament to be saved only after fully understand and believing in the Messiah to come. Then, logically, if Old Testament people became believers without a full apprehension of Messiah-to-come, then why does anyone think that the new believer in the Church Age must understand every element of Christ's sacrifice for our sins? What is required is positive volition toward the Lord Jesus Christ; and faith in Him. Exactly how much we know about Him is not the issue.

When I was saved, I honestly did not understand, at that time, what happened *after* the cross. Somehow, even after going to various churches over a period of time prior to salvation, I did not really know about the resurrection and the ascension (I am sure I heard that at one time or another, having celebrated Easter for so many years—but somehow, exactly what Jesus did after the cross escaped me). So, at that time, I understood a small amount of information about Jesus Christ, and I believed in Him. I did not know much about Him, but I believed in Him. Subsequent to my salvation, I have learned much more about Him (including, quite obviously, what happened after the crucifixion).

As the believer grows, we learn much more about Jesus Christ. And, unlike many Old Testament saints (Jacob, for instance) we are privy to a great deal more information about just Who Jesus is.

On the other hand, I know a several unbelievers who know a great deal more information about Jesus Christ, but refuse to believe in Him. In fact, many of them have to develop a fairly detailed understanding of Jesus Christ, Who He is and what the Bible says in order to argue that it is all a myth, a fairy tale, or (my favorite excuse) a plan by powerful men in government to keep the masses under control. They have an intellectual understanding, but they have not believed in Him.

And, as an aside, these unbelievers that I know are not lacking in faith. Most of them believe in evolution and that the world is in danger of no longer being inhabitable due to global warming. Many of them believe in socialism. So, it is not as if they require actual proof in order to believe what they believe. They simply exercise their faith in these things, without undeniable proof.

Allow me another tangent, if you will: there are some believers who feel that they were short-changed because they did not see the miracles of Moses in the desert; or they were unable to be followers of Jesus Christ, to see Him and His great works. They have not seen a blind man healed; or a lame man made whole. If you believe that, then you do not really understand your place in this world as a Christian. We live in the greatest era of mankind, up to this point in time. Everything that we need to know about our spiritual heritage and the foundation of our faith is available to us. In fact, in this internet age, if you are positive towards the Word of God, there are ways to have your every question answered (or very nearly every question).

In this age, we get to understand every aspect of Jesus Christ, insofar as it is possible to know Him. Right prior to the crucifixion, His disciples did not really understand what was going on or what He was going to do, or what was going to happen, even though He told them many times what to expect. At the time of the crucifixion, all of Jesus' disciples except for one, ran for their lives. Even though Jesus had told them on several occasions—including the night before—what would happen; when Jesus was taken and tried, His disciples left as quickly as they could. They were told this would happen; they should have known that it would happen; and yet, they did not.

However, in this age, we have all of that. We are able, through our own mind's eye, to enjoy the great exodus of Israel out of Egypt, the ministry of Elijah, and the 3 or 4 years of the very short public ministry of our Lord. There are so many things which we get to study, know and understand, which believers in the past just did not have access to.

God has placed us in a wonderful time and place; we need to appreciate it and enjoy it.

Back to our narrative.

Genesis 48:15 And he [Jacob] blessed Joseph and said, "May God, before whom my fathers Abraham and Isaac walked, the God who fed me all my life to this day,...

Jacob, by the end of his life, has clearly begun to understand and appreciate God's hand in his life. We have seen him throughout his entire life, from birth all the way to his deathbed (which is what we are studying right now). We have had the privilege of following Jacob on this great journey. We have seen him go from being a deceptive manipulator, to some level of spiritual growth in Paddan-aram, and finally, to some level of spiritual maturity here

in Egypt. All that Jacob needed to know was right there; it was available to him; but he spent most of his life in rebellion against God (recall that when Jesus wrestled with Jacob in the desert, that was a metaphor for Jacob’s entire life—it really happened, but the incident was descriptive of what Jacob had been doing).

When Jacob speaks of God feeding him, that is a recognition of logistical grace. Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God’s plan. We studied this back in lessons #118–119.

Donald S. Fortner: *On the night of his wrestling with the Lord, when Jacob was humbled, broken, and made to confess His name, the Lord God was with him. Jacob says, “God was with me in the way which I went!” Jacob was the object of God’s everlasting love, the eternally chosen object of his grace (Romans 9:11-13). God was with him in his mother’s womb. God was with him in his youth. God was with him when he fled from his father’s house. God was with him when he broke his thigh and broke his spirit. God was with him in Laban’s house. God was with him when he returned home again. And on his death bed, old Jacob confessed more fully than ever that the Lord God had been with him all his days (Genesis 48:15-16). He had lost Rachel; but God was with him. He had endured famine; but God fed him. He had lost Joseph; but the Lord God was with him. At the time he said, “All things are against me;” but now he eats his words. He now realized that God had never been more fully for him! Now [on his deathbed] he says, “The Lord God redeemed me from all evil.” If you are a believer, this will be your verdict upon your life at the end of your days - “God was with me!” He hath “redeemed me from all evil”. Every believer’s life is from beginning to end, an unceasing experience of God’s grace!*²⁸

Genesis 48:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong’s #1288 BDB #138
’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
na’ar (נָעַר) [pronounced <i>NAH-ğahr</i>]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine plural noun with the definite article	Strong’s #5288 & #5289 BDB #654

Translation: ...He blesses [these] young men,...

This same God, Who has been with Jacob throughout his life, this God will bless these young men, these sons of Joseph. Remember, God will treat these young men as if they are Jacob’s sons, giving Joseph a double-portion of blessing.

²⁸ From *Discovering Christ In Genesis*: © Copyright 2007, Donald S. Fortner (by e-sword) Genesis 32 (slightly edited).

Genesis 48:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârâ' (אָרָה) [pronounced <i>kaw-RAW</i>]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]; to be read aloud, to be recited</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7121 BDB #894
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	Strong's #none BDB #88
shêm (שָׁמ) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027

Translation: ...and He names them by His Name...

God names these boys with His Name. That is, they are branded by His Name, they are kept by His Name, and they are set apart by His Name.

This is true of all believers, from the great ones to those of us who stumble through life. We stand upon the Lord Jesus Christ; we do not stand upon our own works or upon this multitude of good; the basis of our blessing is Jesus Christ.

Genesis 48:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שָׁמ) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
'âbôwth (אָבוֹת) [pronounced <i>aw^b-VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1 BDB #3
'Ab ^e râhâm (אָבְרָהָם) [pronounced <i>ahb^{ve}-raw-HAWM</i>]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4
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
Yis ^e châq (יִשְׁחַק) [pronounced <i>yih^s-KHAWK</i>]	<i>he laughs; laughing; transliterated Isaac</i>	masculine singular proper noun	Strong's #3327 & #3446 BDB #850

Translation: ... and [by] the name of my fathers, Abraham and Isaac.

These two boys will carry with them the name of Jacob’s father and grandfather, Isaac and Abraham. They are both called *fathers* here, which word means *ancestor, founder, clan heads, tribal leaders*.

Genesis 48:16a-b [Jacob is still speaking] ...[Let] the Angel Who redeemed me from all evil, bless the lads. And let my name be named on them, and the name of my fathers Abraham and Isaac,...

The Angel is Jesus Christ in His preincarnate form. Jacob is asking for blessing for his grandsons, Ephraim and Manasseh.

Jacob’s name being upon Joseph’s sons simply means that they are a part of the blessing that God has given to the line of Abraham, Isaac, and Jacob. They will be treated as if they are Jacob’s direct sons, meaning that they will form two of the tribes of Israel.

Some people are confused by this because, Jacob had 12 sons and we often speak of the 12 tribes of Israel; but, in all actuality, there are 13 tribes. Each son of Jacob (save Joseph) is the patriarch of his tribe (and they are named throughout the Pentateuch); and there are Joseph’s two sons, who make up 2 additional tribes, which is 13 in all. Now, in some passages, like Revelation, where it speaks of there 12 tribes of Israel, one of the tribes is not named (Dan; also, Joseph is named rather than Ephraim in that passage). When it comes to having possession of the land, 12 tribes are given their portion in the Land of Promise; but Levi, the 13th tribe, is not. The sons of Levi will not have an actual land inheritance but they will be spread out throughout the land of Israel.

Genesis 48:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong’s # BDB #251
I would suggest that <i>in fact, furthermore, and as well as</i> are reasonable translations for the wâw conjunction.			
dâgâh (דָּגַח) [pronounced daw-GAW]	<i>to multiply, to increase, to grow, to become numerous</i>	3 rd person masculine plural, Qal imperfect	Strong’s #1711 BDB #185
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
rôb (רַב) [pronounced roh ^b v]	<i>multitude, abundance, greatness; plenty</i>	masculine singular adjective	Strong’s #7230 BDB #913
In 1Chronicles 4:38, Gesenius suggests that pârats is the infinitive of it verbal cognate, which, considering the lâmed prefix, makes sense. We have the same construction here. The verb means <i>to become much, to be many, to increase</i> . Here (1Chronicles 4:38 12:40), we might render this, <i>to increase, to become great in number</i> ; or let me suggest <i>to an abundance; in great abundance</i> . In 1Chronicles 12:40, ESV, HCSB and NRSV moved this further back into the verse and rendered it <i>abundant provisions of</i> (in combination with a previous noun); so did <i>The Amplified Bible</i> rendering it <i>abundant supplies of</i> ; God’s Word™ also moved it further back in the verse, rendering it <i>plenty of</i> ; so did the NASB (<i>great quantities of</i>) and NAB (<i>in great quantity of</i>). Others have rendered this as follows: <i>abundantly</i> (MKJV, NKJV); <i>in abundance</i> (HNV, Rotherham, Tanakh, WEB); <i>abundant</i> (Owen); <i>to great plenty</i> (LTHB).			

Genesis 48:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (בְּרֵק) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: Furthermore, these young men [lit., *they*] will grow into a [great] multitude in the midst of the earth.”

Finally, Jacob blesses the sons, saying that they will grow into a great multitude of people in the midst of the earth.

One of the fascinating aspects of modern culture is, there are people today who do not want to have children, who do not want to see their line perpetuated. They want to see their bloodline end with them. Most of the time, these are liberal unbelievers.

Genesis 48:16 ...[Let] the Angel Who redeemed me from all evil, bless the lads. And let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow like the fishes into a multitude in the midst of the earth.”

Genesis 48:16 ...the Angel, the One Who redeemed me from all evil, He blesses [these] young men, and He names them by His Name and [by] the name of my fathers, Abraham and Isaac. Furthermore, these young men [lit., *they*] will grow into a [great] multitude in the midst of the earth.” (Kukis mostly literal translation)

Jacob, by calling for his name to be named on them, is simply identifying these boys as if they were his own sons.

The tribes of Ephraim and Manasseh were to grow into a multitude, just like the fishes in the seas. They were to become full-fledged tribes in Israel.

Genesis 48:15–16 Then Israel [lit., *he*] blessed Joseph, saying, “The Elohim before Whom my fathers—Abraham and Isaac—walked, the Elohim Who has been tending to me from long ago [lit., *ever since*] up until this day; the Angel, the One Who redeemed me from all evil, He blesses [these] young men, and He names them by His Name and [by] the name of my fathers, Abraham and Isaac. Furthermore, these young men [lit., *they*] will grow into a [great] multitude in the midst of the earth.” (Kukis mostly literal translation)

Genesis 48:15–16 Then Israel blessed Joseph, saying, “The God, before Whom Abraham and Isaac, my fathers, walked; the God, Who has been taking care of me all of my life; the Angel, the One Who redeemed me from all evil, He blesses these young men and He names them by His Name and by the name of Abraham and Isaac, my

fathers. Furthermore, these young men will grow into a great multitude in the midst of the earth.” (Kukis paraphrase)

We have not seen much negative about Joseph, apart from him as a teen.

And so sees Joseph that lays his father a hand of his right hand upon a head of Ephraim he is displeasing in his eyes. And so he takes a hand of his father to remove her from upon a head of Ephraim [to] upon a head of Manasseh. And so says Joseph unto his father, “Not so, my father; for this one [is] the firstborn. Place your right hand upon his head.”

Genesis
48:17–18

When Joseph saw that his father laid his right hand upon Ephraim’s head, it was displeasing to him. He [firmly] took the [right] hand of his father to remove it from the head of Ephraim [and to place it] upon Manasseh’s head. At the same time, Joseph said to his father, “Not so, my father. The firstborn [son is] this one. Place your [right] hand upon his head.”

When Joseph saw that his father laid his right hand, the hand of blessing, upon Ephraim’s head, he was displeased. Joseph firmly grasped Jacob’s hand, with the intent of moving it from Ephraim’s head to Manasseh’s head. At the same time, Joseph said to his father, “No so, my father. This son is my firstborn; lay your hand upon his head.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Joseph that lays his father a hand of his right hand upon a head of Ephraim he is displeasing in his eyes. And so he takes a hand of his father to remove her from upon a head of Ephraim [to] upon a head of Manasseh. And so says Joseph unto his father, “Not so, my father; for this one [is] the firstborn. Place your right hand upon his head.”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph saw that his father laid his right hand upon the head of Ephraim; and it was evil in his eyes. And he uplifted his father's hand, to remove it from Ephraim's head, that it might rest on the head of Menashe.
Targum Pseudo-Jonathan	And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh. And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head.
Revised Douay-Rheims	And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father's hand he tried to lift it from Ephraim's head, and to remove it to the head of Manasseh. And he said to his father: It should not be so, my father: for this is the firstborn, put thy right hand upon his head.
Latin Vulgate	.
Aramaic ESV of Peshitta	When Yoseph saw that his father laid his right hand on the head of Ephraim, it displeased him. He held up his father's hand, to remove it from Ephraim's head to Manasseh's head. Yoseph said to his father, "Not so, my father; for this is the firstborn; put your right hand on his head."
Peshitta (Syriac)	And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his fathers hand, to remove it from Ephraims head to Manassehs head. And Joseph said to his father, Not so, my father; for this is the first-born; put your right hand upon his head.

Septuagint (Greek) And Joseph having seen that his father put his right hand on the head of Ephraim-- it seemed grievous to him; and Joseph took hold of the hand of his father, to remove it from the head of Ephraim to the head of Manasseh. And Joseph said to his father, Not so, father; for this is the first-born; lay your right-hand upon his head.

NETS (Greek) .

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Now when Joseph saw that his father had put his right hand on the head of Ephraim, it did not seem right to him; and lifting his father's hand he would have put it on the head of Manasseh. And Joseph said to his father, Not so, my father, for this is the older; put your right hand on his head.

Easy English .

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 Joseph saw that his father put his right hand on Ephraim's head. This didn't make Joseph happy. Joseph took his father's hand because he wanted to move it from Ephraim's head and put it on Manasseh's head. Joseph said to his father, "You have your right hand on the wrong boy. Manasseh is the firstborn. Put your right hand on him."

God's Word™ .

Good News Bible (TEV)

Joseph was upset when he saw that his father had put his right hand on Ephraim's head; so he took his father's hand to move it from Ephraim's head to the head of Manasseh. He said to his father, "Not that way, father. This is the older boy; put your right hand on his head."

The Message

When Joseph saw that his father had placed his right hand on Ephraim's head, he thought he had made a mistake, so he took hold of his father's hand to move it from Ephraim's head to Manasseh's, saying, "That's the wrong head, Father; the other one is the firstborn; place your right hand on his head."

Names of God Bible

NIRV .

Joseph saw his father putting his right hand on Ephraim's head. And Joseph didn't like it. So he took hold of his father's hand to move it over to Manasseh's head. Joseph said to him, "No, my father. Here's my older son. Put your right hand on his head."

New Simplified Bible

Joseph saw that his father had put his right hand on Ephraim's head. Joseph did not like it. So he took his father's hand in order to move it from Ephraim's head to Manasseh's. He said to his father: »That is not right, Father! This is the firstborn. Put your right hand on his head.«

Thought-for-thought translations; paraphrases:

Common English Bible

When Joseph saw that his father had placed his right hand on Ephraim's head, he was upset and grasped his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to his father, "No, my father! This is the oldest son. Put your right hand on his head."

Contemporary English V.

Joseph said, "Father, you have made a mistake. This is the older boy. Put your right hand on him." But his father said, "Son, I know what I am doing. It's true that Manasseh's family will someday become a great nation. But Ephraim will be even greater than Manasseh, because his descendants will become many great nations."

The Living Bible

But Joseph was upset and displeased when he saw that his father had laid his right hand on Ephraim's head; so he lifted it to place it on Manasseh's head instead.

	“No, Father,” he said. “You’ve got your right hand on the wrong head! This one over here is the older. Put your right hand on him!”
New Berkeley Version New Century Version	.
	When Joseph saw that his father put his right hand on Ephraim’s head, he didn’t like it. So he took hold of his father’s hand, wanting to move it from Ephraim’s head to Manasseh’s head. Joseph said to his father, “You are doing it wrong, Father. Manasseh is the firstborn son. Put your right hand on his head.”
New Life Version New Living Translation	.
	But Joseph was upset when he saw that his father placed his right hand on Ephraim’s head. So Joseph lifted it to move it from Ephraim’s head to Manasseh’s head. “No, my father,” he said. “This one is the firstborn. Put your right hand on his head.”

Partially literal and partially paraphrased translations:

American English Bible	Well, when JoSeph noticed that his father had put his right hand on Ephraim's head, that seemed wrong to him. So JoSeph took hold of his father's hand to move it from Ephraim's head to ManasSeh's head. And JoSeph said, 'Father! This is the first-born; lay your right hand on his head!'
Beck’s American Translation International Standard V	.
	But Joseph observed that his father had laid his right hand on Ephraim’s head. That displeased him, so he grabbed his father’s hand and started to move it from Ephraim’s head to Manasseh’s head. “No, father, this one is the firstborn. Place your right hand on his head.”
New Advent (Knox) Bible	Joseph took it amiss when he saw his father put his right hand on the head of Ephraim, and would have raised it up from Ephraim’s to put it on Manasses’ instead; No, father, said he, thou art wide of the mark; here is the eldest, upon whom thy right hand should rest.
Today’s NIV Translation for Translators	.
	When Joseph saw that his father had placed his right hand on Ephraim's head and not on Manasseh's head, he was distressed/displeased. So he took his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to him, “My father, that is not right! The one on whom you put your left hand is my older son. Put your right hand on his head.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to perceive, that his father was to lay his right hand on the head of Ephraim, and it was to be shocking in his eye. He was to grasp his father's hand, to turn it aside from Ephraim's head to Manasseh's head. Joseph was to say to his father: My father, the first born, you was to place your right hand on his head.
Conservapedia	Joseph saw that his father was setting his right hand on Ephraim's head. This did not please Joseph, and he held up his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to his father, "Wait a minute. This is the firstborn; set your right hand on his head."
Ferrar-Fenton Bible	Joseph then discovered that his father had placed his right hand on the head of Ephraim, and it was displeasing in his eyes, so he took hold of his father's hand to change it from off the head of Ephraim to the head of Manasseh. Joseph also said to his father, " Not thus my father, for this is the eldest ; place your right hand on his head."
God’s Truth (Tyndale)	When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him. And he lifted up his fathers hand, to have removed it from Ephraims head unto Manasses head, and said unto his father: Not so my father, for this is the eldest. Put your right hand upon his head.

HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And when Joseph saw that his father placed his right hand on the head of Ephraim, it was evil in his eyes, and he held up his father's hand, to turn it from Ephraim's head to Manasseh's head. And Joseph said to his father, Not so, my father, because this is the firstborn; put your right hand upon his head.
New American Bible (2002)	.
New American Bible (2011)	When Joseph saw that his father had laid his right hand on Ephraim's head, this seemed wrong to him; so he took hold of his father's hand, to remove it from Ephraim's head to Manasseh's, saying, "That is not right, father; the other one is the firstborn; lay your right hand on his head!"
New Jerusalem Bible	Joseph saw that his father was laying his right hand on the head of Ephraim, and this he thought was wrong, so he took his father's hand and tried to shift it from the head of Ephraim to the head of Manasseh. Joseph protested to his father, 'Not like that, father! This one is the elder; put your right hand on his head.'
New RSV	.
Revised English Bible	When Joseph saw his father laying his right hand on Ephraim's head, he was displeased and took hold of his father's hand to move it from Ephraim's head to Manasseh's. He said, "That is not right, father. This is the firstborn; lay your right hand on his head."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>(iii)</i> When Yosef saw that his father was laying his right hand on Efrayim's head, it displeased him, and he lifted up his father's hand to remove it from Efrayim's head and place it instead on M'nasheh's head. Yosef said to his father, "Don't do it that way, my father; for this one is the firstborn. Put your right hand on his head."
exeGesés companion Bible	And Yoseph sees that his father put his right on the head of Ephrayim; and it is evil in his eyes: and he upholds the hand of his father to turn it aside from the head of Ephrayim to the head of Menash Sheh: and Yoseph says to his father, Not so, my father: for this is the firstbirth; put your right on his head.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	When Joseph saw that his father was placing his right hand on Ephraim's head, he thought it wrong; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's. "Not so, Father," Joseph said to his father, "for the other is the first-born; place your right hand on his head."
Judaica Press Complete T.	.

Kaplan Translation	When Joseph saw that his father had placed his right hand on Ephraim's head, he was displeased. He tried to lift his father's hand from Ephraim's head and place it on Manasseh's. 'That's not the way it should be done, Father,' said Joseph. 'The other one is the first-born. Place your right hand on his head.'
Orthodox Jewish Bible	And when Yosef saw that aviv laid his yamin upon the rosh Ephrayim, it displeased him; and he took hold of yad aviv, to remove it from rosh Ephrayim unto rosh Menasheh. And Yosef said unto aviv, Not so, Avi; for this is the bechor; put thy yamin upon his rosh.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him [because he was not the firstborn]; and he grasped his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this is the firstborn; place your right hand on Manasseh's head."
The Expanded Bible	When Joseph saw that his father put his right hand on Ephraim's head, he didn't like it [thought it was wrong]. So he took hold of his father's hand, wanting to move it from Ephraim's head to Manasseh's head. Joseph said to his father, "You are doing it wrong, Father, since Manasseh [No, my Father, for this] is the firstborn son. Put your right hand on his head."
The Geneva Bible Kretzmann's Commentary	. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, for the laying on of hands was a symbol of the transfer of spiritual gifts, and the right hand typified the greater share of these blessings; and he held up his father's hand, he gently took hold of it and supported it, to remove it from Ephraim's head unto Manasseh's head, thinking that his father had made a mistake without being conscious of it. And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head.
NET Bible®	When Joseph saw that his father placed his right hand on Ephraim's head, it displeased him [<i>Heb</i> "it was bad in his eyes."]. So he took his father's hand to move it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this is the firstborn. Put your right hand on his head."
Syndein/Thieme The Voice	. When Joseph saw that his father had laid his right hand on Ephraim's head, he was troubled, and so he took his father's hand to move it from Ephraim's head to Manasseh's. Joseph: No, Father! Since this one is the firstborn, put your right hand on his head.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yoseph ^[Adding] saw that his father set down the hand of his right hand upon the head of Ephrayim ^[Double fruitfulness] and he was dysfunctional in his eyes and he upheld the hand of his father to remove her from upon the head of Ephrayim ^[Double fruitfulness] , upon the head of Menasheh ^[Causing to overlook] , and Yoseph ^[Adding] said to his father, not so my father given that this is the firstborn, set in place your right hand upon his head,...
Concordant Literal Version	.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to

Manasseh's head. And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head."

English Standard V. – UK
Evidence Bible
Green's Literal Translation
H. C. Leupold
Jack Ballinger's translation
Modern English Version

When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this one is the firstborn. Put your right hand on his head."

Modern KJV
NASB

When Joseph saw that his father laid his right hand on Ephraim's head, it displeased him; and he grasped his father's hand to remove it from Ephraim's head to Manasseh's head. Joseph said to his father, "Not so, my father, for this one is the firstborn. Place your right hand on his head."

New European Version
New King James Version
Owen's Translation
Benner's Mechanical Trans.
Stuart Wolf
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster's Bible Translation
World English Bible
Young's Literal Translation
Young's Updated LT

And Joseph sees that his father sets his right hand on the head of Ephraim, and it is wrong in his eyes, and he supports the hand of his father to turn it aside from off the head of Ephraim to the head of Manasseh; and Joseph says unto his father, "Not so, my father, for this is the first-born; set your right hand on his head."

The gist of this passage:

Joseph is displeased that his father's right hand is over the head of Ephraim, and he seeks to move it over to Manasseh. He verbally correct Manasseh.

17-18

Genesis 48:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	he adds, he increases; transliterated Joseph	proper masculine noun	Strong's #3130 BDB #415
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Genesis 48:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shîyth (שִׁיט) [pronounced sheeth]	<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
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3225 BDB #411
This word can be associated with blessing or prosperity.			
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
'Eph ^e rayim (עִפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68

Translation: When Joseph saw that his father laid his right hand upon Ephraim's head,...

It is almost as if Joseph and Jacob change places for this short time. Jacob is correctly blessing Ephraim over Manasseh, and Joseph objects, thinking his father has made a mistake.

Here is one of those rare times where Jacob is right and Joseph is not.

Genesis 48:17b

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

Genesis 48:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
râ'ac (רעַר) [pronounced raw-GAHG]	<i>to make a loud noise; to be evil</i> [from the idea of <i>raging</i> or being <i>tumultuous</i>]; <i>to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter; to be worse</i>	3 rd person masculine singular, Qal imperfect	Strong's #7489 BDB #949
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'ēynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person plural suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

Translation: ...it was displeasing to him.

He sees the right hand of Jacob on the head of Ephraim, and that is wrong (in Joseph's thinking). The one to be given the preferred blessing is Manasseh, the firstborn son.

Genesis 48:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
tāmak ^e (תָּמַק) [pronounced tau-MAHK]	<i>to take hold of, to grasp; to obtain, to acquire; to hold fast; to hold up, to support; to take hold of [one another], to hold together, to adhere</i>	3 rd person masculine singular, Qal imperfect	Strong's #8551 BDB #1069
yād (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
'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 3 rd person masculine singular suffix	Strong's #1 BDB #3
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 48:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
çûwr (וּר) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	Hiphil infinitive construct	Strong's #5493 (and #5494) BDB #693
'êth (אָת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'al (לְעַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
rôsh (רֹשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
'Eph ^e rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
'al (לְעַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rôsh (רֹשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
M ^e nashsheh (מְנַשֶּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: He [firmly] took the [right] hand of his father to remove it from the head of Ephraim [and to place it] upon Manasseh's head.

So Joseph tries to alter what Jacob is doing, and he takes his right hand from Ephraim's head, with the intention of placing it upon Manasseh's head. Manasseh, the firstborn, should be receiving the greater blessing.

Knowing about Jacob's general spiritual condition over the years, Joseph assumed that old age just had the better of Jacob and he did not know exactly what he was doing in giving precedence to the younger child. However, Jacob was led by God the Holy Spirit here and was properly indicating to which tribe would be the greater blessing.

Genesis 48:17 And Joseph saw that his father laid his right hand on the head of Ephraim, and it was evil in his eyes. And he held up his father's hand to remove it from Ephraim's head to Manasseh's head.

Genesis 48:17 When Joseph saw that his father laid his right hand upon Ephraim's head, it was displeasing to him. He [firmly] took the [right] hand of his father to remove it from the head of Ephraim [and to place it] upon Manasseh's head. " (Kukis mostly literal translation)

Joseph tries to correct his father, so that his right hand (the hand of the greater blessing) would be upon Manasseh, the oldest son.

We have the phrase, *and it was evil in his eyes*. Joseph is not staring daggers towards his father, but he believes that his father has it wrong. *The oldest*, thinks Joseph, *ought to be receiving the greater blessing*. But Jacob gives the greater blessing to the youngest, by putting his right hand on his head.

Genesis 48:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
We find this exact same phrase back in v. 9.			
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Genesis 48:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: At the same time, Joseph said to his father, “Not so, my father.

Joseph also verbally corrects his father, which I would think that, in the midst of a blessing, is not the way to go.

Genesis 48:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the definite article	Strong's #1060 BDB #114

Translation: The firstborn [son is] this one.

Joseph points out that the firstborn son is Manasseh, and that Jacob has his right hand on the wrong son—in Joseph's opinion.

Genesis 48:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sîym (שִׂים) [pronounced seem]; also spelled sūwm (שׂוּם) [pronounced soom]	<i>put, place, set; make; appoint</i>	2 nd person masculine singular, Qal imperative	Strong's #7760 BDB #962
yāmîyn (יְמִינִי) [pronounced yaw-MEEN]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3225 BDB #411
This word can be associated with blessing or prosperity.			
'al (עַל) [pronounced gah!]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

Genesis 48:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rōsh (שׂאֵר אוֹ שֶׂאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: Place your [right] hand upon his head.”

Joseph tells his father, “Put your right hand on Manasseh’s head.”

They are in the middle of Jacob giving his blessing to Joseph’s sons. No matter what, it is not Joseph’s time to be correcting his father.

As has previously been the case in Biblical history, the second-born has been the one who has received the double portion or the greater spiritual blessing. God knows how they will behave in future years and God leads Jacob to give the greater blessing to the youngest, Ephraim. We will later see in the examination of these two tribes that Manasseh seemed to be the lesser of the two tribes.

We have seen this before; and you may ask, “What’s the deal? What is the point that is being made?” There are social conventions which exist and natural advantages that some people have—but these things mean nothing in the spiritual life. This does not mean that the second-born child is the best or has some kind of advantage, spiritually speaking—he doesn’t. Our lives in the Christian realm goes beyond human advantages and social customs; God trumps human advantage.

There is not true advantage in life apart from the fundamental advantage of believing in Jesus Christ. For the believer, there are not advantages in the Christian life apart from growing in grace and doctrine. Having a soul filled with doctrine, so that you think like God thinks, that is the great advantage of the believer in life.

Genesis 48:18 And Joseph said to his father, “Not so, my father. For this is the first-born. Put your right hand on his head.”

Genesis 48:18 At the same time, Joseph said to his father, “Not so, my father. The firstborn [son is] this one. Place your [right] hand upon his head.” (Kukis mostly literal translation)

Joseph corrects his father and tells him that his right hand should be upon Manasseh’s head. Joseph set it up so that his father should have automatically rested his right hand over the head of his eldest boy. But Jacob switches hands.

This might be the only time in their lives when Jacob was right and Joseph was wrong.

Genesis 48:17–18 When Joseph saw that his father laid his right hand upon Ephraim’s head, it was displeasing to him. He [firmly] took the [right] hand of his father to remove it from the head of Ephraim [and to place it] upon Manasseh’s head. At the same time, Joseph said to his father, “Not so, my father. The firstborn [son is] this one. Place your [right] hand upon his head.” (Kukis mostly literal translation)

Genesis 48:17–18 When Joseph saw that his father laid his right hand, the hand of blessing, upon Ephraim’s head, he was displeased. Joseph firmly grasped Jacob’s hand, with the intent of moving it from Ephraim’s head to Manasseh’s head. At the same time, Joseph said to his father, “No so, my father. This son is my firstborn; lay your hand upon his head.” (Kukis paraphrase)

And so refuses his father and so he says, “I know, my son I know. Also he will be a people and also he will become great; and yet, his brother the younger [one] will be greater than he and his seed will be a multitude of the nations.” And so he blesses them in the day the that, to say, “In you blesses Israel, to say, ‘Places you Elohim as Ephraim and as Manasseh.’ ” And so he places Ephraim to faces of Manasseh.

Genesis
48:19–20

His father refused, saying, “I know, my son, I know. He will also become a people and he will be great. However, his younger brother [Ephraim] will be greater than Manasseh [lit., *he*]; and his seed will become a multitude of nations.” Therefore, he blessed them in that day, saying, “By you, Israel will pronounce blessings, saying, ‘Elohim will place you as Ephraim and as Manasseh.’ ” So he placed Ephraim before Manasseh.

However, his father refused, saying, “I know, my son, I know. Manasseh will become a great people; but his younger brother will be greater than Manasseh; and Ephraim will become a multitude of nations.” Therefore, he blessed them, saying, “By you, Elohim will place Ephraim first and then Manasseh.” So he put Ephraim before Manasseh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so refuses his father and so he says, “I know, my son I know. Also he will be a people and also he will become great; and yet, his brother the younger [one] will be greater than he and his seed will be a multitude of the nations.” And so he blesses them in the day the that, to say, “In you blesses Israel, to say, ‘Places you Elohim as Ephraim and as Manasseh.’ ” And so he places Ephraim to faces of Manasseh.

Dead Sea Scrolls
Targum of Onkelos

.
But his father willed not, and said, I know, my son, I know: he also shall be for a people, and he also shall be great; yet his younger brother will be greater than he, and his sons shall have dominion among the nations. And he blessed them in that day, saying, By thee shall Israel bless, saying, The Lord set thee as Ephraim and as Menashe. And he set Ephraim before Menashe.

Targum Pseudo-Jonathan

But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the nations. And he blessed them in that day, saying, In thee, Joseph my son, shall the house of Israel bless their infants in the day of their circumcision, saying, The Lord set thee as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim shall be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh.

Revised Douay-Rheims

But he refusing, said: I know, my son, I know: and this also shall become peoples, and shall be multiplied: but this younger brother shall be greater than he: and his seed shall grow into nations.
And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God do to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

Latin Vulgate
Aramaic ESV of Peshitta

.
His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations."

He blessed them that day, saying, "In you will Yisrael bless, saying, 'God make you as Ephraim and as Manasseh'" He set Ephraim before Manasseh.

Peshitta (Syriac) But his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but his younger brother shall be greater than he, and his descendants shall become a multitude of peoples. And he blessed them that day, saying, By you shall Israel bless, and they shall say, May God make you as Ephraim and as Manasseh; and thus he set Ephraim before Manasseh.

Septuagint (Greek) And he would not, but said, I know it, son, I know it; he also shall be a people, and he shall be exalted, but his younger brother shall be greater than he, and his seed shall become a multitude of nations.

NETS (Greek) And he blessed them in that day, saying, In you shall Israel be blessed, saying, God make you as Ephraim and Manasse; and he set Ephraim before Manasse.

Brenton's Septuagint .

NETS (Greek) .

Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English But his father would not, saying, I am doing it on purpose, my son; he will certainly become a nation and a great one; but his younger brother will be greater than he, and his seed will become a great family of nations. So he gave them his blessing that day, saying, You will be the sign of blessing in Israel, for they will say, May God make you like Ephraim and Manasseh; and he put Ephraim before Manasseh.

Easy English But Jacob put his right hand on Ephraim's head. And he said, 'I know, my son, I know. Manasseh will also have many descendants. And he will become famous. But Ephraim his younger brother will be better known than he. And Ephraim's descendants will become many tribes.' That day Jacob blessed them. He said, 'In your name Israel will give this blessing. "May God be good to you, as he was to Ephraim and Manasseh." ' And Israel put Ephraim before Manasseh.

This blessing Jacob said was also said to other people for many years after this. Jacob is saying that God will be good to Ephraim and Manasseh. And people will remember how good God was to them.

Easy-to-Read Version–2001 .

Easy-to-Read Version–2006 But his father refused and said, "I know, son. I know. Manasseh is the firstborn. He will be great and will be the father of many people. But his younger brother will be greater than he is. And the younger brother's family will be much larger."

So Israel blessed them that day. He said,
 "The Israelites will use your names
 whenever they bless someone.
 They will say, 'May God make you
 like Ephraim and Manasseh.'"

God's Word™ In this way Israel made Ephraim greater than Manasseh. His father refused and said, "I know, Son, I know! Manasseh, too, will become a nation, and he, too, will be important. Nevertheless, his younger brother will be more important than he, and his descendants will become many nations."

That day he blessed them. He said,
 "Because of you, Israel will speak this blessing,
 'May God make you like Ephraim and Manasseh!'"

In this way Israel put Ephraim ahead of Manasseh.

Good News Bible (TEV)
The Message

.
 But his father wouldn't do it. He said, "I know, my son; but I know what I'm doing. He also will develop into a people, and he also will be great. But his younger brother

will be even greater and his descendants will enrich nations." Then he blessed them both:

Israel will use your names to give blessings:

May God make you like Ephraim and Manasseh.

In that he made it explicit: he put Ephraim ahead of Manasseh.

Names of God Bible
NIRV
New Simplified Bible

.
.
.

Thought-for-thought translations; paraphrases:

Common English Bible
Contemporary English V.

But his father said, "Son, I know what I am doing. It's true that Manasseh's family will someday become a great nation. But Ephraim will be even greater than Manasseh, because his descendants will become many great nations." Jacob told him that in the future the people of Israel would ask God's blessings on one another by saying, "I pray for God to bless you as much as he blessed Ephraim and Manasseh." Jacob put Ephraim's name first to show that he would be greater than Manasseh.

The Living Bible

But his father refused. "I know what I'm doing, my son," he said. "Manasseh too shall become a great nation, but his younger brother shall become even greater." So Jacob blessed the boys that day with this blessing: "May the people of Israel bless each other by saying, 'God make you as prosperous as Ephraim and Manasseh.'" (Note that he put Ephraim before Manasseh.)

New Berkeley Version
New Century Version

But his father refused and said, "I know, my son, I know. Manasseh will be great and have many descendants. But his younger brother will be greater, and his descendants will be enough to make a nation."

So Israel blessed them that day and said,

"When a blessing is given in Israel, they will say:

'May God make you like Ephraim and Manasseh.'"

In this way he made Ephraim greater than Manasseh.

New Life Version

But his father would not, and said, "I know, my son, I know. He will become a nation also, and he also will be great. But his younger brother will be greater than he. His children and their children's children will become many nations." Then he prayed that day that good would come to them. He said, "By you Israel will pray that good will come, saying, 'May God make you like Ephraim and Manasseh!'" So he placed Ephraim before Manasseh.

New Living Translation

But his father refused. "I know, my son; I know," he replied. "Manasseh will also become a great people, but his younger brother will become even greater. And his descendants will become a multitude of nations."

So Jacob blessed the boys that day with this blessing: "The people of Israel will use your names when they give a blessing. They will say, 'May God make you as prosperous as Ephraim and Manasseh.'" In this way, Jacob put Ephraim ahead of Manasseh.

Partially literal and partially paraphrased translations:

American English Bible

But he wouldn't. He said, 'I know, son, I know. [Your eldest son] will be a [tribe of] people, and he will be important. However, his younger brother will be greater, and his seed will become many nations.'

So he blest them that day, saying: 'In your name, IsraEl will pronounce this blessing: May God make you like Ephraim and ManasSeh'... and he put Ephraim before ManasSeh.

Beck's American Translation International Standard V	But his father refused. "I know," he said. "I know. He's going to produce a large nation, and he's going to be very great. However, his younger brother will become even greater than he, and his descendants will become a multitude of nations." That very day, Jacob [Lit. <i>he</i>] blessed them with this blessing [The Heb. lacks <i>with this blessing</i>]: "By you Israel will extend this blessing: 'May God make you like Ephraim and Manasseh!" By doing this, he placed Ephraim before Manasseh.
Revised Knox Bible	But Jacob would not be persuaded; I know it, my son, said he, I know it; Manasses too shall give birth to a people, and spread far; but this younger brother shall outdo him, and beget a multitude of nations. So then and there he blessed them; When men give a blessing in Israel, he said, the words they use shall be, God make you like Ephraim and Manasses. So he put Ephraim before Manasses.
Today's NIV Translation for Translators	But his father refused, saying, "I know that, my son, I know what I am doing. Manasseh's descendants will also become a people-group, and they will become important. But his younger brother's descendants will become greater than his will. His descendants will become several nations." So he blessed them both on that day, saying, "The people in Israel will use your names when they bless people. They will say, 'We pray that God will help you as he helped Ephraim and Manasseh.'" In that way, Jacob said that Ephraim would become more important than Manasseh.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	His father was to refuse, and was to say: I am to have known, a knowing of it my son. Of him is a people, that was to become great. But indeed, the younger brother was to become great, and his seed is of the fullness of the nations. He was to approve of them that day, to the intent was Isra-el approve of them, to direct that: He of mighty ones was to set you as Ephraim and Manasseh, even was he to set Ephraim, turned before Manasseh.
Conservapedia Ferrar-Fenton Bible	But his father refused, saying, "I knew it my son, I knew it. He also shall be a nation, — and he also shall be great, — but nevertheless his younger brother shall be greater than he, and his race shall be a multitude of nations, and when blessing in that period they shall say, 'The Blessing of Israel be upon you! May God make you like Ephraim and like Manasseh,' and they will place Ephraim above Manasseh."
God's Truth (Tyndale)	And his father would not, but said: I know it well my son, I know it well. He shall be also a people and shall be great. But of a truth his younger brother shall be greater than he, and his seed shall be full of people. And he blessed them saying: At the example of these, the Israelites shall bless and say: God make you as Ephraim and as Manasse.
HCSB	But his father refused and said, "I know, my son, I know! He too will become a tribe, and he too will be great; nevertheless, his younger brother will be greater than he, and his offspring will become a populous nation." So he blessed them that day with these words: The nation Israel will invoke blessings by you, saying, "May God make you like Ephraim and Manasseh," putting Ephraim before Manasseh.
Jubilee Bible 2000	And his father refused and said, I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of Gentiles. And he blessed them

Lexham English Bible H. C. Leupold NIV, ©2011	<p>that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.</p> <p>.</p> <p>.</p> <p>But his father refused and said, "I know, my son, I know. He too will become a people, and he too will become great. Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations." He blessed them that day and said,</p> <p style="padding-left: 40px;">"In your name will Israel pronounce this blessing: 'May God make you like Ephraim and Manasseh.'"</p> <p>So he put Ephraim ahead of Manasseh.</p>
NIV – UK Tree of Life Version	<p>.</p> <p>But his father refused and said, "I know, my son, I know. He also will become a people, and he also will become great. But his younger brother will become greater than he and his seed will be the fullness of the nations." Then he blessed them that day saying,</p> <p style="padding-left: 40px;">"In you shall Israel bless by saying: 'May God make you like Ephraim and like Manasseh.'"</p> <p>Thus he put Ephraim before Manasseh.</p>
Urim-Thummim Version	<p>But his father refused and replied, I know, my son, I know: he too will become a people, and he too will be great: but truly his younger brother will be greater than him, and his descendants will become a multitude of nations.</p> <p>He blessed them that day saying, in you shall Israel bless, saying, Elohim establish you as Ephraim and as Manasseh, and he set Ephraim before Manasseh.</p>
Wikipedia Bible Project	<p>And his father declined, and he said: "I knew, my son, I knew. He also will be a great nation, and he also will grow in number; but his younger brother will grow more than him, and his seed will fill the nations."</p> <p>And he blessed them that day, to say "Israel's blessing upon you-- God will keep you Ephraim and Menashe, and will put Ephraim before Menashe."</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	<p>.</p> <p>And his father refused, and said, I know by seeing, my son, I know by seeing: he also shall become a people, and he also shall be great; and on the contrary, his younger brother shall be greater than he, and his seed shall become a fullness of peoples. And he blessed them that day, saying, Israel shall bless in you, saying, God put you as Ephraim and as Manasseh, and he put Ephraim before the face of Manasseh.</p>
New American Bible (2002)	<p>But his father resisted. "I know it, son," he said, "I know. That one too shall become a tribe, and he too shall be great. Nevertheless, his younger brother shall surpass him, and his descendants shall become a multitude of nations."</p> <p>So when he blessed them that day and said, "By you shall the people of Israel pronounce blessings; may they say, 'God make you like Ephraim and Manasseh,'" he placed Ephraim before Manasseh.</p>
New American Bible (2011) New Jerusalem Bible	<p>.</p> <p>But his father refused. 'I know, my son, I know,' he said. 'He too shall become a people; he too will be great. But his younger brother will be greater, his offspring will be sufficient to constitute nations.'</p> <p>So he blessed them that day, saying: By you shall Israel bless itself, saying, 'God make you like Ephraim and Manasseh!' putting Ephraim before Manasseh.</p>
New RSV	<p>But his father refused, and said, 'I know, my son, I know; he also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be</p>

greater than he, and his offspring shall become a multitude of nations.' 20So he blessed them that day, saying,

'By you [*you* here is singular in Heb] Israel will invoke blessings, saying, "God make you [*you* here is singular in Heb] like Ephraim and like Manasseh." ' So he put Ephraim ahead of Manasseh.

Revised English Bible

But his father refused; he said, "I know, my son, I know. He too will become a people, and he too will become great. Yet his younger brother will be greater than he, and his descendants will be a whole nation in themselves."

So he blessed them that day and said: "When a blessing is pronounced in Israel, men shall use your names and say, 'May God make you like Ephraim and Manasseh.'" So he set Ephraim before Manasseh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But his father refused and said, "I know that, my son, I know it. He too will become a people, and he too will be great; nevertheless his younger brother will be greater than he, and his descendants will grow into many nations." Then he added this blessing on them that day: "Isra'el will speak of you in their own blessings by saying, 'May God make you like Efrayim and M'nasheh.'" Thus he put Efrayim ahead of M'nasheh.

exeGesés companion Bible

And his father refuses and says,
I know, my son, I know:

he also becomes a people and he also greatens:
but his younger brother becomes greater than he
and his seed becomes a fulness of goyim.

And he blesses them that day, saying,
In you, Yisra El blesses, saying,
Elohim sets you as Ephrayim and as Menash Sheh:
and he sets Ephrayim at the face of Menash Sheh.

Hebraic Roots Bible
JPS (Tanakh—1985)

But his father objected, saying, "I know, my son, I know. He too shall become a people, and he too shall be great. Yet his younger brother shall be greater than he, and his offspring shall be plentiful enough for nations." So he blessed them that day, saying, "By you shall Israel invoke blessings, saying: God make you like Ephraim and Manasseh." Thus he put Ephraim before Manasseh.

Judaica Press Complete T.
Kaplan Translation

His father refused and said, 'I know, my son, I know. [The older one] will also become a nation. He too will attain greatness. But his younger brother will become even greater, and his descendants will become full-fledged nations [(Saadia). Or, 'famous nations;' 'many nations' (Targum Yonathan; Ibn Ezra); 'world-filling nations' (Rashi; Radak); 'rulers of nations' (Onkelos); 'destroyers of nations' (Lekach Tov); or 'famous among nations.'].'

On that day [Jacob] blessed them. He said, '[In time to come] Israel will use you as a blessing. They will say, 'May God make you like Ephraim and Manasseh [This blessing is still used today].' ' He [deliberately] put Ephraim before Manasseh.

Orthodox Jewish Bible

And aviv refused, and said, I know it, beni (my son), I know it; he also shall become a people, and he also shall be great; but truly achiv hakaton shall be greater than he, and his zera shall become a multitude of Goim.

And he made a brocha on them that day, saying, In thee shall Yisroel bless, saying, Elohim make thee like Ephrayim and like Menasheh; and he set Ephrayim before Menasheh.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

But his father refused and said, "I know, my son, I know. Manasseh will be great and have many descendants [^Lbecome great]. But his younger brother will be greater, and his descendants [^Lseed] will be enough to make a nation [^Lbecome the fullness of nations; ^CEphraim would become the dominant tribe in northern Israel]."

So Israel [^Lhe] blessed them that day and said,

"When a blessing is given in Israel, they will say:

'May God make you like Ephraim and Manasseh.'

In this way he made Ephraim greater than [^Lset Ephraim before] Manasseh.

The Geneva Bible
Kretzmann's Commentary

And his father refused and said, I know it, my son, I know it, he was well aware of the fact that Manasseh, and not Ephraim, was the firstborn: he (Manasseh) also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. It was not merely an old man's whim or caprice, but Jacob was acting with prophetic insight and wisdom and transmitting the blessing of the Lord. As a matter of fact, the tribe of Ephraim did pass the tribe of Manasseh in numbers and power, finally assuming the leadership of the northern tribes. And he blessed them that day, saying, In thee (Joseph) shall Israel bless, saying, God make thee as Ephraim and as Manasseh; and he set Ephraim before Manasseh. So great and unusual was the blessing of God upon these two tribes that it became proverbial among the children of Israel and was used in special formulas of well-wishing.

NET Bible®

But his father refused and said, "I know, my son, I know. He too will become a nation and he too will become great. In spite of this, his younger brother will be even greater and his descendants will become a multitude [*Heb* "fullness."] of nations." So he blessed them that day, saying, "By you will Israel bless [Or "pronounce a blessing."], saying, 'May God make you like Ephraim and Manasseh.'" So he put Ephraim before Manasseh.

Syndein/Thieme
The Voice

But Israel refused.

Jacob: I know, my son, I know. Manasseh will also become a people, and he will be great. Nevertheless, his younger brother will be greater than he, and his children will give rise to many nations.

So it was that Israel blessed Joseph and his sons that day.

Jacob: When *the people of Israel* speak blessings, they'll remember you: "May God make you like Ephraim and Manasseh."

So this is how Israel ranked Ephraim ahead of Manasseh.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and his father refused and he said, I know my son, I know, he will also exist for a people and he will also magnify but, his small brother will magnify more than him and his seed will exist as a filling of the nations, and he respected them in that day saying, in you Yisra'el [^{He turns E!}] will respect saying, Elohiym [^{Powers}] will set you in place like Ephrayim [^{Double fruitfulness}] and like Menasheh [^{Causing to overlook}] and will set in place Ephrayim [^{Double fruitfulness}] to the face of Menasheh [^{Causing to overlook}],...

Concordant Literal Version

And refusing is his father and saying, "I know, my son! I know! Moreover, he shall become a people, and he shall become great. Howbeit, his smaller brother shall be greater than he. And his seed shall become a fullness of the nations. And blessing them is he in that day, saying, "By you shall Israel bless, saying, "The Elohim make you as Ephraim and as Manasseh!.And placing is he Ephraim before Manasseh.

Context Group Version	And his father refused, and said, I know, my son, I know. He also shall become a people, and he also shall be great: nevertheless his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he esteemed them that day, saying, In you [Joseph] will Israel esteem, saying, God make you as Ephraim and as Manasseh: and he set Ephraim before Manasseh.
Darby Translation <i>Emphasized Bible</i>	. And his father refused, and said—I know—my son, I know! He also, shall become a people, and he also, shall become great,—but nevertheless, his younger brother, shall become greater than he, and his seed, shall become a filling up of the nations. And he blessed them on that day, saying—In thee, let Israel bless himself saying, God set thee as Ephraim, and as Manasseh! So he set Ephraim before Manasseh.
English Standard Version English Standard V. – UK Evidence Bible Green’s Literal Translation H. C. Leupold Jack Ballinger’s translation Modern English Version Modern KJV NASB But his father refused and said, “I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations.” He blessed them that day, saying, “By you Israel will pronounce blessing, saying, ‘May God make you like Ephraim and Manasseh!’” Thus he put Ephraim before Manasseh.
New European Version New King James Version	. But his father refused and said, “I know, my son, I know. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations.” So he blessed them that day, saying, “By you Israel will bless, saying, ‘May God make you as Ephraim and as Manasseh!’” And thus he set Ephraim before Manasseh.
Owen's Translation Benner’s Mechanical Trans. Stuart Wolf Third Millennium Bible Updated Bible Version 2.11 A Voice in the Wilderness Webster’s Bible Translation World English Bible <i>Young’s Literal Translation</i> Young’s Updated LT And his father refuses, and says, “I have known, my son, I have known; he also becomes a people, and he also is great, and yet, his young brother is greater than he, and his seed is the fulness of the nations;” and he blesses them in that day, saying, “By you does Israel bless, saying, God set you as Ephraim and as Manasseh;” and he sets Ephraim before Manasseh.
The gist of this passage:	Jacob acknowledges Joseph by saying, Manasseh would become great (in number), but that Ephraim would become many nations (a fulness of nations?). This kind of blessing would become known in Israel.

Genesis 48:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâ'ên (מָאֵן) [pronounced maw-AIN]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 rd person masculine singular, Piel imperfect	Strong's #3985 BDB #549
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: His father refused,...

Joseph objected to Jacob blessing Ephraim over Manasseh. However, Jacob refused that.

Genesis 48:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1121 BDB #119
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 st person singular, Qal perfect	Strong's #3045 BDB #393

Translation: ...saying, "I know, my son, I know.

Jacob knows which child is older; he knows what he is doing.

Genesis 48:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, as well; even, moreover	adverb	Strong's #1571 BDB #168
hûw' (אוּהוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
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
gam (גַּם) [pronounced gahm]	also, furthermore, in addition to, as well; even, moreover	adverb	Strong's #1571 BDB #168
hûw' (אוּהוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214
gâdal (גָּדַל) [pronounced gaw-DAHL]	to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152

Translation: He will also become a people and he will be great.

Jacob is speaking here of Manasseh. Manasseh will become a great people. Jacob is saying that Manasseh will not be harmed by the way that Jacob is blessing him here.

Genesis 48:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
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

Genesis 48:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ûwlâm (אולם) [pronounced oo-LAWM]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong's #199 BDB #19
Translators render these two words together: .			
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close ; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
qâṭân (קטן) [pronounced kaw-TAWN]	<i>small, young, unimportant, insignificant</i>	feminine singular adjective; with the definite article	Strong's #6996 BDB #881
gâdal (גדל) [pronounced gaw-DAHL]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577

Translation: However, his younger brother [Ephraim] will be greater than Manasseh [lit., he];...

Even though Manasseh will become a great people, his younger brother will become greater than him.

Jacob reveals here that he is not just some confused old man, but this is actually one of the more lucid times in his life. He can see into the future better than he can see across the room and God the Holy Spirit is leading here in this blessing of Joseph's sons.

Genesis 48:19a And his father refused and said, "I know, my son, I know. He also will become a people, and he also will be great, but truly his younger brother will be greater than he is,...."

Here, Jacob gives the reason for crossing his hands and giving the greater blessing to the younger son. "Both sons will be great, but the younger son will be greater," is what Jacob says. So, somehow, God allows him to see into the future in order to determine this. We do not know exactly what he saw or how he determined to do this.

The key difference is always what is in the soul. All of the people named above believed in the Revealed God (including Ishmael and Esau). However, the descendants of the second named person eventually went to crap. From Jacob came the entire Hebrew people; from Esau came a few generations of believers; but his descendants eventually became quite hostile towards the sons of Jacob (and, therefore, hostile to God and His plan). In fact, it is these rejected lines which have become the Arabs of today, so many of whom are Muslim. The rejected lines have chosen to worship Satan rather than God.

So, Jacob tells Joseph that he is aware of what he is doing; and that Ephraim would be greater than Manasseh. However, the line of promise would not go through either son, but through Judah.

Thomas Constable: *This was the fourth consecutive generation of Abraham's descendants in which the normal pattern of the firstborn assuming prominence over the second born was reversed: Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, and Ephraim over Manasseh.*²⁹

This does not mean that the key to any family is the second-born son. Human viewpoint is, the firstborn son is the preeminent one; divine viewpoint is, the sons who believe in the Lord and then grow in doctrine are the preeminent ones—regardless of their birth order. It is what is in the soul that determines preeminence in a family and in a family line.

Genesis 48:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<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
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
m ^e lô' (מְלֵא) [pronounced <i>m^elow</i>]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular construct	Strong's #4393 BDB #571
Also spelled m ^e lôw' (מְלֵא') and m ^e lôw (מְלֵא).			
gôwyîm (גּוֹיִם) [pronounced <i>goh-YIHM</i>]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156

Translation: ...and his seed will become a multitude of nations.”

The descendants of Ephraim would become a multitude of nations. They will become many sets of people.

Genesis 48:19 And his father refused and said, “I know, my son, I know. He also will become a people, and he also will be great, but truly his younger brother will be greater than he is, and his seed will become a multitude of nations.”

Genesis 48:19 His father refused, saying, “I know, my son, I know. He will also become a people and he will be great. However, his younger brother [Ephraim] will be greater than Manasseh [lit., *he*]; and his seed will become a multitude of nations.” (Kukis mostly literal translation)

Jacob has switched hands, and he is not taking it back. He then reassures Joseph that Manasseh will be great as well; just not as great. There will be a great leader to come out of Ephraim—Joshua; I don't know that there will be any great leaders who emerge from the tribe of Manasseh.

The most difficult part of this verse to understand is the final phrase, *and his seed will become a multitude of nations*.

²⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Genesis 48:12–20.

The Cambridge Bible sees this as hyperbole.³⁰ Perhaps the idea is, the people of Ephraim will become by themselves the size of a multitude of nations (that is, comparing the size of nations in this time that Jacob spoke to the future, Ephraim would have a significant population).

Dr. Thomas Constable writes: *Under the inspiration of God, Jacob deliberately gave Ephraim the privileged first-born blessing and predicted his preeminence. This was the fourth consecutive generation of Abraham's descendants in which the normal pattern of the firstborn assuming prominence over the second born was reversed: Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, and Ephraim over Manasseh. We can see this blessing in the process of fulfillment during the Judges Period when the tribe of Ephraim had grown very large and influential. The combined tribes of Ephraim and Manasseh increased from 72,700 in the second year after the Exodus (Num. 1:32–35) to 85,200 40 years later (Num. 26:28–37). By contrast the tribes of Reuben and Simeon decreased from 105,800 to 65,930 during the same period. The Ephraimites took the lead among the ten northern tribes and flourished to the extent that the Jews used the name Ephraim equally with the name Israel. The Ephraimites occasionally demonstrated an attitude of superiority among the tribes that we can trace back to this blessing (e.g., Judges 12:1; et al.). The Hebrew phrase translated "a multitude (group) of nations" (Genesis 48:19) appears only here in the Old Testament and probably means a company of peoples, namely, numerous. The reference to Israel in Genesis 48:20 applies to the nation in the future from Jacob's viewpoint.*³¹

This exact phrase—a **multitude of nations**—is unique; and even though it may sound like Genesis 17:4–5 (which may sound similar, but it is not—in this passage, God promises Abraham that he will be the *father of many nations*).

Gill understands this phrase to mean *a multitude of families*.³²

Jacob is giving an end-of-life blessing Joseph's two sons, Ephraim and Manasseh. He gives preeminence to Ephraim, the younger son. As with many prophetic writings (or public statements), there is no information given to us *why* Jacob chose to bless Ephraim as he did. Some of the blessings which Jacob will give in the next chapter seem to be based upon, for the most part, the actions of his sons that he has observed combined with the meanings of their names. Obviously, the influence and guidance of God the Holy Spirit is there, as these things are recorded in Scripture for us.

We do not appear to have a lot of instances where God takes over the mind and vocal cords of a person, although an argument could be made for this occurring when Baalim was called upon to curse Israel (Num. 23–25). For the most part, speakers in the pages of the Bible and writers of Scripture seem to be fully in charge of their mental facilities. As a result, a chapter of the Bible written by John sounds much different than one written by Paul. The chapters of Genesis written by Jacob and Joseph appear to be very different in vocabulary and in literary merit (Joseph is one of the great writers of all time); and Moses' dissertation found in Deuteronomy appears to be very much based upon his experiences and thinking as influenced by God's actions in his life.

Genesis 48:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

³⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Genesis 49:19.

³¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Genesis 48:12–20.

³² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 48:19.

Genesis 48:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #1288 BDB #138
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּר) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêt preposition, yôwm and hûw' (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: Therefore, he blessed them in that day,...

Jacob blesses Ephraim and Manasseh on this day.

Genesis 48:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 nd person masculine singular suffix	No Strong's # BDB #88

The NET Bible: *The pronoun is singular in the Hebrew text, apparently elevating Ephraim as the more prominent of the two. Note, however, that both are named in the blessing formula that follows.*³³

³³ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 20, 2017.

Genesis 48:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...saying, "By you, Israel will pronounce blessings,..."

This passage is somewhat confusing to me. *By you* appears to be a reference to Ephraim (*you* is singular). And, contextually, it appears that Jacob is still speaking.

Or is Jacob speaking to Joseph, as Joseph is trying to interfere with his blessing? But why is this stated in this way, with Jacob saying, "By you, Israel (= Jacob) will pronounce blessings..."? He cannot be speaking of nation *Israel*, as it does not exist.

This introduces a side note: Biblical authors often spoke of themselves in the third person, the most notable exceptions being Solomon in Ecclesiastes and Luke in his two books. Here, in front of Joseph and his two sons, Jacob refers to himself in the 3rd person. Why did the authors not all write in first person; or at least a greater number of them?

1. What is important is the message, not the person.
2. Genesis, with its several authors and its span of perhaps 2000 years, would have been confusing if every author wrote in the first person. We would have the toughest time unraveling what was going on; so God the Holy Spirit either made it common practice in writing in those times to be in the third person, limited omniscience, as a general rule; or else He simply inspired these men to write in this way.

Genesis 48:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 48:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sîym (שׂים) [pronounced seem]; also spelled sūwm (שׂום) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #7760 BDB #962
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ʿEph ^e rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
M ^e nashsheh (מְנַשֵּׁחַ) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: ...saying, 'Elohim will place you as Ephraim and as Manasseh.' ”

This phrase is also difficult to understand. We know that Jacob is placing Ephraim over Manasseh when it comes to blessings; but the words here are still somewhat confusing.

Very literally, this reads: *And so he blesses them in the day the that, to say, “In you blesses Israel, to say, ‘Places you Elohim as Ephraim and as Manasseh.’ ”* Then putting these in a word order that is familiar to us: *Therefore, he blessed them in that day, saying, “By [possibly, in, with] you [singular], Israel will pronounce blessings, saying, ‘Elohim will place [or, appoint] you [singular] as Ephraim and as Manasseh.’ ”* Let's accept for a moment that Jacob speaks of himself in the 3rd person, this is still quite difficult to understand.

Genesis 48:20d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 48:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
sîym (שִׂיַם) [pronounced seem]; also spelled sūwm (שׁוּמ) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
'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
'Eph ^e rayim (אֶפְרַיִם) [pronounced ef-RAH-yim]	<i>to bear fruit, to be fruitful; double ash heap transliterated Ephraim</i>	masculine proper noun	Strong's #669 BDB #68
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
M ^e nashsheh (מְנַשֶּׁה) [pronounced mehn-ahsh-SHEH]	<i>causing to forget; transliterated Manasseh</i>	masculine singular proper noun	Strong's #4519 BDB #586

Translation: So he placed Ephraim before Manasseh.

Jacob places Ephraim *over* or *before* Manasseh.

It would now be an ideal time to examine **the Doctrine of Ephraim and Manasseh—finished**

Jacob tells Joseph that he is not losing his mind and he is not senile here, but is fully capable of realizing what he is doing and whom he is giving precedence to. You may wonder how this preference takes place. The first leader of the nation Israel once the twelve tribes entered the land was Joshua ben Nun, of the tribe of Ephraim. One would assume the first leader would come from the tribe of Reuben or Judah, but, by their behavior and lack of character, they lost out.

Genesis 48:20 And he blessed them that day, saying, “In you will Israel bless, saying, God make you as Ephraim and as Manasseh.” And he put Ephraim before Manasseh.

Genesis 48:20 Therefore, he blessed them in that day, saying, “By you, Israel will pronounce blessings, saying, ‘Elohim will place you as Ephraim and as Manasseh.’” So he placed Ephraim before Manasseh. (Kukis mostly literal translation)

Jacob intentionally placed Ephraim (the younger brother) over Manasseh.

This includes material from Gill, Keil, Guzik, Barnes and Clark and Henry.

The Preeminence of Ephraim over Manasseh

1. The population of Ephraim would exceed the population of Manasseh. When they came out of Egypt, the population of the tribe of Ephraim was 8300 more than the tribe of Manasseh. Num. 1:33, 35 However, these numbers would change in Num. 26:34, 37
2. The great conqueror and leader Joshua is from the tribe of Ephraim. Under Joshua, the people of Israel would take the Land of Promise.
3. When the northern kingdom and the southern kingdom divided, the northern kingdom is often referred to as Ephraim; and there were kings in the northern kingdom from the tribe of Ephraim.
4. Interestingly enough, Manasseh would occupy two significant territories in Israel, on both sides of the Jordan River.
5. Keil and Delitzsch: *As a result of the promises received from God, the blessing was not merely a pious wish, but the actual bestowal of a blessing of prophetic significance and force.*

Portions of this were taken from:

Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 48:19.

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Genesis 48:17–22.

Comparing Ephraim and Manasseh

Ephraim		Manasseh
1.	Ephraim was Joseph's second-born (Genesis 48:14)	Manasseh was Joseph's first-born (Gen. 48:14)
2.	Ephraim is 'Ephrayim (אֶפְרַיִם) [pronounced <i>ef-RAH-yim</i>] and it means <i>double-fruit, double portion</i> . He was so-named because Joseph had been so blessed in Egypt (Genesis 41:52). Joseph did not know at this time, that this son would be the recipient of double-blessing.	Manasseh is M ^e nashsheh (מְנַשֶּׁה) [pronounced <i>mehn-ahsh-SHEH</i>] means <i>causing to forget</i> . Joseph so named his son because he caused Joseph to forget the hardship that he had been through and the loss of his family (Genesis 41:51).
3.	When Jacob blessed Ephraim and Manasseh, he gave pre-eminence to Ephraim, the younger (Genesis 48:14–20)	Nevertheless, Manasseh would become a great people (Genesis 48:19)
4.	At the first recorded census taken by Moses, Ephraim numbered 40,500 men who were over twenty and able to go to war (Num. 1:32–33)	During this same census, there were found to be 32,200 able-bodied men from the tribe of Manasseh (Num. 1:34–35)
Before the Israelites <i>wandered</i> in the desert for 40 years, they came up to the southern border of Israel and 12 spies were sent into the land to make a determination about going in and taking the land.		
5.	Joshua, from the tribe of Ephraim, was ready to lead his army into the Land of Promise and take it. He believed God gave this land to Israel.	Gaddi was Joshua's corresponding representative from the tribe of Manasseh (Num. 13:11). Gaddi, along with 9 other spies, opposed taking the land promised them by God, concerned about the stature and foreboding presence of the natives of the land. .
6.	The new generation census 40 years later has the second generation of men of Ephraim at 32,500 (Num. 26:37)	Manasseh: 52,700; which is a remarkable change (Num. 26:34)

Comparing Ephraim and Manasseh		
Ephraim	Manasseh	
7.	Despite this inequity in population, Ephraim later surpassed Manasseh in population, wealth and power. ³⁴ This was not a <i>result</i> of Jacob's blessing, but a <i>fulfillment</i> of same.	
8.	Ephraim, Manasseh and Benjamin marched together on the Western side of the Tabernacle together during the desert wanderings (Num. 2:18–24)	
9.	Joshua was from the tribe of Ephraim and he is one of the great leaders of Israel (Num. 13:8). He personified grace orientation and authority orientation.	There were some prominent men from this tribe, however—Gideon (Judges 6:15) and Jephthah (Judges 11).
Interestingly enough, Gideon speaks of himself coming from the weakest clan in Manasseh, and that he is the least of his own family (Judges 6:15). Gideon will strongly test God to make certain that He is God (Judges 6:36–40). As a result, God will test Gideon's faith.		
10.	Ephraim's portion of Canaan was directly northwest of the Dead Sea at the bottom of the Jordan. Its boundaries did not extend all the way to the Mediterranean (Josh. 16)	Manasseh possessed the land from the middle of the Jordan, extending to the Mediterranean. Manasseh also occupied a large disjoint plot of land east and northeast of the Sea of Chinnereth (now the Sea of Galilee) (Josh 17)
11.	Ephraim would live in the land assigned to them by God but did not completely drive out the Canaanites, so the Canaanites lived among them (Judges 1:29)	Manasseh did not fully possess the land that God had given them by the time of the judges (Judges 1:27)
12.	During the time of Joshua, throughout the days of the judges, Shiloh, which is in Ephraim, was the spiritual center of Israel (Josh. 18:1 22:12 Judges 18:31 21:19 1Samuel 1:3, 9, 24 2:14 3:21 ³⁵)	Interestingly enough, King David chose prominent members of his cabinet from Manasseh (1Chronicles 26:31 27:20, 21)
13.	The tribe of Judah became pre-eminent during the time of David and Solomon, eventually moving the political and spiritual center to Jerusalem	
14.	Ephraim, at Solomon's death, seceded along with most of the other tribes to form the northern kingdom under King Jeroboam I of the tribe of Ephraim. 1Kings 11:26–39	Despite being a part of the Northern Kingdom, Manasseh was involved in the revival under Asa, during the passover celebration during Hezekiah's rule and in the reform measures of Josiah and the restoration of the temple (2Chronicles 15:9 30:1, 10, 11, 18 31:1 34:6, 9)
15.	Ephraim became a synonym for the Northern Kingdom, particularly in the books of Chronicles, Isaiah and Hosea. So, many times when we see the word <i>Ephraim</i> in those books, we are not speaking of this tribe alone, but of the northern kingdom as a whole.	Manasseh eventually became assimilated by conquering peoples and the tribe of Manasseh degenerated into worshiping idols (1Chronicles 5:25)
Both tribes (along with all the northern tribes) were removed from the land of promise as a matter of discipline by God (called the 5 th stage of discipline).		

³⁴ ZPEB p. 62 Vol. 4.

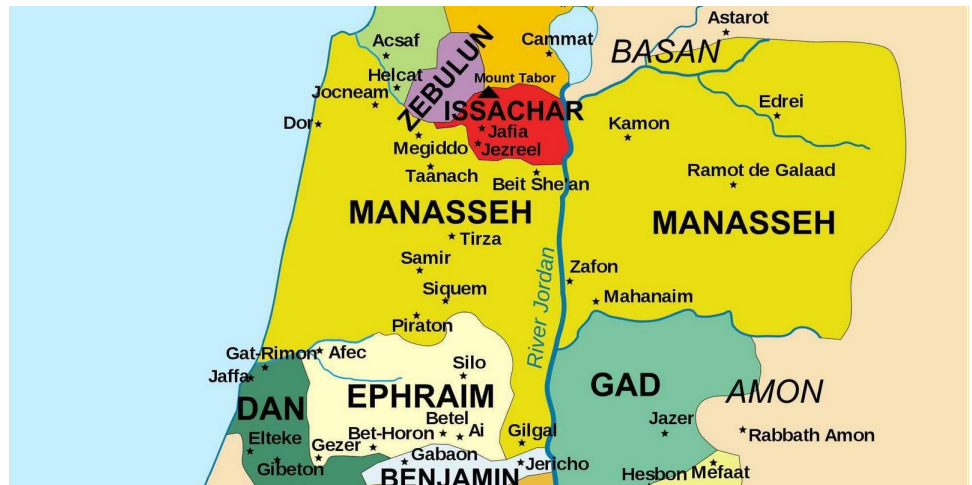
³⁵ I have not looked these verses up yet (nor many of the verses quoted).

Comparing Ephraim and Manasseh		
Ephraim		Manasseh
16.	Ephraim will be reunited with Judah in the millennium under the rule of Judah (Ezekiel 37)	Manasseh is loved by God (Psalm 4:7 108:8) and has a future in God's plan (Ezekiel 48:4 Revelation 7:6)
It is clear that Ephraim was ahead of Manasseh.		

Map of Ephraim and Manasseh; from [Dwelling in the Word](#); accessed September 5, 2017.

This chapter has been all about Jacob blessing Joseph's sons, Ephraim and Manasseh. This is how they will look when they are assigned territory in the Land of Promise. Manasseh clearly had the most property.

[Genesis 48:20](#) And he [Jacob] blessed them that day, saying, "In you will Israel bless, saying, God make you as Ephraim and as Manasseh. And he put Ephraim before Manasseh."



We are never told specifically why Jacob chose to do this. But then, Jacob will bless his other 12 sons in the next chapter (Joseph will also be blessed), and he does not explain why he blesses them all in the way that he does (some of them, he will give a blessing, related to their name or related to what they have done). So, what appears to be the case is, Jacob thought about his sons and he thought about their names and what they had done, and he spoke. Obviously, as this is a part of the Word of God, we may reasonably assume that Jacob is inspired by God the Holy Spirit.

So, Jacob crosses his hands with regards to Joseph's children, and blessed them in reverse order, but without necessarily having a specific reason, apart from being inspired by God the Holy Spirit. He placed the blessing of the youngest over the blessing of the eldest. Perhaps he was motivated by Ephraim's name, which is *double portion*.

[Genesis 48:19–20](#) His father refused, saying, "I know, my son, I know. He will also become a people and he will be great. However, his younger brother [Ephraim] will be greater than Manasseh [lit., *he*]; and his seed will become a multitude of nations." Therefore, he blessed them in that day, saying, "By you, Israel will pronounce blessings, saying, 'Elohim will place you as Ephraim and as Manasseh.'" So he placed Ephraim before Manasseh. (Kukis mostly literal translation)

[Genesis 48:19–20](#) However, his father refused, saying, "I know, my son, I know. Manasseh will become a great people; but his younger brother will be greater than Manasseh; and Ephraim will become a multitude of nations." Therefore, he blessed them, saying, "By you, Elohim will place Ephraim first and then Manasseh." So he put Ephraim before Manasseh. (Kukis paraphrase)

We are at the end of Genesis 48, and Jacob has two more things to say to Joseph.

And so says Israel unto Joseph, “Behold, I am dying and Elohim is with you; and He will bring you again unto a land of your fathers. And I [even] I have given a shoulder one upon your brothers which I took from a hand of the Amorite in my sword and in my bow.”

Genesis
48:21–22

Israel then said to Joseph, “Listen, I am dying, but Elohim will be with you. He will bring you back to the land of your fathers. In fact, I have given you a particular elevated portion of land above your brothers, which [land] I took from the Amorites with my sword and my bow.”

Israel then said to Joseph, “Listen, even though I am dying, God will remain with you. He will bring you back to the land of your fathers. In fact, I have set aside a particular portion of elevated land for you that is above your brothers. I took this land from the Amorites with my sword and bow.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Israel unto Joseph, “Behold, I am dying and Elohim is with you; and He will bring you again unto a land of your fathers. And I [even] I have given a shoulder one upon your brothers which I took from a hand of the Amorite in my sword and in my bow.”

Dead Sea Scrolls
Targum of Onkelos

.
And Israel said to Joseph, Behold, I die; but the Word of the Lord will be your Helper, and restore you to the land of your fathers. And I will give thee one portion more than thy brethren, which I took from the band of the Amoraah by my prayer and by my deprecation.

Targum Pseudo-Jonathan

And Israel said to Joseph, Behold, my end cometh to die. But the Word of the Lord shall be your Helper, and restore you to the land of your fathers; and I, behold, I have given to thee the city of Shekem, one portion for a gift above thy brethren, which I took from the hand of the Amoraee at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow. [Jerusalem. And I, behold, I have given thee one portion. above thy brethren, the robe of the first Adam. Abraham the father of my father took it from the hands of Nimrod the Wicked, and gave it to Izhak my father; and Izhak my father gave it to Esau, and I took it from the hands of Esau my brother, not with my sword nor with my bow, but through my righteousness and my good works.]

Revised Douay-Rheims

And he said to Joseph his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.
I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite with my sword and bow.

Latin Vulgate
Aramaic ESV of Peshitta

.
Yisrael said to Yoseph, "Behold, I am dying, but God will be with you, and bring you again to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow."

Peshitta (Syriac)

Then Israel said to Joseph, Behold, I am dying, but God shall be with you, and bring you again to the land of your fathers. Moreover I have given to you one portion of the land more than our brothers, which I took from the and of the Amorites with my sword and with my bow.

Septuagint (Greek)

And Israel said to Joseph, Behold, I die; and God shall be with you, and restore you to the land of your fathers. And I give to you Sicima, a select portion above your brethren, which I took out of the hand of the Amorites with my sword and bow.

NETS (Greek)
Brenton’s Septuagint

.
.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Israel said to Joseph, Now my death is near; but God will be with you, guiding you back to the land of your fathers. And I have given you more than your brothers, even Shechem as your heritage, which I took from the Amorites with my sword and my bow.
Easy English	Then Israel said to Joseph, 'I will die soon. But God will be with you. And he will take you back to the land where your ancestors lived. And you are over your brothers. So, I give you the part of the land that I took from the Amorites. It is the land that I fought for. Jacob is giving Joseph an extra inheritance.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then Israel said to Joseph, "Look, my time to die is almost here, but God will still be with you. He will lead you back to the land of your ancestors. I have given you one portion more than I gave to your brothers. I gave you the land that I won from the Amorites. I used my sword and bow to take that land."
God's Word™	.
Good News Bible (TEV)	Then Jacob said to Joseph, "As you see, I am about to die, but God will be with you and will take you back to the land of your ancestors. It is to you and not to your brothers that I am giving Shechem, that fertile region which I took from the Amorites with my sword and my bow."
International Children's B.	Then Israel said to Joseph, "Look at me. I am about to die. But God will be with you. He will take you back to the land of your fathers. I have given you something that I did not give your brothers. I have given you the land of Shechem that I took from the Amorite people. I took it with my sword and my bow."
The Message	.
Names of God Bible	Then Israel said to Joseph, "Now I'm about to die, but <i>Elohim</i> will be with you. He will bring you back to the land of your fathers. I'm giving you one more mountain ridge than your brothers. I took it from the Amorites with my own sword and bow."
NIRV	.
New Simplified Bible	Then Israel said to Joseph: »I am about to die. God will be with you. He will bring you back to the land of your fathers. »I am giving you one more mountain ridge than your brothers. I took it from the Amorites with my own sword and bow.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	After that, Jacob said, "Joseph, you can see that I won't live much longer. But God will be with you and will lead you back to the land he promised our family long ago. Meanwhile, I'm giving you the hillside I captured from the Amorites."
The Living Bible	Then Israel said to Joseph, "I am about to die, but God will be with you and will bring you again to Canaan, the land of your fathers. And I have given the choice land of Shechem to you instead of to your brothers, as your portion of that land which I took from the Amorites with my sword and with my bow."
New Berkeley Version	.
New Century Version	Then Israel said to Joseph, "Look at me; I am about to die. But God will be with you and will take you back to the land of your fathers. I have given you something that I did not give your brothers—the land of Shechem that I took from the Amorite people with my sword and my bow."
New Life Version	.
New Living Translation	Then Jacob said to Joseph, "Look, I am about to die, but God will be with you and will take you back to Canaan, the land of your ancestors. And beyond what I have

given your brothers, I am giving you an extra portion of the land that I took from the Amorites with my sword and bow.”

Partially literal and partially paraphrased translations:

American English Bible	Then IsraEl said to JoSePh: 'Look, I'm dying! God will be with you and He will return you to the land of your fathers. I leave you Shechem (a better portion than that of your brothers), which I took from the Amorites with my sword and bow.'
Beck's American Translation	.
International Standard V	Then Israel told Joseph, “Pay attention! I’m about to die, but God will be with you. He’ll bring you back to the land that belongs to your ancestors. I’m assigning you one portion more than your brothers from the land that I confiscated from the control [Lit. <i>hand</i>] of the Amorites in battle [Lit. <i>Amorites with my sword and my bow</i>].”
New Advent (Knox) Bible	He said, too, to Joseph, I must die, but God be with you, and bring you back to the land of your fathers. And there I bequeath thee one portion [The words used here in the Hebrew text is sechem, shoulder, evidently an allusion to the town of Sichern, with which Joseph was traditionally connected.] to which thy brethren shall have no claim, the land I won from the Amorrhite with my sword and my bow.
Today's NIV	.
Translation for Translators	Then Jacob said to Joseph, “I am about to die. But I know that God will help/protect you. And some day he will take your descendants back to the land of their ancestors. And it is to you, not to your brothers, that I will give the fertile hill in the Shechem area. I captured that land from the Amor people-group, fighting them with my sword and my bow and arrows.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Isra-el was to say to Joseph: I am dying, and he of mighty ones is to have brought me back, to the solid grounds of my fathers. I am to have given you one hump more than your brothers, that I am to have taken away from the hand of the Amorites, with the sword and bow.
Conservapedia	Israel said to Joseph, "Look: I'm dying, but God will be with you, and will restore you to the land of your fathers. And I have given you the mountain-slope ahead of your brothers, the slope I captured from the Amorites with my sword and my bow."
Ferrar-Fenton Bible	Then Israel said to Joseph; — "I shall die, but God will be with you, and will return you to the land of your fathers. Therefore I give to you Shekem alone, above your brothers, which I took to me by my hand, from the Amorites, by my sword and my bow."
God's Truth (Tyndale) HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
H. C. Leupold	Then Israel said to Joseph: Behold, I shall die, but God will be with you, and will bring you back unto the land of your fathers. And I myself do give to thee one portion of ground above thy brethren, which I took from the hand of the Amorites with my sword and with my bow.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And Israel said to Joseph, Behold, I die, and God will be with you, and return you to the land of your fathers. And I have given you one neck above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.
New American Bible (2002) New American Bible (2011)	. Then Israel said to Joseph: "I am about to die. But God will be with you and will restore you to the land of your ancestors. As for me, I give to you, as to the one above his brothers, Shechem, which I captured from the Amorites with my sword and bow." Both the meaning of the Hebrew and the historical reference in this verse are obscure. By taking the Hebrew word for Shechem as a common noun meaning shoulder or mountain slope, some translators render the verse, "I give you one portion more than your brothers, which I captured..." The reference may be to the capture of Shechem by the sons of Jacob (34:24–29). Shechem lay near the border separating the tribal territory of Manasseh from that of Ephraim (Jos 16:4–9; 17:1–2, 7). Jos 17:14, 17–18; Jn 4:5.
New Jerusalem Bible	Then Israel said to Joseph, 'Now I am about to die. But God will be with you and take you back to the land of your ancestors. As for me, I give you a Shechem more than your brothers, the one I took from the Amorites with my sword and bow.'
New RSV	Then Israel said to Joseph, 'I am about to die, but God will be with you and will bring you again to the land of your ancestors. I now give to you one portion [Or <i>mountain-slope</i> (Heb <i>shekem</i> , a play on the name of the town and district of Shechem)] more than to your brothers, the portion [Or <i>mountain-slope</i> (Heb <i>shekem</i> , a play on the name of the town and district of Shechem)] that I took from the hand of the Amorites with my sword and with my bow.'
Revised English Bible	Then Israel said to Joseph, "I am about to die, but God will be with you and bring you back to the land of your fathers, where I assign you one ridge of land more than your brothers; I took it from the Amorites with sword and bow."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Isra'el then said to Yosef, "You see that I am dying, but God will be with you and will bring you back to the land of your ancestors. Moreover, I am giving to you a sh'khem [shoulder, ridge, share, city of Sh'khem] more than to your brothers; I captured it from the Emori with my sword and bow."
exeGeses companion Bible	And Yisra El says to Yoseph, Behold, I die: and Elohim be with you and return you to the land of your fathers. Moreover I give to you one shoulder above your brothers, which I took from the hand of the Emoriy with my sword and with my bow.
Hebraic Roots Bible	And Israel said to Joseph, See, I am dying; and Elohim will be with you, and will return you to the land of your fathers. And I will give to you one spur of land beyond your brothers, which I took from the hand of the Amorite with my sword and with my bow.
JPS (Tanakh—1985)	Then Israel said to Joseph, "I am about to die; but God will be with you and bring you back to the land of your fathers. And now, I assign to you one portion more than to your brothers, which I wrested from the Amorites with my sword and bow."
Judaica Press Complete T. Kaplan Translation	. Israel said to Joseph, 'I am dying. God will be with you, and He will bring you back to your ancestral land. In addition to what your brothers shall share, I am giving you Shechem [See Genesis 12:6, 33:18. (Targum Yonathan; Rashi; Ibn Ezra). See

Joshua 24:32. Others translate the word shechem here as 'a portion' (Onkelos; Rashi). The word literally means a 'shoulder,' and some interpret it to mean a hill., which I took from the Amorite [See Genesis 10:16, 14:7, 15:16, 15:21. Some take 'Amorite' as a generic term for all the tribes of Canaan (Ibn Ezra).] with my sword and bow.' [This may allude to the wars that Jacob's sons fought against the Amorites after the Shechem massacre (Targum Yonathan; Bereshith Rabbah 97. Cf. Yov'loth 34; Tzavaath Yehudah 3; Sefer HaYashar, p. 98ff; Midrash VaYisu; MeAm Lo'ez/The Torah Anthology 3:219ff.). According to others, it may allude to the Shechem massacre itself (Sh'muel ben Chofni Gaon; Ibn Ezra). Others render the Hebrew as 'with my prayer and supplication' (Onkelos; Mekhilta, BeShalach 2; Rashi).]

Orthodox Jewish Bible

And Yisroel said unto Yosef, Hinei I die; but Elohim shall be with you, and bring you back unto the Eretz Avoteichem.

Moreover, I have given to thee one portion above thy achim, which I took out of the yad HaEmori with my cherev and with my keshet.

The Scriptures 1998

.

Expanded/Embellished Bibles:

The Amplified Bible

And he put Ephraim before Manasseh. Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and bring you back to [Canaan] the land of your fathers. Moreover, I have given you [the birthright,] one portion [Shechem, one mountain ridge] more than any of your brothers, which I took [reclaiming it] from the hand of the Amorites with my sword and with my bow."

The Expanded Bible

Then Israel said to Joseph, "Look at me; I am about to die. But God will be with you and will take you back to the land of your fathers. I have given you something that I did not give your brothers—the land of Shechem [or mountain slope; 12:6] that I took from the Amorite people with my sword and my bow [perhaps 34:1–31]."

The Geneva Bible

.

Kretzmann's Commentary

And Israel said unto Joseph, Behold, I die; he knew that his end was now very near; but God shall be with you, and bring you again unto the land of your fathers. He thus passed on the prophetic promise which he had received at Beersheba, Genesis 46:4. Moreover, I have given to thee one portion above thy brethren, a strip of land in Canaan, which I took out of the hand of the Amorite with my sword and with my bow. This is also a prophetic saying and refers to the time when the children of Israel conquered the Land of Promise and drove out the Canaanites before them, at which time Joseph obtained the land which contained Shechem, where also his bones were laid to rest. Thus did Jacob give to his son Joseph the field at Shechem, John 4:5. And it was the Lord who, through Jacob, fixed the destiny of these descendants, just as He governs the entire universe according to His will.

NET Bible®

Then Israel said to Joseph, "I am about to die, but God will be with you [The pronouns translated "you," "you," and "your" in this verse are plural in the Hebrew text.] and will bring you back to the land of your fathers. As one who is above your [The pronouns translated "your" and "you" in this verse are singular in the Hebrew text.] brothers, I give to you the mountain slope, which I took from the Amorites with my sword and my bow."

Syndein/Thieme

.

The Voice

Jacob (to Joseph): Look, I am about to die; but I know that God will be with you, and He will bring you back to the land of your ancestors someday. I am going to hand down to you more land than I give to your brothers. You will inherit a mountain ridge that I seized from the Amorites with my sword and my bow.

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and Yisra'el ^[He turns E] said to Yoseph ^[Adding] , look, I am dying and Elohiym ^[Powers] will exist with you and he will remove you to the land of your fathers, and I gave to you one shoulder in addition to your brothers which I took from the hand of the one of Emor ^[Sayer] , with my sword and with my bow,...
Concordant Literal Version	And saying is Israel to Joseph, "Behold! I am dying. Yet the Elohim comes to be with you, and restores you to the land of your forefathers!" And I, behold! I give to you Shechem, one share over your brothers, of that which I took from the hand of the Amorite with my sword and with my bow.
Context Group Version	And Israel said to Joseph, Look, I die: but God will be with you (pl), and bring you (pl) again to the land of your (pl) fathers. Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. Moreover, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	Thus he put Ephraim before Manasseh. Then Israel said to Joseph, "Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers. I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow."
Modern KJV	.
NASB	.
New European Version	.
New King James Version	Then Israel said to Joseph, "Behold, I am dying, but God will be with you and bring you back to the land of your fathers. Moreover I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and my bow."
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	Then Israel said to Joseph, Behold, I am dying, but God will be with you and bring you back to the land of your fathers. Moreover I have extended your shoulder above your brothers, which I took from the hand of the Amorite with my sword and my bow.
Webster's Bible Translation	.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Israel says unto Joseph, "Lo, I am dying, and God has been with you, and has brought you back unto the land of your fathers; and I—I have given to you one portion above your brothers, which I have taken out of the hand of the Amorite by my sword and by my bow."

The gist of this passage:
21-22

Genesis 48:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yis ^{er} â'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
'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 (יֹזֶפֶד) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]; he saw; suddenly, unexpectedly, dramatically*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	Qal active participle	Strong's #4191 BDB #559

Translation: Israel then said to Joseph, "Listen, I am dying,..."

Israel then tells his favorite son that he is dying and that he knows he is dying.

Genesis 48:21b

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

Genesis 48:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767

Translation: ...but Elohim will be with you.

No matter what happens, no matter what situations are, God will remain with Joseph.

Genesis 48:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7725 BDB #996
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
'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
'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
'âbôwth (אֲבוֹתָיו) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1 BDB #3

Translation: He will bring you back to the land of your fathers.

Furthermore, not only will God be with Joseph, but God will bring Joseph and his brothers back to the land of Canaan, the Land of Promise.

Here, Joseph is a metonym for his progeny. Joseph himself will never set foot in the land of Canaan again; not in this life. His bones will be carried to Canaan by Israel as a sign to them that God fulfills His promises.

Genesis 48:21 And Israel [that is, *Jacob*] said to Joseph, “Behold, I die. But God will be with you [all], and bring you [all] again into the land of your fathers.

Genesis 48:21 Israel then said to Joseph, “Listen, I am dying, but Elohim will be with you. He will bring you back to the land of your fathers. (Kukis mostly literal translation)

Jacob is not saying, “I am going to die right this second.” But he knows that he is close to death; and he has a few more things to say. Actually, Jacob has a great deal still to say.

All of the *you’s* and *your’s* in this verse are plural. So, this is not about Joseph personally, or even about Joseph and his sons, but Joseph’s descendants—and, by reasonable application, to Joseph’s brothers and their descendants as well.

We have studied the life of Jacob, from birth until now and I have been very critical of him throughout. However, based upon this and the following chapter, Jacob is finally squared away on the doctrines of his era and the future of his people. Jacob knows that God will bring all of his people back to the land which God has promised to Abraham, Isaac, and Jacob. Jacob has gone through some periods of time where he lost his strong trust in God (when he believed his son Joseph to be dead). Now, in Egypt, his faith has been restored.

Joseph left this land of his fathers against his own free will at age 17. His older brothers had sold him into slavery to the Egyptians. However, at some point in the future, the people of Israel would return to this land promised them by God and they will take it.

God has removed His people from the land because of the great degeneracy of the people of Canaan. We have had only a few instances where the degeneracy of the people of Canaan is suggested: (1) God destroyed Sodom and Gomorrah because of their sexual degeneracy (Genesis 19); (2) Shechem raped Dinah, a daughter of Jacob, and then asked to marry her (Genesis 34); and (3) there was the tremendous jealousy of the Philistines of Isaac and his prosperity (Genesis 26). Those Philistines would rather rid themselves of Isaac and his wealth (which would have positively impacted the economy of their own city) than face the disparity of his wealth every day. You think the wealth inequality movement is a new thing? Although the founding and funding of the wealth inequality movement in the United States is primarily communist propaganda, many of the *useful idiots* in this movement are filled with irrational economic jealousy—just like the Philistines.

Israel was removed from the land so that they would not be overpowered by the influences of the people of Canaan, who would descend much farther into degeneracy over the next few hundreds years (you may recall that Judah originally married a Canaanite woman). When the time is right (Genesis 15:16), God would bring all of His people out of Egypt and He would guide them to take the land of Canaan by killing the people living in Canaan (Joshua 1–12). Any city that would be willing to subjugate themselves to the God of Israel would be spared (Deut. 20:10–12). There are some people who object to this, but this is simply God judging and destroying a very degenerate people.

Back to the conversation between Jacob and his son Joseph. With v. 22, we come to a verse which is rather oblique:

Genesis 48:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
sh ^e kem (שָׁכֶם) [pronounced <i>shek-EHM</i>]	<i>shoulder; upper part of back below neck; back; [elevated] track of land</i>	masculine singular noun	Strong's #7926 BDB #1014

The NET Bible: *The Hebrew word שָׁכֶם (shÿkhem) could be translated either as "mountain slope" or "shoulder, portion," or even taken as the proper name "Shechem." Jacob was giving Joseph either (1) one portion above his brothers, or (2) the mountain ridge he took from the Amorites, or (3) Shechem. The ambiguity actually allows for all three to be the referent. He could be referring to the land in Shechem he bought in Gen 33:18-19, but he mentions here that it was acquired by warfare, suggesting that the events of 34:25-29 are in view (even though at the time he denounced it, 34:30). Joseph was later buried in Shechem (Josh 24:32).*³⁶

'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26

Translation: In fact, I have given you a particular elevated portion of land above your brothers,...

In fact, Jacob took a portion of land in particular which he would be giving to Joseph, which is at a higher elevation than the lands around it. That would be for Joseph.

³⁶ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 21, 2017.

Genesis 48:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular construct	Strong's #3027 BDB #388
Yâd as a construct and the min preposition are literally rendered <i>from a hand of</i> ; together, they can also mean <i>out of the hand of</i> ; <i>out of the power of</i> ; <i>from the power of</i> .			
ʾĔmôrîy (אֱמֹרִי) [pronounced eh-moh-REE]	<i>mountaineer (possibly); and is transliterated Amorite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57
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
chereb (כֶּרֶב) [pronounced khe-RE ^{BV}]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the 1 st person masculine singular suffix	Strong's #2719 BDB #352
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qesheth (קֶשֶׁת) [pronounced KEH-sheth]	<i>bow; Bowman, archer; strength, power; rainbow</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7198 BDB #905

For whatever reason, this is listed as a masculine singular noun in 1Samuel 31:3; however, the identical noun is found as a feminine singular noun in Genesis 21:16 48:22 1Samuel 18:4. My guess is, this is properly a feminine singular noun.

Translation: ...which [land] I took from the Amorites with my sword and my bow.”

Jacob took this land from the Amorites by force. Interestingly enough, I think that this is the only place where this conflict is mentioned.

There are three possible interpretations of this verse:

Interpretations of Genesis 48:21–22

1. At some point in time, Jacob by force took some land in Canaan; land to which he still has a deed. This portion of land would be specifically for Joseph. This particular piece of property has been alluded to previously in Scripture. Obviously, we do not have the story behind this.
2. This is a reference back to Genesis 34 where a Hivite rapes Dinah, the daughter of Jacob, and Simeon and Levi take revenge on the Hivites for this incident. Although it is clear that they took possessions and wealth from the Hivites, there is no indication that they took any land. The problem with the first two interpretations is that, Jacob is now living in Egypt and he no longer has any claim on any land from Palestine. He has no land to give to Joseph and Jacob really took no land with his sword and bow (insofar as we know).
3. The correct understanding of this verse is as follows: this is a prophecy. Because we think in terms of past, present and future, we lose the nuances of the Hebrew, which deal primarily with completed and uncompleted actions, apart from a time element (that is, a completed action or an action viewed from its completion, can be future). What Jacob has promised here is an additional portion to Joseph. Joseph will get the double portion generally given to the firstborn (he was the firstborn of Rachel). Both Manasseh and Ephraim will be given their own separate territories. However, here Jacob promises Joseph that he will give him an additional piece of land. This will be fulfilled when Manasseh takes a portion of land in the east (which was taken from the Amorite) along with his portion in the west. This will all become official in the second half of the book of Joshua.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 48:22 And I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow.”

Genesis 48:22 In fact, I have given you a particular elevated portion of land above your brothers, which [land] I took from the Amorites with my sword and my bow.” (Kukis mostly literal translation)

So, there appears to be a portion of land in Canaan which Jacob took from the Amorite by force; and this land he gives to Joseph. This is a matter of no little controversy among Bible scholars.

Genesis 48:21–22 Israel then said to Joseph, “Listen, I am dying, but Elohim will be with you. He will bring you back to the land of your fathers. In fact, I have given you a particular elevated portion of land above your brothers, which [land] I took from the Amorites with my sword and my bow.” (Kukis mostly literal translation)

Genesis 48:21–22 Israel then said to Joseph, “Listen, even though I am dying, God will remain with you. He will bring you back to the land of your fathers. In fact, I have set aside a particular portion of elevated land for you that is above your brothers. I took this land from the Amorites with my sword and bow.” (Kukis paraphrase)

Gen. 48:21–22 Then Israel said to Joseph, "Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. Moreover, I have given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow." (ESV)

When studying this doctrine, bear in mind, the city spoken of is named *Shechem* and the man who raped Dinah is also named *Shechem*. Context will be clear as to which is being referenced.

Jacob Gives Some Land to Joseph (Commentators/Discussion)

The word *mountain slope* in the ESV is actually the word sh^ekem (שֶׁכֶם) [pronounced *shehk-EHM*], which means *shoulder, shoulder-blade; back (in general)*. Strong's claims that it may be used figuratively for *the spur of a hill*. In any case, this is same Hebrew word as is transliterated *Shechem*.

Jacob Gives Some Land to Joseph (Commentators/Discussion)

Interestingly enough, one of the few Bible translations to reveal this is the Good News Bible: [Then Jacob said to Joseph, "As you see, I am about to die, but God will be with you and will take you back to the land of your ancestors. It is to you and not to your brothers that I am giving Shechem, that fertile region which I took from the Amorites with my sword and my bow."](#) (Genesis 48:21–22).

Other translations which reference *Shechem* (by translation or by footnote) are the International Children's Bible, the Living Bible, the New Century Bible, the American English Bible, the Translation for Translators, the Ferrar-Fenton Bible, the New American Bible (2011), the New RSV, the Complete Jewish Bible, Kaplan's Translation, Rotherham's Expanded Bible, the Concordant Literal Version and the New Advent (Knox) Bible. Apart from the Living Bible and the new RSV, most of these translations tend to be somewhat obscure to the average Christian.

Whatever happened here may or may not be a mystery. Some do not believe that this particular incident was recorded in the Bible. Many commentators offer their explanations below, some of them believing that this is a reference to Shechem, which city the sons of Jacob took.

One passage which will be referenced is Gen. 33:18–20 [And Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent. There he erected an altar and called it El-Elohe-Israel.](#) (ESV)

In Genesis 34, Jacob's daughter, Dinah, would be raped by Shechem, after which, he would go to Jacob and propose marriage to her (she appears to have been kept in his city under his control after the rape). The brothers of Dinah agree to this and require circumcision of the sons of Hamor (Hamor is Shechem's father) in order to agree to the merging of their families. The men of Shechem go along with this. While these men of Shechem are recovering from being circumcised as adults, Simeon and Levi come into the city and kill every male and take all of their stuff, enslaving their wives and children. Jacob was quite upset after all this took place, worried that other peoples of the land would find out and attack and kill his family. Soon after, God tells Jacob to move to Bethel (Genesis 35:1).

There are commentators who believe that, in the passage before us, Jacob is referring to the taking of Shechem, which he apparently still has claim to.

Barnes: At the point of death Jacob expresses his assurance of the return of his posterity to the land of promise, and bestows on Joseph one share or piece of ground above his brethren, which, says he, I took out of the hand of the Amorite with my sword and with my bow. This share is, in the original, שְׂכֶם shekem, Shekem, a shoulder or tract of land. This region included "the parcel of the field where he had spread his tent" Genesis 33:19. It refers to the whole territory of Shekem, which was conquered by his sword and his bow, inasmuch as the city itself was sacked, and its inhabitants put to the sword by his sons at the head of his armed retainers, though without his approval Gen. 34.

Barnes continues: Though Jacob withdrew immediately after [and went] to Bethel (Genesis 35), he neither fled nor relinquished possession of this conquest, as we find his sons feeding his flocks there when he himself was residing at Hebron Genesis 37:13. The incidental conquest of such a tract was no more at variance with the subsequent acquisition of the whole country than the purchase of a field by Abraham or a parcel of ground by Jacob himself. In accordance with this gift Joseph's bones were deposited in Shekel (Genesis 24:32), after the conquest of the whole land by returning Israel. The territory of Shekem was probably not equal in extent to that of Ephraim, but was included within its bounds.³⁷

Benson believes that Jacob first paid for a portion of Shechem, but later took this land by force, the taking of which is not recorded in Scripture:

³⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Genesis 48:22 (slightly edited).

Jacob Gives Some Land to Joseph (Commentators/Discussion)

Benson: *This seems to have been the parcel of ground near Shechem, which Jacob purchased of Hamor, the prince of the country (Genesis 33:19), and which, it is probable, he took or recovered with his sword and bow, that is, by force of arms, from the Amorites, who had seized on it after his removal to another part of Canaan, although this is not mentioned in Scripture. This parcel of ground he gave to Joseph, as is mentioned, John 4:5, of whose sons we find it was the inheritance, Joshua 17:1; Joshua 20:7. And in it Joseph's bones were buried, which perhaps Jacob had an eye to as much as to any thing in this settlement. It may sometimes be both just and prudent to give some children portions above the rest; but a grave is that which we can most count upon as our own in this earth.*³⁸

There are also very learned scholars who question that this is Shechem; or have a difficult time squaring what we know in the Bible and what Jacob says to Joseph.

Clarke: *We have already seen the transactions between Jacob and his family on one part, and Shechem and the sons of Hamor on the other. See Genesis 33:18–19, and Genesis 24. As he uses the word “shechem” here, I think it likely that he alludes to the purchase of the field or parcel of ground mentioned Genesis 33:18–19.*

Clarke continues: *It has been supposed that this parcel of ground, which Jacob bought from Shechem, had been taken from him by the Amorites, and that he afterwards had recovered it by his sword and by his bow, i. e., by force of arms. Shechem appears to have fallen to the lot of Joseph's sons; (see Joshua 17:1, and Joshua 20:7); and in our Lord's time there was a parcel of ground near to Sychar or Shechem which was still considered as that portion which Jacob gave to his son Joseph, John 4:5; and on the whole it was probably the same that Jacob bought for a hundred pieces of money, Genesis 33:18–19.*

Clark concludes: *But how it could be said that he took this out of the hand of the Amorite with his sword and his bow, we cannot tell. Many attempts have been made to explain this abstruse verse, but they have all hitherto been fruitless. Jacob's words were no doubt perfectly well understood by Joseph, and probably alluded to some transaction that is not now on record; and it is much safer for us to confess our ignorance, than to hazard conjecture after conjecture on a subject of which we can know nothing certainly.*³⁹

So, even though Clarke believes that Jacob is probably speaking of Shechem, he believes that there are many unanswered questions.

Whedon rejects Shechem altogether as the land that Jacob is speaking about.

Whedon: *We have no record of any such forcible acquisition of land by the patriarchs. “Any conquest of territory,” says Delitzsch, “would have been entirely at variance with the character of the patriarchal history, which consisted in the renunciation of all reliance upon human power, and a devoted trust in the God of the promises.” Nor could Jacob have here referred to the vengeful slaughter of the Shechemites by Simeon and Levi, (Genesis 34:25–29,) which he ever reprobated as accursed and cruel, (Genesis 34:30; Genesis 49:5–7.)*

Whedon continues: *The context shows the aged patriarch to be speaking with his eye upon the future, and calling things that are not as though they were. The promise of the land of Canaan had been made so repeatedly to the patriarchs (comp. Genesis 48:4) that it now rises up as an accomplished fact in Jacob's prophetic vision, and is spoken of accordingly. The iniquity of the Amorite was not yet full, (see chap. 15:16,) but its punishment is a foregone conclusion in the Divine mind. A like use of the prophetic perfect may be seen in the prophecy concerning Ishmael. Chap. 17:20. Jacob here identifies himself with his descendants, and speaks as doing in person what his posterity will certainly accomplish in the after time.*⁴⁰

³⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Genesis 48:22.

³⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Genesis 48:22.

⁴⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Genesis 48:22 (slightly edited).

So, it seems to come down to several possible choices: either Jacob is speaking of land which he has already taken which is to be given to Joseph (we appear to have a fulfillment of this in Joshua 17:1 20:7 21:21); or Jacob is speaking prophetically of taking the land by force, and giving a very large portion of the land to Joseph (the land occupied by Judah and the sons of Joseph will be approximately half of the land conquered by Joshua).

Manasseh, Joseph's son, will occupy two chunks of land, on each side of the Jordan River. Perhaps the portion which they first claim, east of the Jordan, is prophetically the land Jacob is giving to them.

Whereas, it would be impossible to nail down all of the details regarding the fulfillment of this verse, if we are referring to the territory of Shechem; it is quite remarkable that two of Jacob's sons—Joseph and Judah—live in about half of that land that God gave to Abraham.

Whatever the case, Joseph's bones will be buried in Shechem, which suggests that this is the land that Jacob is speaking of; which section of Shechem had been purchased (Joshua 24:32).

The city of Shechem is in West Manasseh.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Tribal Allotments of Israel (Map); from [WordPress Map Collection](#); accessed November 1, 2017. The land occupied by Judah, East and West Manasseh and Ephraim is well over half of Israel (assuming that this map is accurate). Judah is treated as the firstborn and Joseph is given the double portion.



At this point, we have come to the end of Genesis 48, so that there is no additional material to be found which may inform us of this somewhat confusing verse. However, since much of what Jacob said was prophetic, it reasonably follows that these words of his could be prophetic as well. The descendants of Jacob would take the land of Canaan by sword and bow over a period of 7 or so years (Joshua 1–12). Afterwards, a considerable portion of the promised land will belong to the sons of Joseph (more than a third and less than a half).

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

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 48:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Jacob Blesses Ephraim and Manasseh

Genesis 48:1 And after these events it came to be that it was said to Yosēph [= *Joseph*], “See, your father is sick.” And he took with him his two sons, Menashsheh [= *Manasseh*] and Ephrayim.

Sometime later, Joseph is told that his father is ill. He goes to him with his two sons.

Genesis 48:2 And Ya'aqob [= *Jacob*] was told, “See, your son Yosēph is coming to you.” And Yisra'ēl [= *Israel* (*Jacob's other name*)] strengthened himself and sat up on the bed.

Jacob, when he hears that Joseph is coming, strengthens himself and sits up.

Genesis 48:3–4 And Ya'aqob said to Yosēph, “Ēl Shaddai appeared to me at Luz in the land of Kena'an [= *Canaan*] and blessed me, and said to me, ‘See, I am making you fruitful and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.’”

Jacob tells briefly of God coming and appearing to him at Luz and in the land of Canaan. God made specific promises to Jacob at that time.

Genesis 48:5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim [= Egypt] before I came to you in Mitsrayim, are mine – as Re'ubēn and Shim'on, they are mine.

Jacob draws an analogy between his firstborn sons and these sons of Joseph. Ephraim and Manasseh carry on Jacob's name in Egypt.

Genesis 48:6 “Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.

Jacob is telling Joseph to bring his children up as relations to the rest of his brothers and not as Egyptians.

Genesis 48:7 “And I, when I came from Paddan, Raḥēl [= Rachel] died beside me in the land of Kena'an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Bēyth Leḥem.”

Jacob speaks wistfully of Joseph's mother, the woman that Jacob truly loved.

Genesis 48:8 And Yisra'ēl saw Yosēph's sons, and said, “Who are these?”

Israel (Jacob) saw Joseph's sons and asks, “Who are these young men?” Since he just spoke of them, Jacob is not having a senior moment here. I believe that he has not seen these boys for a few years, and now they are young adults and no longer kids. This is a surprise to every older adult relative (“You grew up? How the heck did that happen?”).

The other possibility is, Jacob, because of his poor vision (cataracts) could not see the young men well enough to recognize them. This is likely the better explanation.

Genesis 48:9 And Yosēph said to his father, “They are my sons, whom Elohim has given me in this place.” And he said, “Please bring them to me, and let me bless them.”

Very often, when there are paintings and drawings of this meeting, Jacob is meeting two kiddos who might be somewhere between the ages of 5 and 10. Joseph's sons were actually much older. They would have been young adults at this point.

Joseph's sons were born to him prior to the depression (Genesis 41:52). So, two years into the depression, his father moves to Egypt and he is 130 years old at that time (Genesis 47:8–9). Jacob will live 17 more years to age 147 (Genesis 47:29). Therefore, Joseph's sons will be young adults at this time (maybe 20 and 22 years old).

Genesis 48:10 And the eyes of Yisra'ēl were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.

Israel brought the children near to him, as he could not see them very well due to his poor old-age vision.

Genesis 48:11 And Yisra'ēl said to Yosēph, “I had not thought to see your face. But see, Elohim has also shown me your seed!”

Jacob is very pleased to see Joseph and to see his children as well.

Genesis 48:12 So Yosēph brought them from between his knees, and he bowed down with his face to the earth.

Here it sounds as if the children are small. It is difficult to square that with a determination of the ages of the sons at this time. This phrase likely has a different meaning than the two boys being so young as to be hidden by Joseph's knees. Perhaps both sons were bowed down before Jacob.

Genesis 48:13 **And Yosēph took them both, Ephrayim with his right hand toward Yisra'ēl's left hand, and Menashsheh with his left hand toward Yisra'ēl's right hand, and brought them near him.**

Joseph realizes that Jacob does not have very good vision, so he will bring his sons before Jacob so that his right hand would naturally go toward the older son, who is Manasseh.

Jacob is about to favor the younger son over the older.

Genesis 48:14 **And Yisra'ēl stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.**

Ephraim is the younger son and Manasseh is the older. However, Jacob putting his right hand on Ephraim's head, favors Ephraim.

Genesis 48:15–16 **And he blessed Yosēph, and said, "The Elohim before whom my fathers Abraham and Yitshaq [= Isaac] walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth."**

Jacob gives the first blessing—and therefore the greater blessing—to Ephraim.

Genesis 48:17 **And when Yosēph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.**

Joseph tries to change things, but Jacob is steadfast.

Genesis 48:18 **And Yosēph said to his father, "Not so, my father, for this one is the first-born, put your right hand on his head."**

Joseph tells his father, "Your right hand should be on the head of the firstborn."

Genesis 48:19 **But his father refused and said, "I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations."**

Jacob says, "Both sons will be great, but Ephraim will be greater." This is true.

The northern kingdom occasionally goes by the name Ephraim. When you put the northern and southern kingdoms together, you get the complete Israel.

Genesis 48:20 **And he blessed them on that day, saying, "In you Yisra'ēl shall bless, saying, 'Elohim make you as Ephrayim and as Menashsheh!' " Thus he put Ephrayim before Menashsheh.**

The writer of this Scripture, which could be Joseph, makes it clear that Jacob put Ephraim over Manasseh.

Genesis 48:21 **And Yisra'ēl said to Yosēph, "See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers."**

Jacob says to his son Joseph, "I am dying, but God will be with you and bring you back to the land of your fathers."

Genesis 48:22 “And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”

Jacob points out that he gave Joseph the double portion, and the double portion generally goes to the firstborn, not to the second-to-the-last born.

I believe the proper way to understand v. 22 specifically, where Jacob says he took a portion (of land) from the hand of the Amorite with my sword and bow. Like many of the things which Jacob said, this looks into the future.

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 48 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 48

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This particular chapter was divided up correctly, unlike many previous chapters. This chapter is all about Jacob blessing the two sons of Joseph.

Matthew Henry Summarizes Genesis 48

The time drawing nigh that Israel must die, having, in the former chapter, given order about his burial, in this he takes leave of his grandchildren by Joseph, and in the next of all his children. Thus Jacob's dying words are recorded, because he then spoke by a spirit of prophecy; Abraham's and Isaac's are not. God's gifts and graces shine forth much more in some saints than in others upon their death-beds. The Spirit, like the wind, blows where He wills. In this chapter,

- I. Joseph, hearing of his father's sickness, goes to visit him, and takes his two sons with him (Genesis 48:1, Genesis 48:2).
- II. Jacob solemnly adopts his two sons, and takes them for his own (Genesis 48:3–7). Their inheritance will be as if they were actual sons of Jacob.
- III. He blesses them (Genesis 48:8–16).
- IV. He explains and justifies the crossing of his hands in blessing them (Genesis 48:17–20).
- V. He leaves a particular legacy to Joseph (Genesis 48:21–22).

It is quite fascinating to follow Jacob's entire life, from his birth to his deathbed, something that we did not do with Abraham or Isaac. We know nothing about Abraham's birth; and we do not have any detailed information about Abraham or Isaac immediately prior to their deaths (recall that Isaac's end-of-life message was given many decades too soon).

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Genesis 48 (chapter comments) (edited and appended).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 48

THE BLESSING OF THE SONS OF JOSEPH (Genesis 48:1–20)

Hearing of his father's extreme illness, Joseph visits him and takes his two children with him. The old man is so feeble that he has to sit up in bed supported on his staff, and he is so nearly blind that the children must be brought close to him that he may see their faces and kiss them. Joseph purposes in his heart that Manasseh, his firstborn, should receive the greater blessing, and so places him before Jacob in such a way that Jacob's right hand might rest on Manasseh's head. But Jacob crosses his hands, and puts his right hand upon Ephraim's head, and the left one on Manasseh. He commences his benediction on Joseph himself, and announces that his name must be the name of the two boys; in other words, that both of these sons must be counted as if they were the sons of Jacob, that is, that each one of them should become the head of a tribe of Israel; and this is what is meant by the explanation of Jacob to Joseph: "I have given to thee one portion above thy brethren," and immediately he designates the location of Ephraim in the Promised Land. That is the portion that came to him, and is described as that which came through the destruction of the Shechemites. Here an explanation is needed of Hebrews 11:21 : "By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped leaning upon the top of his staff." We do not find this last clause in the Hebrew, but the Septuagint uses these words, only it puts them in Genesis 47:31, as a substitute for the words of the Hebrew: "And Israel bore himself upon the bed's head." It will be observed that the author of the letter to the Hebrews corrects the Septuagint's misapplication of these words. The Septuagint confines them to the occasion when Jacob exacts the oath from Joseph to bury him in the cave of Machpelah, as related in Genesis 47, but the author of the letter to the Hebrews applies them to the occasion when Jacob blesses the children of Joseph, as related in Genesis 48. We can well see how the words, "and he worshipped, leaning upon the head of his staff," fit the occasion of Jacob's blessing the children of Joseph. The old man was too feeble to sit up in bed, unless he was supported by his staff; and with his feet resting on the floor, the children of Joseph were put between his knees, that he might see their faces and kiss them, while he steadied himself resting on his staff. When this was over we have these words: "and he bowed his face to the earth"; that is, it was at this juncture that Jacob worshiped, leaning upon the head of his staff. This New Testament usage of a Septuagint passage shows that the writers of the New Testament always quoted intelligently from that version, and whenever necessary, they corrected it.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis Genesis 47:27-31. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 22, entitled *Departure of Jacob and his family into Egypt - Jacob's Interview with Pharaoh - His last Illness and command to be buried in Canaan - Adoption of Ephraim and Manasseh among the Sons of Israel (GENESIS 46-48)*.

Edersheim Summarizes Genesis 48

One thing still remained to be done. As yet the sons of Joseph had not been formally adopted into the family of Israel. But the two oldest of them, Manasseh and Ephraim, were to become heads of separate tribes; for Joseph was to have this right of the firstborn - two portions in Israel. Therefore, when, shortly after his interview

Edersheim Summarizes Genesis 48

with his father, Joseph was informed that the last fatal sickness had come upon him, he hastened to bring his two sons that they might be installed as co-heirs with the other sons of Jacob. In this Joseph signally showed his faith. Instead of seeking for his sons the honors which the court of Egypt offered them, he distinctly renounced all, to share the lot of the despised shepherd race. For the first time we here find the blessing accompanied with the laying on of hands.*

* The laying on of hands formed also an essential part in offering sacrifices. The offerer laid his hands on the victim, and confessed his sins, - thus transferring them, and constituting the sacrifice his substitute.

But Jacob's eyes were dim, and when Joseph had brought his two sons close to his father, placing Manasseh, as the eldest, to his father's right hand, and Ephraim, as the younger, to his left, he ascribed it to failure of sight when Israel crossed his hands, laying the right on Ephraim and the left on Manasseh. But Jacob had been "guiding his hands wittingly." In fact, he had done it prophetically. The event proved the truth of this prophecy. At the time of Moses, indeed, Manasseh still counted twenty thousand men more than Ephraim. (Numbers 26:34, 37) But this comparative relationship was reversed in the days of the Judges; and ever afterwards Ephraim continued, next to Judah, the most powerful tribe in Israel. What, however, chiefly impresses us is, to see how intensely all the feelings, remembrances, and views of the dying man are intertwined with his religion. No longer does he cherish any hard thoughts about his "evil" days in the past. His memory of former days is now only of the gentleness and the goodness of God, Who had led him all through his pilgrimage. His feelings come out most fully in the words of blessing which he spake: "The God,* before Whose face walked my fathers, Abraham and Isaac; the God Who pastured** me from my existence on unto this day; THE ANGEL Who redeemed me from all evil, bless the lads; and let my name, and the name of my fathers, Abraham and Isaac, be named upon them, and let them increase to a multitude in the midst of the land." In this threefold reference to God as the covenant-God, the Shepherd and the Angel-Redeemer, we have a distinct anticipation of the truth concerning the blessed Trinity.

* The Hebrew puts it with the article - not merely God, but the God.

** Or "shepherded," like Psalms 23:1; 28:9. See also its fullness in John 10:11.

The blessing having been spoken, "Jacob gave to his son Joseph," as a special gift, "that parcel of ground" by Sychar (John 4:5), the ancient Shechem, which he had originally bought of "the children of Heth;" (Genesis 33:19) but which, as he prophesied, he - that is, his descendants - would have to take again* with sword and bow out of the hand of the Amorite. In this possession of Joseph, many centuries later, rested the Redeemer-Shepherd, when, even in His weariness, He called and pastured His flock. (John 4) But as for Jacob, the last assurance which he gave to his son was emphatically to repeat this confession of his faith: "Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." For men pass away, but the word and purpose of the Lord abide for ever!

* The tense in verse 22 is the prophetic past, in which the future is seen as already achieved.

From http://philologos.org/_eb-bhot/vol_1/ch22.htm accessed January 21, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[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](#)

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.**

CHAPTER 8. OF THE DEATH OF JACOB AND JOSEPH.

1. NOW when Jacob had lived seventeen years in Egypt, he fell into a disease, and died in the presence of his sons; but not till he made his prayers for their enjoying prosperity, and till he had foretold to them prophetically how every one of them was to dwell in the land of Canaan. But this happened many years afterward. He also enlarged upon the praises of Joseph ⁽¹⁵⁾ how he had not remembered the evil doings of his brethren to their disadvantage; nay, on the contrary, was kind to them, bestowing upon them so many benefits, as seldom are bestowed on men's own benefactors. He then commanded his own sons that they should admit Joseph's sons, Ephraim and Manasses, into their number, and divide the land of Canaan in common with them; concerning whom we shall treat hereafter. However, he made it his request that he might be buried at Hebron. So he died, when he had lived full a hundred and fifty years, three only abated, having not been behind any of his ancestors in piety towards God, and having such a recompense for it, as it was fit those should have who were so good as these were. But Joseph, by the king's permission, carried his father's dead body to Hebron, and there buried it, at a great expense. Now his brethren were at first unwilling to return back with him, because they were afraid lest, now their father was dead, he should punish them for their secret practices against him; since he was now gone, for whose sake he had been so gracious to them. But he persuaded them to fear no harm, and to entertain no suspicions of him: so he brought them along with him, and gave them great possessions, and never left off his particular concern for them.

⁽¹⁵⁾ As to this encomium upon Joseph, as preparatory to Jacob's adopting Ephraim and Manasses into his own family, and to be admitted for two tribes, which Josephus here mentions, all our copies of Genesis omit it, ch. 48.; nor do we know whence he took it, or whether it be not his own embellishment only.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed January 21, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 48

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Joseph brings his two sons to see their grandfather

After these things, [one] says to Joseph, "Observe, your father is ill [and dying]." Therefore, Joseph [lit., he] took his two sons—Manasseh and Ephraim—with him [to see his father].

After these things, an official came to Joseph and told him that his father was very ill and possibly dying. Therefore, Joseph took Manasseh and Ephraim, his two sons, to go see his father (their grandfather).

[One] made known to Jacob and said, "Behold, your son Joseph has come to you." So Israel strengthened [himself] and he sat [up] on the bed.

Soon thereafter, a servant made it known to Jacob that his son Joseph had come to him. So Israel strengthened himself and sat up on the bed.

A Complete Translation of Genesis 48	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Jacob said to Joseph, “El Shaddai [= God Almighty] appeared to me at Luz in the land of Canaan and He blessed me [there]. He said to me, ‘Listen, I will make you fruitful and I will multiply you. I will make you into an assembly of peoples and I will give this land to your descendants [who come] after you, [for] an eternal possession.’	Jacob told Joseph, “God Almighty appeared to me in Luz (which I named Bethel) in Canaan. God blessed me there, saying, ‘Listen carefully to My promises: I will make you prosperous and great in number. You will become an assembly of peoples in the future, and this land of Canaan I will give to your descendants who come up after you as their eternal possession.’
Therefore, your two sons—Ephraim and Manasseh—the ones being born in Egypt—they [are] mine, just as Reuben and Simeon are mine.	Therefore, your two sons, the ones who were born to you in Egypt—Ephraim and Manasseh—they belong to me and to my line, just as Reuben and Simeon are mine.
But your offspring that you will sire after them, they are yours. They will be called by the name of their brothers in their inheritance.	However, any offspring that you sire after them, they are yours, and they will be known by your name regarding their inheritance.
When I came out from Paddan, Rachel, [your mother,] died in the land of Canaan, on the road, a little ways to go towards Ephrath. So I buried her there on the road of Ephrath—that [is], Bethlehem.”	When I came out of Paddan, your mother Rachel died, in the land of Canaan, along the road with a little ways to go to Ephrath. So I buried her there on this road, in Bethlehem.
Jacob favors the youngest son over the oldest	
When Israel saw Joseph’s sons, he said, “Who [are] these?”	When Israel saw Joseph’s sons, he said, “Who are these young men?”
Joseph said to his father, “These [are] my sons whom Elohim has given me here.”	Joseph said to his father, “These are my sons whom God has given to me here in Egypt.”
Then Jacob [lit., <i>he</i>] said, “Please bring them to me and I will bless them.”	Then Jacob said, “Please bring them to me and I will bless them.”
Israel’s eyes were insensible from age; he was unable to see [well]. Therefore, Joseph brought them near to him and so he kissed them and embraced them.	Israel’s eyes had become dull with age so that he could not see very well. Therefore, Joseph brought them near to him so that he could kiss and embrace them.
Israel then said to Joseph, “I did not think [that] I would [ever] see your face [again]. Now, Elohim has caused me to see [your face], as well as your seed.”	Israel then said to Joseph, “I never thought that I would ever see your face again. Now, God has caused me to see your face and to see your children as well.”
Joseph brought both of them away from his knees and he bowed down to his face towards the earth. Joseph then took both of them, Ephraim in his right hand above Israel’s left hand, Manasseh in his left hand above Israel’s right hand. Then he brings [his sons] toward Jacob [lit., <i>him</i>].	Joseph brought both of his sons away from his knees, and he bowed down close to the ground. Then he took his sons, Ephraim in his right hand and Manasseh in his left hand, and he brings them close to Jacob, so that Ephraim is closest to Jacob’s left hand.

A Complete Translation of Genesis 48	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Israel stretches out his right hand and he laid [it] upon the head of Ephraim (who [is] the younger); and [he placed] his left hand on the head of Manasseh. He crossed his two hands because of Manasseh the firstborn.	Israel stretched out his right hand and laid it on Ephraim's head (Ephraim is the youngest); and he placed his left hand on Manasseh's head (Manasseh is the firstborn). Jacob intentionally crossed his hands.
Then Israel [lit., <i>he</i>] blessed Joseph, saying, "The Elohim before Whom my fathers—Abraham and Isaac—walked, the Elohim Who has been tending to me from long ago [lit., <i>ever since</i>] up until this day; the Angel, the One Who redeemed me from all evil, He blesses [these] young men, and He names them by His Name and [by] the name of my fathers, Abraham and Isaac. Furthermore, these young men [lit., <i>they</i>] will grow into a [great] multitude in the midst of the earth."	Then Israel blessed Joseph, saying, "The God, before Whom Abraham and Isaac, my fathers, walked; the God, Who has been taking care of me all of my life; the Angel, the One Who redeemed me from all evil, He blesses these young men and He names them by His Name and by the name of Abraham and Isaac, my fathers. Furthermore, these young men will grow into a great multitude in the midst of the earth."
When Joseph saw that his father laid his right hand upon Ephraim's head, it was displeasing to him. He [firmly] took the [right] hand of his father to remove it from the head of Ephraim [and to place it] upon Manasseh's head.	When Joseph saw that his father laid his right hand, the hand of blessing, upon Ephraim's head, he was displeased. Joseph firmly grasped Jacob's hand, with the intent of moving it from Ephraim's head to Manasseh's head.
At the same time, Joseph said to his father, "Not so, my father. The firstborn [son is] this one. Place your [right] hand upon his head."	At the same time, Joseph said to his father, "No so, my father. This son is my firstborn; lay your hand upon his head."
His father refused, saying, "I know, my son, I know. He will also become a people and he will be great. However, his younger brother [Ephraim] will be greater than Manasseh [lit., <i>he</i>]; and his seed will become a multitude of nations."	However, his father refused, saying, "I know, my son, I know. Manasseh will become a great people; but his younger brother will be greater than Manasseh; and Ephraim will become a multitude of nations."
Therefore, he blessed them in that day, saying, "By you, Israel will pronounce blessings, saying, 'Elohim will place you as Ephraim and as Manasseh.'" So he placed Ephraim before Manasseh.	Therefore, he blessed them, saying, "By you, Elohim will place Ephraim first and then Manasseh." So he put Ephraim before Manasseh.
Israel then said to Joseph, "Listen, I am dying, but Elohim will be with you. He will bring you back to the land of your fathers. In fact, I have given you a particular elevated portion of land above your brothers, which [land] I took from the Amorites with my sword and my bow."	Israel then said to Joseph, "Listen, even though I am dying, God will remain with you. He will bring you back to the land of your fathers. In fact, I have set aside a particular portion of elevated land for you that is above your brothers. I took this land from the Amorites with my sword and bow."
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers* Who Have Taught Genesis 48

Series	Lesson (s)	Passage
R. B. Thieme, Jr. 1963 Dispensations (#201)	#36	Genesis 48

Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/	Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem	Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124	Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

