48

*48:1-22* **Jacob Blesses Joseph’s Sons Ephraim And Manasseh**

Gen 48:1 **Then it happened after those things that {someone} said to Joseph, “Behold, your father is sick.” So he took his two sons with him, Manasseh and Ephraim.**

**Then it happened after those things that**

“{Some time} after those things happened,” Consider again how you translated these two phrases in the book of Genesis. See Gen 22:1, 20; 39:7; 40:1; 48:1. (See: writing-newevent)

**{someone} said to Joseph, “Behold, your father is sick.”**

“{someone} told Joseph, “Look/Listen, your father is sick.” or “Joseph was told/informed {by someone} that his father was sick.” For some languages it may be more natural to use an indirect quote here. Do what is best in your language. (See: figs-quotations)

**So he**

“So/Then he/Joseph”. Consider the best way to refer to Joseph here in your language. (See: writing-pronouns)

**took his two sons with him, Manasseh and Ephraim.**

“took his two sons Manasseh and Ephraim with him {to visit his father}.” or “{went to visit his father and} took his two sons Manasseh and Ephraim with him.”

Gen 48:2**And {someone} announced to Jacob and said, “Behold, your son Joseph has come to you.” Then Israel gathered his strength and sat up on the bed.**

**And {someone} announced to Jacob and said, “Behold, your son Joseph has come to you.”**

“{When they got there,} {someone/they} informed/told Jacob, “Look, your son Joseph has come to see/visit you.” ” or “{When they arrived,} Jacob was informed/told {by someone} that his son Joseph had come to see/visit him.” (See: figs-quotations)

**Then Israel**

“Then Israel” or “{Immediately} Israel{, who was lying down,}”Make sure it is clear in your translation or in a footnote that “Israel” (verses 2, 8, 11, 13-14, 21) and “Jacob” (verses 2-3) refer to the same person, not two different people.

**gathered his strength**

“rallied/mustered his strength” or “used all his strength” or “exerted himself”. Consider whether you language has a similar idiom that fits well here. (See: figs-idiom)

**and sat up on the bed.**

“and sat up on/at {the edge/head of} {his} bed {and they greeted each other}.” The context (verse 12) shows that Jacob sat on the edge of his bed with his feet resting on the floor and his knees facing Joseph's sons. Also, for some languages it may be necessary (for politeness) to make it explicit that they greeted each other first before continuing their conversation. Do what is best in your language. (See: figs-explicit)

Gen 48:3 **Then Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan, and he blessed me**

**Then Jacob said to Joseph,**

“Then Jacob recounted/related to Joseph {the following}:” or “Then Jacob told Joseph,” (See: writing-quotations)

**“God Almighty**

“Almighty/All-powerful God” or “God {who is} all-powerful”. See how you translated this title in Gen 43:14.

**appeared to me**

“appeared to me {long ago}” or “came to me in a vision {long ago}”. Consider again how you translated “appear” in the book of Genesis. See Gen 8:5; 12:7; 17:1; 18:1; 26:2, 24; 35:1, 9; 46:29; 48:3. It may be necessary to translate this term in different ways, depending on the context.

**at Luz in the land of Canaan,**

“{when I was} at {the town of} Luz in the land/region of Canaan,” or “in the land/region of Canaan at {the town of} Luz,” For some languages it is more natural to put the larger place (Canaan) first before the smaller place (Luz) that is located inside it. It may also be more natural to put the time and place phrases first in this verse and say, “{Long ago} {when I was} at {the town of} Luz in the land/region of Canaan, God Almighty....” Do what is best in your language. Also see how you spelled the name “Luz” in Gen 28:19 and 35:6. (See: figs-infostructure)

**and he blessed me**

“He blessed me {there}” or “He pronounced a blessing over me {there}”. For some languages it is more natural to begin a new sentence here. Do what is best in your language.

Gen 48:4**and said to me, ‘Behold, I will make you fruitful and multiply you and make you into a community of peoples. And I will give this land to your offspring after you {as} an everlasting possession.’**

and said to me,

“by saying to me,” or “He said,” Make sure your translation of “blessed...and said” (verses 3-4) refers to the same event, not two separate events.

**‘Behold, I will make you fruitful and multiply you and make you into**

“Look/Listen, I will give you many descendants who will increase {in number} and become” or “Look/Listen, I will give you {and your descendants} many children so that your descendants will become”. See how you translated “make you fruitful and multiply you” in Gen 28:3 and “make him fruitful and...multiply him” in Gen 17:20.

**a community of peoples.**

“many people/ethnic groups.” See how you translated this phrase in Gen 28:3, and a similar phrase (“a community of nations”) in 35:11.

**And I will give this land to your offspring after you**

“I will {also} give this land to your descendants”

**{as} an everlasting possession.’**

“{as/for} an eternal/permanent possession.” or “to own forever.” or “and it will always belong to them.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 48:5**“And now, your two sons, who were born for you in the land of Egypt before I came to you in Egypt, they** **{are} mine, Ephraim and Manasseh, just as Reuben and Simeon are mine.**

**“And now, your two sons,**

“{Then Jacob said to Joseph,} “Now then, your two sons”. The phrase “And now” shows that there is a change of topic. Make sure it is clear in your translation that Jacob is no longer quoting God's words in verse 5. (See: writing-quotations)

**who were born for you**

“who were born to you” or “who were born”

**in the land of Egypt**

“{here} in the land/country of Egypt”

**before I came to you in Egypt,**

“before I joined you here,”or “before I arrived,”

**they {are} mine, Ephraim and Manasseh,**

“Ephraim and Manasseh, they {now} belong to me,” or “Ephraim and Manasseh, {will be} my sons,”

**just as Reuben and Simeon are mine.**

“just as/like Reuben and Simeon are my sons.” or “just as/like my sons Reuben and Simeon.” For some languages it may be clearer and more natural to put the names of these sons earlier in the verse and say, “Now then, your two sons, Ephraim and Manasseh, who were born to you here in the country of Egypt before I joined you here, {I will treat as} my sons, just as/like...” Do what is best in your language. (See: figs-infostructure)

Gen 48:6**But your children whom you father after them will be yours. They will be called by the name of their brothers in their inheritance.**

**But your children whom you father after them**

“But any {other} children that you father/have later on” or “If you father/have any more/other children, they”

**will be yours.**

“will belong to you.”

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

“So they will share in some of what their brothers inherit {from me}.” or “{so that} what they inherit {from me} will be some of what their brothers {Ephraim and Manasseh} inherit {from me}.” Consider whether it is better in your language to begin a new sentence here or to continue the previous sentence.

Gen 48:7**And I, as I was coming from Paddan, Rachel died beside me in the land of Canaan on the way, while {there was} still a distance of land to go to Ephrath. And I buried her there beside the road of Ephrath, which {is} Bethlehem.”**

**And I,**

“I {want it this way because}” or “I {am doing this because}”. Jacob is probably explaining in verse 7 that since his favorite wife Rachel died with only two sons, that is why he is treating her son Joseph's two sons as his sons (verses 5-6). You could make some of that information explicit in your translation or include it in a footnote. (See: figs-explicit)

**as I was coming**

“as I {and our family} were coming/returning {home}” or “as our family was coming/returning {home}”. Jacob is in focus here, but he was traveling with his family, not alone. Decide whether or not it is necessary to make that explicit in your translation. (See: figs-explicit)

**from Paddan,**

“from {the land/region of} Paddan {Aram},” Consider again how you translated “{the land/region of} Paddan Aram” in the book of Genesis. See Gen 25:20 (and note); 28:2, 5-7; 31:18; 33:18; 35:9, 26; 46:15; 48:7. Also, be consistent with how you spelled “Aram” in those verses and in Gen 10:22-23; 22:21; 24:10.

**Rachel**

“{your mother} Rachel” or “{my beloved wife} Rachel”

**died beside me**

The Hebrew text is ambiguous here because the preposition can have different meanings. It can mean (1) “died beside me” or “died by my side” (2) “died, {bringing sorrow/grief} on/to me”

**in the land of Canaan**

“in the region of Canaan”

**on the way, while {there was} still a distance of land to go to Ephrath.**

“while we were still traveling and some distance away from {the town of} Ephrath.” Be consistent here with how you spelled “Ephrath” in Gen 35:16, 19, and how you spelled “Bethlehem” in 35:19.

**And I buried her there beside the road of Ephrath,**

“{As you know,} I buried her body there by the road that goes to Ephrath,”

**which {is} Bethlehem.”**

“which {now has the name} Bethlehem.” The Hebrew text is ambiguous here. This phrase might be (1) Jacob’s words (2) the author’s words. If you follow the second interpretation, you could put this phrase within parentheses, outside of the quote marks.

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 48:8**Then Israel saw the sons of Joseph and said, “Who {are} these?”**

**Then Israel saw the sons of Joseph**

“Then Israel saw/noticed Joseph’s {two} sons”

**and said,**

“and asked {him/Joseph},”

**“Who {are} these?”**

“Who {are} these {young men}?” or “Whose {sons} {are} these?” Joseph's two sons were in their 20s at this time, so refer to them here with a term that fits with that fact. They were born before the famine started (Gen 41:50-52), and Jacob had now been in Egypt for 17 years (47:28).

Gen 48:9**And Joseph said to his father, “They {are} my sons whom God has given to me in this {place}.” Then he said, “Please bring them to me, and I will bless them.”**

**And Joseph said to his father,**

“Joseph said/replied to him,” or “Joseph replied/answered,”

**“They {are} my sons whom God has given to me**

“They/These {are} my sons whom God gave to me”

**in this {place}.”**

“here {in Egypt}.”

**Then he said,**

“Then Israel said {to Joseph/him},” Make sure it is clear in your translation who is speaking here. (See: writing-pronouns)

**“Please bring them to me,**

“Please bring them {closer} to me”. Some languages have a dual pronoun that works well to refer to Joseph’s two sons here (and throughout chapter 48). Do what is best in your language. (See: figs-youdual)

**and I will**

“so that I can”

**bless them.”**

“{ask God to} bless/prosper them.”

Gen 48:10 **Now the eyes of Israel were heavy from age, {so that} he was not able to see. So he brought them near to him, and he kissed them and embraced them.**

**Now the eyes of Israel were heavy**

“Now Israel’s eyes were weak/failing” or “Israel was almost blind” or “Israel had very poor/bad eyesight”. Consider whether or not it is natural in your language to use a conjunction (“Now”) to begin this clause that gives background information about Israel. Also, the word “heavy” is used here as an idiom that means Israel's eyesight was getting bad, but he could still see some (as indicated in verses 8 and 11). Many languages have a similar idiom. A translation of verse 10 should not imply that Israel was completely blind. (See: writing-background)

**from age,**

“because of old age,” or “because he was {very} old,”

**{so that} he was not able to see.**

“{so that} he could not see {very clearly/well}.” For some languages it is more natural to switch the order of the clauses in this sentence and say, “Now Israel was {very} old, so his eyesight was failing and he was not able to see {very well}.” Do what is best in your language. (See: figs-infostructure)

**So he brought them near to him,**

“So Joseph brought/took his sons near/closer to his father,” or “So he/Joseph had his sons stand near/close to his father,” Make sure it is clear in your translation whom is being referred to at each point in this sentence. (See: writing-pronouns)

**and he**

“and Israel” or “and his father”. It may be helpful to read this sentence aloud in your translation to make sure the use of nouns and pronouns is natural and accurate in your language. (See: writing-pronouns)

**kissed them**

“kissed them {on the cheeks/cheek}”

**and embraced them.**

“and hugged them.” Consider again how you translated the word “embraced” in the book of Genesis. See Gen 29:13; 33:4; 48:10. Also compare that to how you translated an idiom (“fell on...neck”) that has a similar meaning in Gen 33:4; 45:14, 46:29. It may be necessary to translate these terms in different ways, depending on the context.

Gen 48:11 **Then Israel said to Joseph, “I did not expect to see your face, but behold, God has let me see also your offspring!”**

**Then Israel said to Joseph,**

“Then Israel exclaimed to Joseph,” (See: writing-quotations)

**“I did not expect to see your face,**

“I did not think I would ever see you {again},” or “I never thought I would see you {again},”

**but behold,**

“but surprisingly/amazingly,” or “but {now} look,”

**God has let me see also your offspring!”**

“God has allowed me to see/meet also/even your offspring/children!” or “God has also/even allowed me to see/meet your offspring/children!”

Gen 48:12**Then Joseph removed them from beside his knees, and he bowed down with his nose to the ground.**

**Then Joseph removed them**

“Then Joseph moved/took his sons away” or “Then Joseph had his sons move/step away/back”

**from beside his knees**

“from beside his father’s knees” or “from beside/near his father”. Joseph's sons (who were in their 20s) were near Jacob's knees, so that he could hug them; they were not sitting on his knees or lap. Also make sure it is clear that your translation of “his” refers to Jacob, not Joseph. (See: writing-pronouns)

**and he bowed down**

“and he bowed {before him}” or “and he prostrated himself {before him}”

**with his nose to the ground.**

“with his nose/face toward the ground {in thankfulness and respect}.” or “and touched the ground with his forehead {to show respect}.” Joseph bowed to the ground to show thankfulness and respect to his father and possibly also to God. If necessary, you could make that information explicit in your translation or put it in a footnote. (See: translate-symaction)

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 48:13**Then Joseph took both of them, Ephraim on his right toward Israel’s left and Manasseh on his left toward Israel’s right, and brought {them} near to him.**

**Then Joseph took**

“Then Joseph/he took/positioned

**both of them,**

“both of his sons,”

**Ephraim on his right**

“{with} Ephraim on/at his right {hand/side}”

**toward**

“facing” or “in front of”

**Israel’s left**

“Israel’s left {hand/side}”

**and Manasseh on his left**

“and {with} Manasseh on/at his left {hand/side}”

**toward**

“facing” or “in front of”

**Israel’s right,**

“Israel’s right {hand/side},”

**and brought {them} near to him.**

“and he brought/took {them} close to his father {again}.” For some languages it may be clearer or more natural to put this clause first in this verse and say, “Then he took/brought his sons close to his father {again}. He had Ephraim stand in front of Israel’s left {hand/side}, and he had Manasseh stand in front of Israel’s right {hand/side}.” Do what is best in your language. (See: figs-infostructure)

Gen 48:14**But Israel extended his right hand and placed {it} on the head of Ephraim, and he {was} the younger, and {he placed} his left hand on the head of Manasseh. He guided his hands, because Manasseh {was} the firstborn.**

**But Israel extended his right hand**

“But Israel {intentionally} reached out his right hand”

**and placed {it} on the head of Ephraim,**

“and put/rested/laid {it} on Ephraim’s head,”

**and he {was} the younger,**

“even though Ephraim {was} the/{Joseph’s} younger {son}.”

**and {he placed} his left hand on the head of Manasseh. He guided his hands,**

“Then he {intentionally} {put/rested} his left hand on Manasseh’s head. He crossed his arms {to do that}” or “Then he crossed his arms and {put} his left hand on Manasseh’s head,”

In the Hebrew culture, the right side was the place of highest honor and using the right hand to bless someone was symbolic of giving greater honor to that person. The oldest son was also the one who normally received the greater blessing. Israel reverses that here and gives Joseph's younger son the greater blessing. It may be important to include a footnote in your translation that gives this information. (See: translate-symaction)

**because**

“{even} though” or “in spite of the fact that”. Make sure that the way you translate “because” fits with the fact that Israel wanted to place his right hand on Ephraim (to give him the greater blessing), even though Manasseh was the firstborn (who would normally receive the greater blessing in that culture).

**Manasseh {was} the firstborn.**

“Manasseh {was} the/{Joseph’s} firstborn/oldest {son}.”

Gen 48:15**Then he blessed Joseph and said, “May the God whom my fathers Abraham and Isaac walked before, the God who has been shepherding me from since I {was born} until this day,**

**Then he blessed Joseph and said,**

“Then Israel blessed Joseph {and his sons} by saying,” or “Then Israel blessed Joseph by {blessing his sons and} saying,” Israel blessed Joseph by blessing Joseph’s sons (verses 15-16, 19-20).

**“May the God**

“May {God bless your sons,} the God” or “I pray that {God will bless your sons,} the God” or “I ask God {to bless your sons}. He is the God”. For some languages it is better to break up the long sentence in verses 15-16 and to also make it explicit here that Israel is asking God to bless Joseph’s sons, rather than wait until verse 16. Do what is best in your language. (See: figs-explicit)

**whom my fathers Abraham and Isaac**

“whom my forefathers/ancestors Abraham and Isaac”

**walked before,**

“walked/lived before/with {according to his will},” or “walked/lived {obediently} in the presence of,” or “served/obeyed,” See how you translated the idiom “walk/live before” in Gen 17:1 and 24:40. You may need to translate it differently in different contexts. (See: figs-idiom)

**the God who has been shepherding me**

“the {same} God who has watched over me” or “He is the {same} God who has taken care of me”. The word “shepherded” includes guiding, protecting, and providing food and water, such as a shepherd would do for his sheep. Here it is used as a metaphor that refers to God’s complete care of Israel throughout his life. Consider whether or not it is best in your language to use a similar metaphor here. For example, you could say, “He is the {same} God who, for my entire life, has taken care of all my needs, just as a {good} shepherd takes care of his sheep.” (See: figs-metaphor)

**from since I {was born} until this day,**

“from {the beginning of} my {life} until the present day/time,” or “my entire life,”

Gen 48:16**the Angel who has redeemed me from all evil, may he bless {these} boys, and may my name be called in them, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.”**

**the Angel who has redeemed me from all evil,**

“{He is also} the Angel who saved/rescued me {continually} from all/every harm/trouble.” Consider whether it is better in your language to begin a new sentence here. Also consider again how you translated “angel” in the book of Genesis. See Gen 16:7, 9-11; 19:1, 15; 21:17; 22:11, 15; 24:7, 40; 28:12; 31:11; 32:3, 6; 48:16. (See: translate-key-terms)

**may he**

“I pray/ask that he will”. Consider whether it is better in your language to begin a new sentence here.

**bless {these} boys,**

“cause {these} young men to prosper {greatly},” Since Joseph’s sons were probably in their 20s, make sure your translation of this phrase does not sound like they were little boys. The Hebrew word for “boy” here can also be translated as “lad, servant,” or “young man,” depending on the context and who is speaking to whom. With that in mind, consider again how you translated this word in the book of Genesis. See Gen 14:24; 18:7; 19:4; 21:12, 17-20; 22:3, 5, 12, 19; 25:27; 34:19; 37:2; 41:12; 43:8; 44:22, 30-34; 48:16.

**and may my name be called in them, and the name of my fathers Abraham and Isaac, and may they grow into a multitude in the midst of the earth.”**

“so that my family name/line and the family name/line of my ancestors Abraham and Isaac will continue through them and so that they will have many descendants on the earth.” or “I pray that they will have many descendants on the earth who will carry on the family name/line for me and for my forefathers/ancestors Abraham and Isaac.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 48:17**And Joseph saw 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 the hand of his father to move it from on the head of Ephraim to the head of Manasseh.**

**And Joseph saw that his father had placed his right hand on the head of Ephraim, and**

“{When} Joseph saw/noticed that his father had put/rested/laid his right hand on Ephraim’s head,” See how you translated “placed” in verse 14.

**it was displeasing in his eyes,**

“it displeased him” or “he was displeased/unhappy {about it},” or “he thought it was a mistake,”

**so he took hold of the hand of his father**

“So he took hold of his father’s hand”. Consider whether or not it is better in your language to begin a new sentence here.

**to move it from on the head of Ephraim**

“{in order} to move/take it from Ephraim’s head” or “{and started} to move/take it from Ephraim’s head”

**to the head of Manasseh.**

“and {place/put it on} Manasseh’s head.”

Gen 48:18**And Joseph said to his father, “Not so, my father, because that {one} {is} the firstborn son. Put your right hand on his head.”**

**And Joseph said to his father,**

“Then he said to his father,”

**“Not so, my father, because that {one} {is} the firstborn son.**

“Not like that, Father. {It is} the other son {who is} the/my firstborn/oldest.“ or “That is the wrong one/son, Father. The other {one} {is} {my} firstborn/oldest son.”

**Put your right hand on his head.”**

“{So} {you need to} put/have your right hand on his head.”

Gen 48:19 **But his father refused and said, “I know, my son, I know. He will also become a people, and he will also be great. Nevertheless his younger brother will be greater than he, and his offspring will become a multitude of nations.”**

**But his father refused**

“But his father refused {to move his hands}” or “But his father would not {move his hands}”

**and said,**

“and replied,”

**“I know, my son, I know.**

“I know {it/that}, my son, I know {what I am doing}.” or “I know {what I am doing}, my son.”

**He will also become a people, and he will also be great.**

“{In fact,} {the descendants of} your firstborn/oldest son will also become a people/ethnic group, and he will be/become a great/important man.” or “{In fact,} your firstborn/oldest son will also be/become a great/important man, and he will be/become {the ancestor of} a people/ethnic group.” Consider what is the best way in your language to refer to Joseph’s firstborn in these two clauses. (See: writing-pronouns)

**Nevertheless his younger brother will be greater than he,**

“However, his younger brother {Ephraim} will be {even} greater than he {will be},”

**and his offspring**

“and his/Ephraim’s offspring/descendants” or “with {many} descendants, who”. Make sure your translation of this phrase is understood to refer to Ephraim’s descendants, not Manasseh’s.

**will become a multitude of nations.”**

“will become many people/ethnic groups.” Compare how you translated a similar phrase (“a community of peoples”) in verse 4.

Gen 48:20**And he blessed them on that day, saying, “By you Israel will bless {people}, saying, ‘May God make you like Ephraim and like Manasseh.’ ” So he put Ephraim before Manasseh.**

**And he blessed them on that day,**

“So Israel blessed Ephraim and Manasseh that day” or “That {same} day, Israel blessed {both of} them”

**saying,**

“by saying {to them},” or “and said,” (See: writing-quotations)

**“By you Israel will bless {people},**

“{The people of} Israel will use your names when they bless {someone/people}” or “When {the people of} Israel say/pronounce a blessing over {someone}, they will use your names”

**saying,**

“and say,”

**May God**

“We ask God to”

**make you**

“make you {great/prosperous}” or “bless/prosper you”

**like Ephraim and like Manasseh.’ ”**

“like {he blessed/prospered} Ephraim and Manasseh.”

**So**

“In that way,” or “When he/Israel said that,”

**he put Ephraim before Manasseh.**

“he/Israel put/ranked Ephraim ahead of Manasseh.“ or “he/Israel made Ephraim greater than Manasseh.”

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_Paragraph Break\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Gen 48:21**Then Israel said to Joseph, “Behold, I am dying, and God will be with you, and he will bring you back to the land of your fathers.**

**Then**

“Next” or “After that,”

**Israel said to Joseph,**

“Israel {turned} to Joseph {and} said {to him},” or “Israel spoke to Joseph. {He said,}” (See: writing-quotations)

**“Behold,**

“Look/Listen,” or “As you can see,”

**I am dying,**

“I am about to die,” or “I will die soon,”

**and God will be with you,**

“but God will {always} be/stay with {all of} you {and help you},” or “but God will {always} be/stay with you and your brothers {and all your descendants} {and help you}.” The pronouns “you” and “your” are plural throughout this verse and probably refer to all Israel’s family, including Joseph, his brothers, and their descendants. (See: figs-yousingular)

**and he will bring you back**

“He will also bring/take you back”. Consider whether or not it is better in your language to begin a new sentence here.

**to the land of your fathers.**

“to the land that {he gave} to your forefathers/ancestors.”

Gen 48:22**And I give you Shechem, one {portion} above your brothers, which I took from the hand of the Amorite{s} with my sword and with my bow.”**

**And I give you**

“And I give/bequeath to you {as part of your inheritance}” or “Besides that, {as part of your inheritance from me,} I {hereby} give you”. The pronouns “you” and “your” shift to singular in verse 22.

**Shechem,**

The Hebrew text is ambiguous here. It could refer to (1) “{the city of} Shechem,” (2) “a mountain slope/ridge,” This second interpretation comes from the meaning of the Hebrew word “shekem” (“shoulder”), which can be used as a metaphor to refer to a mountain slope or ridge. (See: figs-metaphor)

**one {portion} above your brothers,**

“which is more {land} than I am giving to your brothers and”

**which I took from the hand of**

“which I took control of from” or “which I took/captured from” or “I took/captured that land from”. Consider whether or not it is better in your language to begin a new sentence here.

**the Amorite{s} with my sword and with my bow.”**

“the Amorite{s} {in battle} using my sword and my bow.” or “the Amorite{s}when I defeated them in battle.” For some languages it may be clearer to change the order of clauses in this verse and say, “Besides that, I {hereby} give you {the city of} Shechem, {which} I took/captured from the Amorite{s} when I defeated them in battle. This is more {land} than I am giving to your brothers.” Do what is best in your language. Also consider again how you translated “Amorite{s}” in the book of Genesis. See Gen 10:16; 14:7, 13; 15:16, 21; 48:22. (See: figs-infostructure}