LESSON 10

Joseph’s Kindness to His Brothers

And Joseph provided his father, his brothers, and all his father's family with food for their dependents.

— Genesis 47:12

Joseph feeds the brothers who sold him while Egypt sells itself to Pharaoh for bread, and Jacob, settled in the best land Egypt has, makes his son swear not to bury him in it.

Introduction

This was the worst year of the famine. For one family, it was the best year in a generation. Verse 13 says: *there was no food in the entire region, for the famine was very severe.* Canaan was empty. Egypt was running through its silver, then its cattle, then its fields. By the end of the chapter, a whole nation had signed itself over to Pharaoh for seed. Meanwhile, Jacob's family in Goshen was eating.

Genesis puts those two things side by side and won't explain itself. Twelve verses on a family being settled and fed. Fourteen verses on a country being bought. The same man ran both operations. To his brothers he was all kindness, and the text never mentions them paying for a thing. To the Egyptians he was the hardest bargainer they had ever met, and they thanked him for it.

The title of this lesson is Joseph's Kindness to His Brothers, and it earns it. Chapter 45 was forgiveness spoken out loud in a room full of weeping men. Chapter 47 is what forgiveness looks like in practice, years later, when nobody's crying anymore, and there are a lot of mouths to feed.

It is also the chapter where Joseph is hardest to admire, if we read it honestly. We'll try to.

And it's the chapter where an old shepherd with nothing left to prove stood in front of the most powerful king on earth and blessed him. Twice.

Before it was over, Jacob had the best land in Egypt and seventeen good years in it. Then he called Joseph to his bed and said, *Do not bury me in Egypt.*

Shepherds Before the King (47:1–6)

Joseph did what he had told his brothers he'd do (46:31). He went in first and told Pharaoh: *My father and my brothers, with their flocks and herds and all that they own, have come from the land of Canaan and are now in the land of Goshen.*

Notice the last clause. *Are now in.* Joseph didn't ask whether they might settle in Goshen. He told Pharaoh they were already there. Hughes calls it a subtle *fait accompli*, a French phrase for something that’s already been done before anyone could object to it. By the time Pharaoh heard the request, the wagons were unloaded and the sheep were grazing. Saying no then would have meant sending seventy people back into a famine, and Joseph had made sure that was the harder thing for Pharaoh to do. Joseph knew his king.

Then *he took five of his brothers and presented them to Pharaoh.* Five out of eleven. Genesis doesn't say which five, or why.

Pharaoh asked the question Joseph said he would ask. What is your occupation? The brothers gave the answer Joseph had prepared them for. *Your servants, both we and our fathers, are shepherds.* Then they went past the script. Joseph never told them to ask for anything, and they asked anyway. *We have come to stay in the land for a while because there is no grazing land for your servants' sheep, since the famine in the land of Canaan has been severe. So now, please let your servants settle in the land of Goshen.* You can picture Joseph holding his breath.[146]

These were men who once could not bring themselves to speak peaceably to their own brother (37:4). Now they were speaking up to a king. They told him the one thing about themselves Egyptians can't stand, and in the same breath they asked him for land.

Keep an eye on one phrase. *We have come to stay in the land for a while* is one verb in Hebrew, and it means living somewhere as an outsider. Their father was about to use the same word for his entire life.[147]

Pharaoh answered Joseph rather than the brothers. *The land of Egypt is open before you; settle your father and brothers in the best part of the land. They can live in the land of Goshen.* Then a job offer nobody asked for: *If you know of any capable men among them, put them in charge of my livestock.*

Last week Joseph warned that *all shepherds are detestable to Egyptians* (46:34). This week Pharaoh handed the shepherds his cattle. Kidner holds the whole interview up as a model for God's people dealing with the powers over them. They knew what they wanted, made no secret of what they were, and asked.

Few and Hard (47:7–10)

Joseph then brought his father Jacob and presented him to Pharaoh, and Jacob blessed Pharaoh.

Picture the room: gold, linen, courtiers, and a king his people treat as a god. Into it came a hundred-and-thirty-year-old shepherd who rode out of a famine in Pharaoh's own wagons. Before Pharaoh said a word, the old man blessed him.

Count how many times Jacob blesses Pharaoh. Twice, once coming in (47:7) and once going out: *So Jacob blessed Pharaoh and departed from Pharaoh's presence* (47:10). Pharaoh never blessed Jacob back. Nobody in the room seemed to think he should.

That is the strange part. It runs backward. Hebrews states the rule everybody in the ancient world took for granted: *Without a doubt, the superior blesses the inferior* (Hebrews 7:7). By that rule, the man with no land and no crown outranks the king of Egypt. Kidner's phrase for Jacob here is just right: sovereign old age personified, unimpressed by rank.

The first blessing may have been the ordinary court greeting, something on the order of *Long live the king* (cf. 2 Samuel 16:16; 1 Kings 1:31). Maybe so. But Genesis uses the word it has carried since chapter 12, where God told Abraham, *I will bless those who bless you* (12:3). This Pharaoh had blessed Abraham's family about as generously as anyone ever had. Now Abraham's grandson blessed him.[148]

Then Pharaoh asked an old man his age. *How many years have you lived?*

Underline the answer if you haven't already.

My pilgrimage has lasted 130 years. My years have been few and hard, and they have not reached the years of my fathers during their pilgrimages.

Few. He was a hundred and thirty, in a country whose literature held up a hundred and ten as the ideal old age, and he called it few. His yardstick was his family. Abraham reached 175 (25:7). Isaac reached 180 (35:28). Jacob hadn't caught them.

And hard. The Hebrew is rougher than that. It's the everyday word for evil. He didn't dress it up for the king, and he had no need to reach far for examples. He ran from a brother who wanted him dead. Laban changed his wages ten times in twenty years (31:41). Rachel died on the road to Bethlehem (35:19). He mourned a living son for twenty-two years.

A good share of that he brought on himself. The man who fooled his blind father with a goat and a borrowed garment got fooled by his sons with a goat and a bloody one (27:9–16; 37:31–33). The favoritism that split his house started with him (37:3). Genesis has already told us all of it. Jacob didn't argue with the record.[149]

Pilgrimage comes from the same word as the brothers' *stay for a while*. It is a sojourner's word. Jacob didn't call his life a hundred and thirty years of living. He called it a hundred and thirty years of passing through, and he said his fathers' lives were the same. Abraham, for all God promised him, owned exactly one piece of Canaan when he died, and it was a grave (23:4–20).

David would pray it the same way centuries later: *I am here with you as an alien, a temporary resident like all my ancestors* (Psalm 39:12). Then Jacob blessed the king again and walked out. The richest man in the world had just been blessed by a tired shepherd who told him the truth.

Bread for the Little Ones (47:11–12)

Then Joseph settled his father and brothers in the land of Egypt and gave them property in the best part of the land, the land of Rameses, as Pharaoh had commanded.

Rameses is Goshen under the name it carried in Moses' day (Exodus 1:11), good grazing country in the eastern delta, close to the court.

Property here means a holding, land that is yours to keep. Hang on to that word. Abraham owned a holding once, and Jacob hadn't forgotten it.

Then the verse this whole lesson is named for. It is easy to read right past it.

And Joseph provided his father, his brothers, and all his father's family with food for their dependents.

Slow down on two words.

Provided means to sustain, to keep someone going. Joseph used it the day he sent for his father: *There I will sustain you* (45:11). He would use it again after Jacob was dead, when his brothers were sure he'd been waiting all along to get even: *I will take care of you and your children* (50:21). Promised in chapter 45, done in chapter 47, promised again in chapter 50. Joseph kept his word with groceries.

For their dependents is more vivid in Hebrew. It reads *according to the mouth of the little ones.* The rations went out by headcount, and the headcount was the children. Reuben's four boys. Benjamin's ten (46:21). Perez's two boys, Hezron and Hamul (46:12). Every small mouth in every tent in Goshen got a share.[150]

Think about whose children those were. Their fathers were the men who sat down to eat beside his pit (37:25). Joseph was feeding them by name, month after month, for years. Genesis never mentions a price.

Forgiveness in Goshen looked like a ration line. Joseph said the words once, in chapter 45. In chapter 47 he kept on saying them, with bread.

Everything for Bread (47:13–26)

Then Moses turns the camera on the Egyptians, and the chapter gets uncomfortable.

The silver went first. *Joseph collected all the silver to be found in the land of Egypt and the land of Canaan in exchange for the grain they were purchasing, and he brought the silver to Pharaoh's palace.* When it was gone, the people came back. *Give us food. Why should we die here in front of you? The silver is gone!*

Joseph's answer is four words in the CSB. *Give me your livestock.* Horses, sheep, cattle, donkeys. That bought them one year.

The next year they had nothing left to bring but themselves. *There is nothing left for our lord except our bodies and our land. Why should we die here in front of you — both us and our land? Buy us and our land in exchange for food. Then we with our land will become Pharaoh's slaves.*

So he did. Every field in Egypt passed to Pharaoh except the priests', since they lived on a royal allowance. The people got seed and a permanent rule: a fifth of every harvest to Pharaoh, four-fifths to them. *So Joseph made it a law, still in effect today in the land of Egypt.*[151]

Then the line that closes the scene. *"You have saved our lives," they said. "We have found favor with our lord and will be Pharaoh's slaves."*

How are we supposed to read that?

The commentators mostly come to Joseph's defense. It was simply how the ancient world worked: you paid your way as long as you had anything to part with, your liberty last of all, and even Israel's law allowed it while building in a right of redemption (Leviticus 25:25). Joseph just did it thoroughly, and he did it all for the king. Don't drag Joseph in front of a modern jury, either. The man telling this story is amazed anybody lived through it. And a fifth was a modest rate for the day. One of them calls the policy a work of genius.[152]

All of that is fair. The Egyptians themselves called Joseph their savior, and they'd know.

But Genesis doesn't praise him either. It reports, and it sets two scenes next to each other. In Goshen a family was fed by the number of its children. Everywhere else, a nation traded its herds, then its fields, then its own bodies for the same grain. Which picture are you supposed to carry home? Genesis lets you decide.[153]

There's one more thing Genesis doesn't say out loud.

More than twenty years ago ten brothers *sold him for twenty pieces of silver* (37:28). Now the boy they sold was buying a whole country into service for Pharaoh, and the country was grateful. And the arrangement outlived him. *A new king, who did not know about Joseph, came to power in Egypt* (Exodus 1:8). He put Joseph's people to forced labor, and the cities they built for him are called Pithom and

Rameses (Exodus 1:11). The name of the district Joseph gave his family turned up on the bricks their descendants made as slaves.[154]

Joseph was kind. Joseph was also Pharaoh's man to the bone, and Pharaoh's system outlasted Joseph. Genesis leaves both of those standing.

Don't Bury Me in Egypt (47:27–31)

Israel settled in the land of Egypt, in the region of Goshen. They acquired property in it and became fruitful and very numerous.

While the Egyptians were losing their land, Israel was acquiring it. Hughes noticed that Genesis tucks Pharaoh's whole land deal between two lines about Israel's land, here and back in verse 11. Egypt sold. Israel bought.

Now Jacob lived in the land of Egypt 17 years.

Seventeen. Joseph was seventeen the year his father lost him (37:2). Jacob had him for seventeen years in Canaan, then twenty-two years with nothing but a bloody robe, and now God gave him seventeen more. Genesis tells us nothing about those years. Maybe nothing happened in them. For an old man who spent two decades mourning a son who wasn't dead, seventeen years of nothing happening might be the tenderest thing in the book.[155]

When the time approached for him to die, he called his son Joseph. It was Joseph he called, the son with the power to do what he was about to ask. Reuben was the firstborn. He wasn't summoned.

If I have found favor with you, put your hand under my thigh and promise me that you will deal with me in kindness and faithfulness. Do not bury me in Egypt.

The hand under the thigh is the oath Abraham demanded from his servant before sending him to find Isaac a wife (24:2). It is the gravest promise this family knows how to make. Jacob wanted it for this.

And there's the word again. *Kindness* is *ḥesed*. We met it in Lesson 3. The Lord *extended kindness* to Joseph in prison (39:21), and Joseph begged the cupbearer, *please show kindness to me*, and got two years of silence (40:14). Now his father asked him for it.

The CSB pairs it with *faithfulness*, and that pair has a history. It's what Abraham's servant praised God for at the well (24:27). It's also exactly what Jacob said God had given him, the night before he had to face Esau: *I am unworthy of all the kindness and faithfulness you have shown your servant. Indeed, I crossed over the Jordan with my staff* (32:10). The same two Hebrew words. Jacob had received them from God his whole life. Dying, he asked his son for them, and what he wanted them to buy was a grave.[156]

Now watch what he makes Joseph promise. *When I rest with my fathers, carry me away from Egypt and bury me in their burial place.*

Remember that word*, holding*? Joseph gave the family a holding in the best part of Egypt (47:11), and in Goshen they've *acquired property* of their own (47:27). There's exactly one other holding this family has ever owned, and it's the one Abraham bought from the Hethites at Machpelah. Genesis calls it *burial property* (23:4, 9, 20), the same word with *grave* attached.

Jacob was choosing between them, a holding in Egypt where his family is fed and multiplying or a cave in Canaan where his fathers lie. He picked the cave. Seventeen years in the best land Pharaoh owned hadn't

changed his mind. That's faith talking. God promised Canaan, and Jacob means to be buried in the promise.[157]

Joseph said, I will do what you have asked.

It wasn't enough. Swear to me. So Joseph swore.

Then Israel bowed in thanks at the head of his bed.

Bowed is the verb from Joseph's dreams. The sheaves bowed (37:7). The sun, moon, and eleven stars bowed (37:9). And it's the verb in Jacob's own angry question to a seventeen-year-old: *Am I and your mother and your brothers really going to come and bow down to the ground before you?* (37:10). Now Jacob bowed, with that son standing beside the bed.

Genesis doesn't say whom he bowed to. The CSB adds *in thanks* and reads it as worship, and that's almost certainly right. Still, it's that verb. Hold it loosely; Genesis does.[158]

One last detail. The bed may be a staff. In Hebrew the two words are spelled with the same letters. The Greek translators read *staff*, and Hebrews quotes it that way: *he worshiped, leaning on the top of his staff* (Hebrews 11:21). Staff is probably the better reading. If so, it is the staff Jacob crossed the Jordan with when he owned nothing else (32:10). He was leaning on it at the end too, in Egypt, a pilgrim to the last.[159]

Genesis leaves him there. He was a hundred and forty-seven years old, in the best land in Egypt, with a promise sworn and his heart fixed on a cave in Canaan he'd never see alive again.

Looking to Christ

Two threads run from this chapter to Christ. Paul draws the first one himself. Nobody in the New Testament draws the second, so we'll hold it more loosely.

The first runs through Jacob's hands on Pharaoh. God told Abraham that *all the peoples on earth will be blessed through you* (12:3), and Genesis 47 is one of the first places we watch it happen. An Egyptian king, of all people, blessed by the family of promise. It is a small thing. One old man, two blessings, and a king who may have forgotten them by supper.

Paul says it was the gospel in seed form. *Now the Scripture saw in advance that God would justify the Gentiles by faith and proclaimed the gospel ahead of time to Abraham, saying, All the nations will be blessed through you* (Galatians 3:8). He even says where the blessing finally lands: *The purpose was that the blessing of Abraham would come to the Gentiles by Christ Jesus* (Galatians 3:14). What Jacob did for one Pharaoh, God meant to do for every nation on earth, through one son of Abraham.

The second thread is bread. The Egyptians came to Joseph hungry, and when he was through with them they said, *You have saved our lives.* It cost them everything they owned. Crowds came to Jesus hungry too, the morning after he fed five thousand, and he told them, *Don't work for the food that perishes but for the food that lasts for eternal life, which the Son of Man will give you* (John 6:27). Then: *I am the bread of life*, and *No one who comes to me will ever be hungry* (John 6:35).

John never mentions Joseph, so don't press it. But put them side by side and you can't miss the difference. Joseph's grain bought a year at a time, and the price was a man's land and finally his freedom. Jesus gives. The cost was real, and he's the one who paid it.

Applying the Text

Tell the truth about your years. Jacob stood in front of the most powerful man alive and didn't polish a thing. *Few and hard.* Some of us have spent decades presenting a life that doesn't match the one we actually lived. You don't owe the whole story to everybody. Before God, though, and before the people closest to you, let your years be what they were. It was the honest old man who did the blessing.

You can bless people who outrank you. Jacob had no crown, no land, and no army, and he blessed a king. Your blessing doesn't depend on your rank. Pray by name for the people who run things where you live, the ones you voted for and the ones you didn't. Bless the boss who couldn't pick you out of a lineup.

Forgiveness keeps showing up. Joseph forgave his brothers in one afternoon in chapter 45. Chapter 47 shows him doing it again every time a ration went out to Goshen, sized to the number of the children. If you've told someone you forgive them, the proof is in what you keep doing long after the tears have dried: the rides, the phone calls, the seat at the Thanksgiving table.

Watch what you take from desperate people. Genesis doesn't grade Joseph's famine policy, and we shouldn't pretend it does. It does show us what hungry people will sign. Landlords, lenders, employers, the relative everybody calls when the money runs out: when somebody stands in front of you with nothing left but *our bodies and our land*, what you take from them is up to you.

Settle where you belong before the end. Jacob had seventeen good years in Goshen and still said, *Do not bury me in Egypt.* Comfort didn't change where his hope was. Tell your family plainly what you believe and where your hope is. Write it down. Make them promise if you have to. Don't let the last thing they know about you be a guess.

For Discussion

1. Read 47:7–10 beside 12:1–3. Jacob blesses Pharaoh twice, and Pharaoh never blesses him back. Why do you think Genesis tells the scene that way?

2. Jacob calls a hundred and thirty years *few and hard* (47:9). Which hard years can you name from Genesis 27–37? How many of them did he bring on himself?

3. Set 47:12 beside 47:13–26. Is Joseph a different man with his family than with the Egyptians? Was it right for him to take their land and their freedom while he fed his own household for nothing?

4. The Egyptians thank the man who has just made them Pharaoh's slaves (47:25). What does that tell you about desperation? Have you ever watched someone grateful for a deal that cost them far too much?

5. Most of Joseph's kindness to his brothers is invisible work, rations month after month (47:12). Who has forgiven you that way, without ever making a speech about it? Have you ever told them you noticed?

6. Jacob wanted to be buried where God's promise pointed. If your family had only the instructions you've left them to go on, what would they say your hope is?

Looking Ahead

Lesson 11: Jacob's Blessings (Genesis 48–49)

Jacob sits up in bed one more time. He takes Joseph's two Egyptian-born sons as his own and crosses his hands over their heads. Then he calls all twelve sons around him and tells each one what his life has amounted to, and not all of them want to hear it.

Before you come: read Genesis 48 and 49. Watch Jacob's hands in 48:13–14 and notice whose head gets the right one. Then mark which sons are rebuked instead of blessed, and which son gets the longest word.

---

[146] Hughes, *Genesis*. On 47:1 he reads Joseph's report that the family is already in Goshen as a subtle fait accompli, and suggests the five brothers chosen were likely the most outstanding. On 47:4 he notes that the brothers went beyond Joseph's instructions by asking Pharaoh directly for Goshen, and that their overreaching happily raised no royal ire. Smith, *Pentateuch*. On 47:1–6 he notes that Pharaoh directed any brothers of special ability to be given royal appointment over his livestock.

[147] The Hebrew of 47:4 reads *lāgûr bāʾāreṣ bāʾnû*, "to sojourn in the land we have come," and 47:9 has *mĕgûray* and *mĕgûrêhem*, "my sojournings" and "their sojournings," from the same root *gûr*. The CSB renders the first *stay in the land for a while* and the second *pilgrimage*. Cf. Abraham's *gēr*, "alien," at 23:4. These links are observations on the Hebrew and are not drawn by the commentators.

[148] Kidner, *Genesis*. On 47:1–12 he calls the interview a good model of straightforward, peaceable dealings between a pilgrim people and the temporal power (cf. 1 Peter 2:11–17), and describes Jacob as sovereign old age personified, unimpressed by rank (47:7, 10; cf. Hebrews 7:7), taking an independent view of events and making sombre comparisons with the past. Hughes, *Genesis*. On 47:7 he suggests the first blessing followed the customary wish for the king's long life (cf. 2 Samuel 16:16; 1 Kings 1:31), and on 47:10–12 he takes Jacob's double blessing as a fulfillment of 12:3, Pharaoh having first blessed Abraham's family with his generosity.

[149] Hughes, *Genesis*. On 47:9 he notes that Egyptian literature held up one hundred ten years as an idealized old age, sets Jacob's years against Abraham's one hundred seventy-five and Isaac's one hundred eighty, and lists the hardships behind Jacob's verdict. The Hebrew *rāʿîm*, rendered *hard* in the CSB, is *evil* in the ESV. Smith, *Pentateuch*. On 47:7–10 he reads Jacob's description of his life as a pilgrimage as an expression of the covenant idea. The goat and garment of 27:9–16 and 37:31–33 are linked by Kidner on 37:31.

[150] The Hebrew of 47:12 reads *wayĕkalkēl yôsēp ... leḥem lĕpî haṭṭāp*, "Joseph sustained ... with bread according to the mouth of the little ones." The same verb *kilkēl* appears at 45:11 (*sustain*) and 50:21 (*take care of*). This is an observation on the Hebrew. Kidner, *Genesis*. On 47:11 he identifies the land of Rameses as the later name, current in Moses' day (cf. Exodus 1:11), for Goshen, and on 45:10 places it in the eastern Nile delta near the court. Smith, *Pentateuch*. On 47:11–12 he notes that provisions were given to each head of household according to the number of his children.

[151] The Hebrew text of 47:21 reads "he moved the people to the cities"; the Samaritan Pentateuch and the Septuagint read "he made slaves of them." The 2017 CSB printed the Hebrew reading with the other in its margin; the current printing reverses them. Kidner, *Genesis*. On 47:21 he allows that the Hebrew may suit a simplified pattern of distribution, but judges the alternative the better sense in light of the people's own words in 47:19, 25 and the distribution of seed in 47:23. On 47:22 he notes that the passage exempts the priests only from the harvest tax, not from dues of other kinds.

[152] Kidner, *Genesis*. On 47:13–27 he calls it axiomatic in the ancient world that one paid one's way so long as one had anything to part with, including in the last resort one's liberty, notes that Israelite law accepted the principle while modifying it with the right of redemption (Leviticus 25:25), and judges Joseph's tactics remarkable chiefly for their thoroughness on the king's behalf. On 47:19 he quotes K. A. Kitchen's verdict that the policy simply made Egypt in fact what it always was in theory, the land Pharaoh's property and its inhabitants his tenants. Hughes, *Genesis*. On 47:13 he quotes Gerhard von Rad, *Genesis: A Commentary*, rev. ed., OTL (Philadelphia: Westminster, 1972), that the expositor should resist judging Joseph's measures by modern opinion, since the ancient narrator is honestly amazed at the expedient that saved the people. On 47:23–26 he quotes Nahum M. Sarna, *Genesis*, JPS Torah Commentary (Philadelphia: Jewish Publication Society, 1989), that the narrative shifts responsibility to the peasants, who propose their own enslavement (47:19), and he notes that a fifth was a normal or even low rate, with forty percent not uncommon in Mesopotamia and examples as high as sixty. Smith, *Pentateuch*. On 47:13–26 he speaks of the genius of Joseph's farm policy.

[153] Grigoni et al., *Joseph*. On 47:13–26 they say the episode contrasts Joseph's benevolence to his family with his shrewd administration of the Egyptian population, and in their study questions ask whether Joseph was wrong to let the Egyptians sell everything while he provided for his family. Smith, *Pentateuch*. On 47:13–27 he gives the passage a double purpose: to show the severity of the famine, and to contrast the enslavement of the Egyptians with the comparative prosperity of the Israelites, who acquired property while the Egyptians lost theirs.

[154] The Egyptians' *slaves* in 47:19, 25 is *ʿăbādîm*. Kidner, *Genesis*. On 47:11 he connects the land of Rameses with the name current in Moses' day (Exodus 1:11). The irony that the family sold for silver at 37:28 now buys Egypt into service, and that the district of 47:11 names a city built by Israel's forced labor, is an observation on the text and is not drawn by the commentators.

[155] Hughes, *Genesis*. On 47:27–28 he notes that the story brackets the account of Pharaoh's prosperity with brief descriptions of Israel's acquiring possessions (47:11–12, 27), and observes that Jacob's seventeen years with Joseph in Egypt are exactly the number they had together in Canaan before the treachery (37:2), adding that Genesis is silent about them.

[156] Kidner, *Genesis*. On 47:29 he compares the hand under the thigh with 24:2. Hughes, *Genesis*. On 47:29–31 he notes that Jacob consciously imitated Abraham's oath with his servant (24:1–4) and bound Joseph twice, first by promise and then by oath. The Hebrew *ḥesed we ʾĕmet* of 47:29 appears at 24:27, 49 and, in the plural, at 32:11 (32:10 in English versions); the CSB renders all of them *kindness and faithfulness*. On *ḥesed* at 39:21 and 40:14, see Lesson 3.

[157] The *property* of 47:11 is *ʾăḥuzzâ*, and the verb of 47:27 is from the same root; Abraham's *burial property* at 23:4, 9, 20 is *ʾăḥuzzat-qeber*. This link is an observation on the Hebrew. Hughes, *Genesis*. On 47:29–31 he explains that burial in Canaan was a declaration of Jacob's faith in the promise of the land to Abraham and his seed forever. Kidner, *Genesis*. On 47:28–31 he quotes R. Martin-Achard, that the dying Israelite seems less concerned about the unknown world he is entering than about the future of God's people, and says Jacob must go where he belongs, which is neither the Egypt of Joseph nor the Mesopotamia of his ancestors. On 47:30 he observes that the wording suggests the reunion with his fathers was symbolized by burial in the family place, not created by it.

[158] The verb of 47:31 is *wayyištaḥû*, the same verb used of bowing at 37:7, 9, 10. The CSB's *in thanks* interprets it as worship; Smith, *Pentateuch*, on 47:28–31 likewise takes it as worship and thanksgiving. The echo of 37:10 is an observation on the text and is not drawn by the commentators.

[159] Kidner, *Genesis*. On 47:31 he notes that the Hebrew text has *miṭṭâ*, "bed," while the Septuagint, used in Hebrews 11:21, read the same consonants as *maṭṭeh*, "staff." Since this scene comes before Jacob's last illness (48:1–2), he thinks *staff* may well be right, and fitting as the symbol of his pilgrimage (cf. 32:10). The CSB margin gives *leaning on the top of his staff* as the alternative. Smith, *Pentateuch*. On 47:28–31 he leaves both readings open.