

# Genesis 50:21

Authorized King James Version (KJV)

Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

## Analysis

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**Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake...** This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people
5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

## Historical Context

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## Related Passages

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**John 15:13** — Greatest form of love

**1 John 4:8** — God is love

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this verse fit into the broader biblical story culminating in Christ?

## Interlinear Text

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וְעַתָּה H6258	אֵל H408	תִּירָא אוֹ H3372	אֲנִי H595	אֶכְלֶכֶּ ל H3557	אֶתְּךָ מִ H853	אֶת H853
		Now therefore fear		ye not I will nourish		
	טַפְּךָ מִ H2945	וַיְנַחֵם H5162	אוֹתָם H853	וַיְדַבֵּר H1696	עַל H5921	לָבָם: כִּי H3820
	you and your little ones	And he comforted		them and spake		kindly

## Additional Cross-References

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**Genesis 47:12** (Parallel theme): And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

**1 Peter 3:9** (Parallel theme): Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

**Isaiah 40:2** (Parallel theme): Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

**Matthew 5:44** (Parallel theme): But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

**Matthew 6:14** (Parallel theme): For if ye forgive men their trespasses, your heavenly Father will also forgive you:

**1 Thessalonians 5:15** (Parallel theme): See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

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