

~JOSEPH (2619)

(Jo'seph) [shortened form of Josiphiah meaning, May Yah Add Increase, Yah Has Added or Increased]

- Hated By His Half Brothers
- Sold Into Slavery
- Resists Temptation
- In Prison
- Before Pharaoh
- Made Second Ruler Of Egypt
- Half Brothers Come To Buy Food
- Half Brothers Come With Benjamin
- Joseph Reveals His Identity.
- Joseph's Father Comes To Egypt
- Effect Of Famine On Egyptians
- Jacob Blesses Joseph's Sons
- Jacob Blesses Joseph And Other Sons
- Attitude Toward His Brothers
- Death
- The Name Joseph Given Prominence
- Parallels Between Joseph And Christ

• The first of Jacob's two sons by his beloved wife Rachel. [See Also the book "Revealing The Sons Of God" for a complete study of the life of Joseph]

• The sons by Rachel were **Joseph** and Benjamin. (**Genesis 35:24**)

• At his birth, Rachel, because of having been barren, exclaimed; God has taken away my reproach! She then called his name **Joseph**, saying; Yehowah is adding another son to me, that is, another son besides Dan and Naphtali, whom Rachel had accepted as her own although they were borne by her maidservant Bilhah.

• So she said; Here is my slave girl Bilhah. Have relations with her, that she may give birth upon my knees and that I, even I, may get children from her. (**Genesis 30:3**)

• With that she gave him Bilhah her maidservant as wife, and Jacob had relations with her. (**Genesis 30:4**)

• And Bilhah became pregnant and in time bore Jacob a son. (**Genesis 30:5**)

- **Then Rachel said; God has acted as my judge and has also listened to my voice, so that he gave me a son. That is why she called his name Dan. (Genesis 30:6)**
- **And Bilhah, Rachel's maidservant, became pregnant once more and in time bore a second son to Jacob. (Genesis 30:7)**
- **Then Rachel said; With strenuous wrestlings I have wrestled with my sister. I have also come off winner! So she called his name Naphtali. (Genesis 30:8)**
- **Finally God remembered Rachel, and God heard and answered her in that he opened her womb. (Genesis 30:22)**
- **And she became pregnant and brought a son to birth. Then she said; God has taken away my reproach! (Genesis 30:23)**
- **So she called his name Joseph, saying; Yehowah is adding another son to me. (Genesis 30:24)**
- **At this time Jacob was evidently 91 years old.**
- **And Joseph was thirty years old when he stood before Pharaoh the king of Egypt. Then Joseph went out from before Pharaoh and toured about in all the land of Egypt. (Genesis 41:46)**
- **And during the seven years of plenty the land went on producing by the handfuls. (Genesis 41:47)**
- **And the seven years of the plenty that had obtained in the land of Egypt gradually ended. (Genesis 41:53)**
- **And, in turn, the seven years of the famine started to come, just as Joseph had said. And the famine developed in all the lands, but in all the land of Egypt there was found bread. (Genesis 41:54)**
- **And I will supply you with food there, for there are yet five years of famine, for fear you and your house and everything you have may come to poverty. (Genesis 45:11)**
- **So Jacob said to Pharaoh; The days of the years of my alien residences are a hundred and thirty years. Few and distressing the days of the years of my life have proved, and they have not**

- reached the days of the years of the lives of my fathers in the days of their alien residences. ([Genesis 47:9](#))
- **Some six years later Jacob left Paddan-aram with his entire family to return to the land of Canaan.**
 - **Then Jacob got up and lifted his children and his wives onto the camels. ([Genesis 31:17](#))**
 - **And he began driving all his herd and all the goods that he had accumulated, the herd of his acquisition that he had accumulated in Paddanaram, in order to go to Isaac his father to the land of Canaan. ([Genesis 31:18](#))**
 - **This makes twenty years for me in your house. I have served you fourteen years for your two daughters and six years for your flock, and you kept changing my wages ten times. ([Genesis 31:41](#))**
 - **Upon learning that his brother Esau was coming to meet him with 400 men, Jacob divided off his children, wives, and concubines, placing Rachel and **Joseph** in the rear, the safest position.**
 - **In time Jacob raised his eyes and looked, and here Esau was coming and with him four hundred men. Consequently he divided off the children to Leah and to Rachel and to the two maidservants. ([Genesis 33:1](#))**
 - **And he put the maidservants and their children foremost and Leah and her children after them and Rachel and **Joseph** to the rear of them. ([Genesis 33:2](#))**
 - **And he himself passed on ahead of them and proceeded to bow down to the earth seven times until he got near to his brother. ([Genesis 33:3](#))**
 - ****Joseph** and his mother therefore were the last to bow before Esau.**
 - **And Esau went running to meet him, and he began to embrace him and fall upon his neck and kiss him, and they burst into tears. ([Genesis 33:4](#))**
 - **Then he raised his eyes and saw the women and the children and**

- said; Who are these with you? To which he said; The children with whom God has favored your servant. ([Genesis 33:5](#))
- At that the maidservants came forward, they and their children, and bowed down. ([Genesis 33:6](#))
 - And Leah too came forward, and her children, and they bowed down, and afterward **Joseph** came forward, and Rachel, and they bowed down. ([Genesis 33:7](#))
 - Thereafter **Joseph** resided with the family at Succoth, Shechem.
 - And Jacob pulled out for Succoth, and he proceeded to build himself a house and for his herd he made booths. That was why he called the name of the place Succoth. ([Genesis 33:17](#))
 - In time Jacob came safe and sound to the city of Shechem, which is in the land of Canaan, while he was coming from Paddanaram, and he pitched camp in front of the city. ([Genesis 33:18](#))
 - Then he acquired a tract of the field where he pitched his tent at the hand of the sons of Hamor the father of Shechem, for a hundred pieces of money. ([Genesis 33:19](#))
 - And Bethel respectively.
 - After that God said to Jacob; Rise, go up to Bethel and dwell there, and make an altar there to the true God who appeared to you when you were running away from Esau your brother. ([Genesis 35:1](#))
 - After that they pulled away, and the terror of God came to be upon the cities that were round about them, so that they did not chase after the sons of Jacob. ([Genesis 35:5](#))
 - Eventually Jacob came to Luz, which is in the land of Canaan, that is to say; Bethel, he and all the people who were with him. ([Genesis 35:6](#))
 - Later, on the way from Bethel to Ephrath, Bethlehem, **Joseph's** mother Rachel died while giving birth to Benjamin.
 - Then they pulled away from Bethel. And while there was yet a good stretch of land before coming to Ephrath, Rachel proceeded

to give birth, and it was going hard with her in making the delivery. (**Genesis 35:16**)

- But so it was that while she had difficulty in making the delivery the midwife said to her; Do not be afraid, for you will have this son also. (**Genesis 35:17**)
- And the result was that as her soul was going out, because she died, she called his name Benoni, but his father called him Benjamin. (**Genesis 35:18**)
- Thus Rachel died and was buried on the way to Ephrath, that is to say, Bethlehem. (**Genesis 35:19**)

· Hated By His Half Brothers

- At the age of 17, **Joseph**, in association with the sons of Jacob by Bilhah and Zilpah, tended sheep. While doing so, he, although their junior, did not share in their wrongdoing but dutifully brought a bad report about them to his father.
- This is the history of Jacob. **Joseph**, when seventeen years old, happened to be tending sheep with his brothers among the flock, and, being but a boy, he was with the sons of Bilhah and the sons of Zilpah, the wives of his father. So **Joseph** brought a bad report about them to their father. (**Genesis 37:2**)
- Jacob came to love **Joseph** more than all his other sons, he being a son of his old age. **Joseph's** adherence to right may also have contributed to his becoming the special object of his father's affection. Jacob had a long striped garment, perhaps such as was worn by persons of rank, made for his son.
- As a result, **Joseph** came to be hated by his half brothers. Later, when he related a dream that pointed to his gaining the preeminence over them, his brothers were incited to further hatred.
- A second dream even indicated that not only his brothers but also his father and mother, apparently not Rachel, as she was already dead, but perhaps the household or Jacob's principal living wife, would bow down to him.
- For relating this dream, **Joseph** was rebuked by his father, and the jealousy of his brothers intensified. The fact that Joseph spoke

about his dreams does not mean that he entertained feelings of superiority.

- **He was merely making known what God had revealed to him. Jacob may have recognized the prophetic nature of the dreams, for he observed the saying.**
- **And Israel loved **Joseph** more than all his other sons, because he was the son of his old age, and he had a long, striped shirtlike garment made for him. (**Genesis 37:3**)**
- **When his brothers came to see that their father loved him more than all his brothers, they began to hate him, and they were not able to speak peacefully to him. (**Genesis 37:4**)**
- **Later on **Joseph** had a dream and told it to his brothers, and they found further reason to hate him. (**Genesis 37:5**)**
- **And he went on to say to them; Listen, please, to this dream that I have dreamed. (**Genesis 37:6**)**
- **Well, here we were binding sheaves in the middle of the field when here my sheaf got up and also stood erect and here your sheaves proceeded to encircle and bow down to my sheaf. (**Genesis 37:7**)**
- **And his brothers began to say to him; Are you going to be king over us for certain? Or, Are you going to dominate over us for certain? So they found fresh reason to hate him over his dreams and over his words. (**Genesis 37:8**)**
- **After that he had still another dream, and he related it to his brothers and said; Here I have had a dream once more, and here the sun and the moon and eleven stars were bowing down to me. (**Genesis 37:9**)**
- **Then he related it to his father as well as his brothers, and his father began to rebuke him and say to him; What does this dream that you have dreamed mean? Am I and also your mother and your brothers for certain going to come and bow down to the earth to you? (**Genesis 37:10**)**
- **And his brothers grew jealous of him, but his father observed the saying; (**Genesis 37:11**)**

- On another occasion, Jacob, then at Hebron, requested that **Joseph** check on the welfare of the flock and his brothers while they were in the vicinity of Shechem.
- In view of their animosity, this would not have been a pleasant assignment for Joseph Yet unhesitatingly he said; Here I am! From the Low Plain of Hebron he then set out for Shechem.
- Informed by a man there that his brothers had left for Dothan, Joseph continued on his way. When they caught sight of him at a distance, his brothers began scheming against him, saying; Look! Here comes that dreamer.
- And now come and let us kill him and pitch him into one of the waterpits. Then let us see what will become of his dreams.
- His brothers now went to feed the flock of their father close by Shechem. (**Genesis 37:12**)
- After a while Israel said to **Joseph**; Your brothers are tending flocks close by Shechem, are they not? Come, and let me send you to them. At this he said to him; Here I am! (**Genesis 37:13**)
- So he said to him; Go, please. See whether your brothers are safe and sound and whether the flock is safe and sound, and bring me back word. With that he sent him away from the low plain of Hebron, and he went on toward Shechem. (**Genesis 37:14**)
- Later a man found him and here he was wandering in a field. Then the man inquired of him, saying; What are you looking for? (**Genesis 37:15**)
- To this he said; It is my brothers I am looking for. Tell me, please, Where are they tending flocks? (**Genesis 37:16**)
- And the man continued; They have pulled away from here, because I heard them saying; Let us go to Dothan. So **Joseph** kept on after his brothers and found them at Dothan. (**Genesis 37:17**)
- Well, they caught sight of him from a distance, and before he could get close by them they began plotting cunningly against

him to put him to death. (**Genesis 37:18**)

- So they said to one another; Look! Here comes that dreamer. (**Genesis 37:19**)
- And now come and let us kill him and pitch him into one of the water-pits, and we must say a vicious wild beast devoured him. Then let us see what will become of his dreams. (**Genesis 37:20**)
- The firstborn, Reuben, however, desired to thwart the murderous plot and urged that they not kill **Joseph** but throw him into a dry waterpit.
- When **Joseph** arrived they stripped him of his long striped garment and followed through on Reuben's recommendation. Subsequently, as a caravan of Ishmaelites came to view, Judah, in Reuben's absence, persuaded the others that, rather than kill **Joseph**, it would be better to sell him to the passing merchants.
- When Reuben heard this he tried to deliver him out of their hand. So he said; Let us not strike his soul fatally. (**Genesis 37:21**)
- And Reuben went on to say to them; Do not spill blood. Pitch him into this water-pit which is in the wilderness and do not lay a violent hand upon him. His purpose was to deliver him out of their hand in order to return him to his father. (**Genesis 37:22**)
- So it came about that as soon as **Joseph** came to his brothers, they went stripping Joseph of his long garment, even the long striped garment that was upon him. (**Genesis 37:23**)
- After which they took him and pitched him into the water-pit. At the time the pit was empty, there was no water in it. (**Genesis 37:24**)
- Then they sat down to eat bread. When they raised their eyes and took a look, why, here was a caravan of Ishmaelites that was coming from Gilead, and their camels were carrying labdanum and balsam and resinous bark, on their way to take it down to Egypt. (**Genesis 37:25**)
- At this Judah said to his brothers; What profit would there be in case we killed our brother and did cover over his blood? (**Genesis 37:26**)

- Come and let us sell him to the Ishmaelites, and do not let our hand be upon him. After all, he is our brother, our flesh. So they listened to their brother. (**Genesis 37:27**)

· Sold Into Slavery

- Despite **Joseph's** plea for compassion, they sold him for 20 silver pieces.
- Now men, Midianite merchants, went passing by. Hence they drew and lifted up **Joseph** out of the water-pit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought **Joseph** into Egypt. (**Genesis 37:28**)
- And they began to say one to the other; Unquestionably we are guilty with regard to our brother, because we saw the distress of his soul when he implored compassion on our part, but we did not listen. That is why this distress has come upon us. (**Genesis 42:21**)
- Later, they deceived Jacob into believing that **Joseph** had been killed by a wild beast. So grieved was aged Jacob over the loss of his son that he refused to be comforted.
- However, they took **Joseph's** long garment and slaughtered a male goat and repeatedly dipped the long garment in the blood. (**Genesis 37:31**)
- After that they sent the long striped garment and had it brought to their father and said; This is what we found. Examine, please, whether it is your sons long garment or not. (**Genesis 37:32**)
- And he went examining it and exclaimed; It is my sons long garment! A vicious wild beast must have devoured him! **Joseph** is surely torn to pieces! (**Genesis 37:33**)
- With that Jacob ripped his mantles apart and put sackcloth upon his hips and carried on mourning over his son for many days. (**Genesis 37:34**)
- And all his sons and all his daughters kept rising up to comfort him, but he kept refusing to take comfort and saying; For I shall go down mourning to my son into Sheol! And his father

continued weeping for him. ([Genesis 37:35](#))

- Eventually the merchants brought **Joseph** into Egypt and sold him to Potiphar, the chief of Pharaoh's bodyguard.
- Now men, Midianite merchants, went passing by. Hence they drew and lifted up **Joseph** out of the water-pit and then sold Joseph to the Ishmaelites for twenty silver pieces. Eventually these brought **Joseph** into Egypt. ([Genesis 37:28](#))
- However, the Midianites sold him into Egypt to Potiphar a court official of Pharaoh, the chief of the bodyguard. ([Genesis 37:36](#))
- As for **Joseph**, he was brought down to Egypt, and Potiphar, a court official of Pharaoh, the chief of the bodyguard, an Egyptian, got to buy him from the hand of the Ishmaelites who had brought him down there. ([Genesis 39:1](#))
- This purchase by the Egyptian Potiphar was not unusual, ancient papyrus documents indicating that Syrian slaves, **Joseph** was half Syrian.
- And it came about that when Jacob saw Rachel the daughter of Laban his mother's brother and the sheep of Laban his mother's brother, Jacob immediately approached and rolled away the stone from off the mouth of the well and watered the sheep of Laban his mother's brother. ([Genesis 29:10](#))
- **Joseph** was half Syrian.
- So Jacob outwitted Laban the Syrian, because he had not told him that he was running away. ([Genesis 31:20](#))
- Were valued highly in that land.
- As **Joseph** had been diligent in furthering his father's interests, so also as a slave he proved himself to be industrious and trustworthy. With Yehowah's blessing, everything that Joseph did turned out successfully.
- Potiphar therefore finally entrusted to him all the household affairs. **Joseph** thus appears to have been a superintendent, a post mentioned by Egyptian records in association with the large homes of influential Egyptians.

- But Yehowah proved to be with **Joseph**, so that he turned out a successful man and came to be over the house of his master, the Egyptian. (**Genesis 39:2**)
- And his master got to see that Yehowah was with him and that everything he was doing Yehowah was making turn out successful in his hand. (**Genesis 39:3**)
- And **Joseph** kept finding favor in his eyes and waited upon him continually, so that he appointed him over his house, and all that was his he gave into his hand. (**Genesis 39:4**)
- And it followed that from the time he appointed him over his house and in charge of all that was his Yehowah kept blessing the house of the Egyptian due to **Joseph**, and Yehowah's blessing came to be upon all that he had in the house and in the field. (**Genesis 39:5**)
- Finally he left everything that was his in **Joseph's** hand, and he did not know what was with him at all except the bread he was eating. Moreover, Joseph grew to be beautiful in form and beautiful in appearance. (**Genesis 39:6**)

•• Resists Temptation

- Meanwhile **Joseph** had come to be a very handsome young man. Consequently Potiphar's wife became infatuated with him. Repeatedly she asked him to have relations with her.
- But **Joseph**, trained in the way of righteousness, refused, saying; How could I commit this great badness and actually sin against God?
- This, however, did not end the danger for Joseph Archaeological evidence indicates that the arrangement of Egyptian houses appears to have been such that a person had to pass through the main part of the house to reach the storerooms.
- If Potiphar's house was laid out similarly, it would have been impossible for Joseph to avoid all contact with Potiphar's wife.
- Finally he left everything that was his in **Joseph's** hand, and he did not know what was with him at all except the bread he was eating. Moreover, **Joseph** grew to be beautiful in form and

beautiful in appearance. (**Genesis 39:6**)

- Now after these things it came about that the wife of his master began to raise her eyes toward **Joseph** and say; Lie down with me. (**Genesis 39:7**)
- But he would refuse and would say to his master's wife; Here my master does not know what is with me in the house, and everything he has he has given into my hand. (**Genesis 39:8**)
- There is no one greater in this house than I am, and he has not withheld from me anything at all except you, because you are his wife. So how could I commit this great badness and actually sin against God? (**Genesis 39:9**)
- So it turned out that as she spoke to **Joseph** day after day he never listened to her to lie alongside her, to continue with her. (**Genesis 39:10**)
- Finally Potiphar's wife took advantage of what she considered to be an opportune time. While there were no other men in the house and while **Joseph** was caring for the household business, she grabbed hold of his garment, saying; Lie down with me!
- But **Joseph** left his garment in her hand and fled. At that she began to scream and made it appear that Joseph had made immoral advances toward her.
- On her relating this to her husband, the enraged Potiphar had **Joseph** thrown into the prison house, the one where the kings prisoners were kept under arrest.
- But it happened that on this day as other days he went into the house to do his business, and there was none of the men of the house there in the house. (**Genesis 39:11**)
- Then she grabbed hold of him by his garment, saying; Lie down with me! But he left his garment in her hand and took to flight and went on outside. (**Genesis 39:12**)
- So it occurred that as soon as she saw that he had left his garment in her hand that he might flee outside. (**Genesis 39:13**)
- She began to cry out to the men of her house and to say to them;

- Look! He brought to us a man, a Hebrew, to make us a laughingstock. He came to me to lie down with me, but I began to cry out at the top of my voice. (**Genesis 39:14**)
- And it followed that as soon as he heard that I raised my voice and began crying out, he then left his garment beside me and took to flight and went on outside. (**Genesis 39:15**)
 - After that she kept his garment laid up beside her until his master came to his house. (**Genesis 39:16**)
 - Then she spoke to him according to these words, saying; The Hebrew servant whom you brought to us came to me to make me a laughingstock. (**Genesis 39:17**)
 - But it followed that as soon as I raised my voice and began to cry out, he then left his garment beside me and went fleeing outside. (**Genesis 39:18**)
 - The result was that as soon as his master heard the words of his wife which she spoke to him, saying; Like this and this your servant did to me, his anger blazed. (**Genesis 39:19**)
 - So **Joseph's** master took him and gave him over to the prison house, the place where the prisoners of the king were kept under arrest, and he continued there in the prison house. (**Genesis 39:20**)

•• In Prison

- It appears that initially **Joseph** was treated severely in prison. With fetters they afflicted his feet, into irons his soul came.
- He sent ahead of them a man who was sold to be a slave, **Joseph**. (**Psalms 105:17**)
- With fetters they afflicted his feet, into irons his soul came. (**Psalms 105:18**)
- Later, however, the chief officer of the prison house, because of **Joseph's** exemplary conduct under adverse circumstances and the blessing of Yehowah, placed him in a position of trust over the other prisoners.

- In this capacity the prisoner **Joseph** again showed himself to be an able administrator by seeing to it that all the work was done.
- However, Yehowah continued with **Joseph** and kept extending loving-kindness to him and granting him to find favor in the eyes of the chief officer of the prison house. (**Genesis 39:21**)
- So the chief officer of the prison house gave over into **Joseph's** hand all the prisoners who were in the prison house, and everything that they were doing there he proved to be the one having it done. (**Genesis 39:22**)
- The chief officer of the prison house was looking after absolutely nothing that was in his hand, because Yehowah was with **Joseph** and what he was doing Yehowah was making it turn out successful. (**Genesis 39:23**)
- Thereafter, when two of Pharaoh's officers, the chief of the cupbearers and the chief of the bakers, were put into the same prison, **Joseph** was assigned to wait upon them.
- In the course of time, both of these men had dreams, which **Joseph**, after ascribing interpretation to God, explained to them. The cupbearers dream pointed to his being restored to his position in three days.
- **Joseph** therefore requested that the cupbearer remember him and mention him to Pharaoh so that he might be released from prison. He explained that he had been kidnapped from the land of the Hebrews and had done nothing deserving of imprisonment.
- Probably so as not to cast a bad reflection on his family, **Joseph** chose not to identify the kidnappers. Subsequently he interpreted the bakers dream to mean that he would be put to death in three days. Both dreams were fulfilled three days later on the occasion of Pharaoh's birthday.
- This doubtless strengthened Joseph as to the certain fulfillment of his own dreams and aided him to continue enduring. By that time some 11 years had already passed since his being sold by his brothers.
- Now after these things it came about that the cupbearer of the king of Egypt and the baker sinned against their lord the king of Egypt. (**Genesis 40:1**)

- **And Pharaoh grew indignant at his two officers, at the chief of the cupbearers and at the chief of the bakers. (Genesis 40:2)**
- **So he committed them to the jail of the house of the chief of the bodyguard, to the prison house, the place where Joseph was a prisoner. (Genesis 40:3)**
- **Then the chief of the bodyguard assigned Joseph to be with them that he might wait upon them, and they continued in jail for some days. (Genesis 40:4)**
- **And both of them proceeded to dream a dream, each one his own dream in the one night, each one his dream with its own interpretation, the cupbearer and the baker who belonged to the king of Egypt who were prisoners in the prison house. (Genesis 40:5)**
- **When Joseph came in to them in the morning and saw them, why, here they were looking dejected. (Genesis 40:6)**
- **And he began to inquire of the officers of Pharaoh who were with him in the jail of his masters house, saying; For what reason are your faces gloomy today? (Genesis 40:7)**
- **At this they said to him; We have dreamed a dream, and there is no interpreter with us. So Joseph said to them; Do not interpretations belong to God? Relate it to me, please. (Genesis 40:8)**
- **And the chief of the cupbearers went on to relate his dream to Joseph and to say to him; In my dream, why, here there was a vine before me. (Genesis 40:9)**
- **And on the vine there were three twigs, and it was apparently sprouting shoots. Its blossoms pushed forth. Its clusters ripened their grapes. (Genesis 40:10)**
- **And Pharaoh's cup was in my hand, and I proceeded to take the grapes and squeeze them out into Pharaoh's cup. After that I gave the cup into Pharaoh's hand. (Genesis 40:11)**
- **Then Joseph said to him; This is its interpretation. The three twigs are three days. (Genesis 40:12)**

- **In three days from now Pharaoh will lift up your head and he will certainly return you to your office, and you will certainly give Pharaoh's cup into his hand, according to the former custom when you acted as his cupbearer. (Genesis 40:13)**
- **Nevertheless, you must keep me in your remembrance as soon as it goes well with you, and you must, please, perform loving-kindness with me and mention me to Pharaoh, and you must get me out of this house. (Genesis 40:14)**
- **For I was in fact kidnapped from the land of the Hebrews, and here also I have done nothing at all for which they should put me in the prison hole. (Genesis 40:15)**
- **When the chief of the bakers saw that he had interpreted something good, he, in turn, said to Joseph; I too was in my dream, and here there were three baskets of white bread upon my head. (Genesis 40:16)**
- **And in the topmost basket there were all sorts of eatables for Pharaoh, the product of a baker, and there were fowls eating them out of the basket on top of my head. (Genesis 40:17)**
- **Then Joseph answered and said; This is its interpretation. The three baskets are three days. (Genesis 40:18)**
- **In three days from now Pharaoh will lift up your head from off you and will certainly hang you upon a stake, and the fowls will certainly eat your flesh from off you. (Genesis 40:19)**
- **Now on the third day it turned out to be Pharaoh's birthday, and he proceeded to make a feast for all his servants and to lift up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants. (Genesis 40:20)**
- **Accordingly he returned the chief of the cupbearers to his post of cupbearer, and he continued to give the cup into Pharaoh's hand. (Genesis 40:21)**
- **But the chief of the bakers he hung up, just as Joseph had given them the interpretation. (Genesis 40:22)**
- **This is the history of Jacob. Joseph, when seventeen years old,**

happened to be tending sheep with his brothers among the flock, and, being but a boy, he was with the sons of Bilhah and the sons of Zilpah, the wives of his father. So Joseph brought a bad report about them to their father. (**Genesis 37:2**)

- And it came about at the end of two full years that Pharaoh was dreaming and here he was standing by the river Nile. (**Genesis 41:1**)
- And **Joseph** was thirty years old when he stood before Pharaoh the king of Egypt. Then Joseph went out from before Pharaoh and toured about in all the land of Egypt. (**Genesis 41:46**)

•• Before Pharaoh

- Again restored to his position, the cupbearer forgot all about Joseph.
- However, the chief of the cupbearers did not remember **Joseph** and went on forgetting him. (**Genesis 40:23**)
- However, at the end of two full years, Pharaoh had two dreams that none of Egypt's magic-practicing priests and wise men could interpret.
- It was then that the cupbearer brought **Joseph** to Pharaoh's attention. At once Pharaoh sent for **Joseph** In keeping with Egyptian custom, **Joseph**, before going before Pharaoh, shaved and changed his garments.
- Also in this case he did not take any credit to himself but ascribed interpretation to God. He then explained that both of Pharaoh's dreams pointed to seven years of plenty to be followed by seven years of famine.
- Additionally, he recommended measures for alleviating the future conditions of famine.
- And it came about at the end of two full years that Pharaoh was dreaming and here he was standing by the river Nile. (**Genesis 41:1**)
- And here ascending out of the river Nile were seven cows beautiful in appearance and fat fleshed, and they went feeding

among the Nile grass. (**Genesis 41:2**)

- And here there were seven other cows ascending after them out of the river Nile, ugly in appearance and thin fleshed, and they took their stand alongside the cows by the bank of the river Nile. (**Genesis 41:3**)
- Then the cows that were ugly in appearance and thin fleshed began to eat up the seven cows that were beautiful in appearance and fat. At this Pharaoh woke up. (**Genesis 41:4**)
- However, he went back to sleep and dreamed a second time. And here there were seven ears of grain coming up on one stalk, fat and good. (**Genesis 41:5**)
- And here there were seven ears of grain, thin and scorched by the east wind, growing up after them. (**Genesis 41:6**)
- And the thin ears of grain began to swallow up the seven fat and full ears of grain. At this Pharaoh woke up and here it was a dream. (**Genesis 41:7**)
- And it developed in the morning that his spirit became agitated. So he sent and called all the magic practicing priests of Egypt and all her wise men, and Pharaoh went on to relate his dreams to them. But there was no interpreter of them for Pharaoh. (**Genesis 41:8**)
- Then the chief of the cupbearers spoke with Pharaoh, saying; My sins I am mentioning today. (**Genesis 41:9**)
- Pharaoh was indignant at his servants. So he committed me to the jail of the house of the chief of the bodyguard, both me and the chief of the bakers. (**Genesis 41:10**)
- After that we both dreamed a dream in the one night, both I and he. We dreamed each one his dream with its own interpretation. (**Genesis 41:11**)
- And there was with us there a young man, a Hebrew, a servant of the chief of the bodyguard. When we related them to him, he proceeded to interpret our dreams to us. He interpreted to each according to his dream. (**Genesis 41:12**)

- And it turned out that just as he had interpreted to us so it happened. Me he returned to my office, but him he hanged. (**Genesis 41:13**)
- And Pharaoh proceeded to send and to call **Joseph**, that they might bring him quickly from the prison hole. Hence he shaved and changed his mantles and went in to Pharaoh. (**Genesis 41:14**)
- Then Pharaoh said to **Joseph**; I have dreamed a dream, but there is no interpreter of it. Now I myself have heard it said about you that you can hear a dream and interpret it. (**Genesis 41:15**)
- At this **Joseph** answered Pharaoh, saying; I need not be considered! God will announce welfare to Pharaoh. (**Genesis 41:16**)
- And Pharaoh went on to speak to **Joseph**; In my dream here I was standing on the bank of the river Nile. (**Genesis 41:17**)
- And here ascending out of the river Nile were seven cows fat fleshed and beautiful in form, and they began to feed among the Nile grass. (**Genesis 41:18**)
- And here there were seven other cows ascending after them, poor and very bad in form and thin fleshed. For badness I have not seen the like of them in all the land of Egypt. (**Genesis 41:19**)
- And the skinny and bad cows began to eat up the first seven fat cows. (**Genesis 41:20**)
- So these came into their bellies, and yet it could not be known that they had come into their bellies, as their appearance was bad just as at the start. At that I woke up. (**Genesis 41:21**)
- After that I saw in my dream and here there were seven ears of grain coming up on one stalk, full and good. (**Genesis 41:22**)
- And here there were seven ears of grain shriveled, thin, scorched by the east wind, growing up after them. (**Genesis 41:23**)
- And the thin ears of grain began to swallow up the seven good ears of grain. So I stated it to the magic practicing priests, but there was none telling me. (**Genesis 41:24**)

- Then **Joseph** said to Pharaoh; The dream of Pharaoh is but one. What the true God is doing he has told to Pharaoh. (**Genesis 41:25**)
- The seven good cows are seven years. Likewise the seven good ears of grain are seven years. The dream is but one. (**Genesis 41:26**)
- And the seven skinny and bad cows that came up after them are seven years, and the seven empty ears of grain, scorched by the east wind, will prove to be seven years of famine. (**Genesis 41:27**)
- This is the thing that I have spoken to Pharaoh. What the true God is doing he has caused Pharaoh to see. (**Genesis 41:28**)
- Here there are seven years coming with great plenty in all the land of Egypt. (**Genesis 41:29**)
- But seven years of famine will certainly arise after them, and all the plenty in the land of Egypt will certainly be forgotten and the famine will simply consume the land. (**Genesis 41:30**)
- And the plenty once in the land will not be known as a result of that famine afterward, because it will certainly be very severe. (**Genesis 41:31**)
- And the fact that the dream was repeated to Pharaoh twice means that the thing is firmly established on the part of the true God, and the true God is speeding to do it. (**Genesis 41:32**)
- So now let Pharaoh look for a man discreet and wise and set him over the land of Egypt. (**Genesis 41:33**)
- Let Pharaoh act and appoint overseers over the land, and he must take up one fifth of the land of Egypt during the seven years of plenty. (**Genesis 41:34**)
- And let them collect all the foodstuffs of these coming good years, and let them pile up grain under Pharaoh's hand as foodstuffs in the cities, and they must safeguard it. (**Genesis 41:35**)

- And the foodstuffs must serve as a supply for the land for the seven famine years, which will develop in the land of Egypt, in order, that the land may not be cut off by the famine. (**Genesis 41:36**)

·· Made Second Ruler Of Egypt

- Pharaoh recognized in 30-year-old **Joseph** the man wise enough to administer affairs during the time of plenty and the time of famine. **Joseph** was therefore constituted second ruler in Egypt, Pharaoh giving **Joseph** his own signet ring, fine linen garments, and a necklace of gold.

- Well, the thing proved to be good in the eyes of Pharaoh and of all his servants. (**Genesis 41:37**)
- So Pharaoh said to his servants; Can another man be found like this one in whom the spirit of God is? (**Genesis 41:38**)
- After that Pharaoh said to **Joseph**; Since God has caused you to know all this, there is no one as discreet and wise as you are. (**Genesis 41:39**)
- You will personally be over my house, and all my people will obey you implicitly. Only as to the throne shall I be greater than you. (**Genesis 41:40**)
- And Pharaoh added to Joseph; See, I do place you over all the land of Egypt. (**Genesis 41:41**)
- With that Pharaoh removed his signet ring from his own hand and put it upon **Joseph's** hand and clothed him with garments of fine linen and placed a necklace of gold about his neck. (**Genesis 41:42**)
- Moreover, he had him ride in the second chariot of honor that he had, so that they should call out ahead of him, Avrék! Thus putting him over all the land of Egypt. (**Genesis 41:43**)
- And Pharaoh further said to Joseph; I am Pharaoh, but without your authorization no man may lift up his hand or his foot in all the land of Egypt. (**Genesis 41:44**)
- And Joseph was thirty years old when he stood before Pharaoh the king of Egypt. Then Joseph went out from before Pharaoh

- and toured about in all the land of Egypt. (**Genesis 41:46**)
- He sent ahead of them a man who was sold to be a slave, **Joseph**. (**Psalms 105:17**)
 - The king sent that he might release him, the ruler of the peoples, that he might let him loose. (**Psalms 105:20**)
 - He set him as master to his household and as ruler over all his property. (**Psalms 105:21**)
 - To bind his princes agreeably to his soul and that he might teach wisdom to even his elderly men. (**Psalms 105:22**)
 - This manner of investiture is attested by Egyptian inscriptions and murals. It is also of interest that from ancient Egyptian records it is known that several Canaanites were given high positions in Egypt and that **Joseph's** change in name to Zaphenath-paneah is not without parallel.
 - **Joseph** was also given Asenath the daughter of Potiphera, from Egyptian, meaning, **He Whom Ra Has Given**, the priest of On as a wife.
 - After that Pharaoh called **Joseph's** name Zaphenathpaneah and gave him Asenath the daughter of Potiphera the priest of On as a wife. And **Joseph** began to go out over the land of Egypt. (**Genesis 41:45**)
 - Thereafter **Joseph** toured the land of Egypt and prepared to administer affairs of state, later storing great quantities of foodstuffs during the years of plenty. Before the famine arrived, his wife Asenath bore him two sons, Manasseh and Ephraim.
 - And **Joseph** was thirty years old when he stood before Pharaoh the king of Egypt. Then **Joseph** went out from before Pharaoh and toured about in all the land of Egypt. (**Genesis 41:46**)
 - And during the seven years of plenty the land went on producing by the handfuls. (**Genesis 41:47**)
 - And he kept collecting all the foodstuffs of the seven years that came upon the land of Egypt and he would put the foodstuffs in the cities. The foodstuffs of the field that was round about a city he put in the midst of it. (**Genesis 41:48**)

- And **Joseph** continued piling up grain in very great quantity, like the sand of the sea, until finally they gave up counting it, because it was without number. (**Genesis 41:49**)
- And before the year of the famine arrived there were born to **Joseph** two sons, whom Asenath the daughter of Potiphera the priest of On bore to him. (**Genesis 41:50**)
- So **Joseph** called the name of the firstborn Manasseh, because, to quote him, God has made me forget all my trouble and all the house of my father. (**Genesis 41:51**)
- And the name of the second he called Ephraim, because, to quote him, God has made me fruitful in the land of my wretchedness. (**Genesis 41:52**)

•• Half Brothers Come To Buy Food

- Then the famine came. Since it extended far beyond Egypt's borders, people from surrounding lands came to buy food from Joseph. Eventually even his ten half brothers arrived and bowed low to him, thus partially fulfilling **Joseph's** two previous dreams.
- And the seven years of the plenty that had obtained in the land of Egypt gradually ended. (**Genesis 41:53**)
- When **Joseph** got to see his brothers, he at once recognized them, but he made himself unrecognizable to them. So he spoke harshly with them and said to them; Where have you come from? To which they said; From the land of Canaan to buy foodstuffs. (**Genesis 42:7**)
- However, they did not recognize him, dressed as he was in royal attire and speaking to them through an interpreter.
- Thus **Joseph** recognized his brothers, but they themselves did not recognize him. (**Genesis 42:8**)
- As for them, they did not know that **Joseph** was listening, because there was an interpreter between them. (**Genesis 42:23**)
- Feigning not to know them, **Joseph** accused them of being spies, upon which charge they asserted that they were ten brothers, that

they had left behind at home their father and their younger brother, and that another brother was no more.

- But **Joseph** insisted that they were spies and put them in custody. On the third day he said to them; Do this and keep alive. I fear the true God.
- If you are upright, let one of your brothers be kept bound in your house of custody [apparently the one in which all ten had been in custody, but the rest of you go, take cereals for the famine in your houses.
- Then you will bring your youngest brother to me, that your words may be found trustworthy, and you will not die.
- Immediately **Joseph** remembered the dreams that he had dreamed respecting them, and he went on to say to them;
- Then they said to him; No, my lord, but your servants have come to buy foodstuffs. (**Genesis 42:10**)
- We are all of us sons of but one man. We are upright men. Your servants do not act as spies. (**Genesis 42:11**)
- But he said to them; Not so! Because you have come to see the exposed condition of the land! (**Genesis 42:12**)
- At this they said; Your servants are twelve brothers. We are the sons of but one man in the land of Canaan, and here the youngest is with our father today, whereas the other one is no more. (**Genesis 42:13**)
- However, **Joseph** said to them; It is what I have spoken to you, saying; You are spies! (**Genesis 42:14**)
- By this you will be tested out. As Pharaoh lives, you will not go out of here except when your youngest brother comes here. (**Genesis 42:15**)
- Send one of you that he may get your brother while you have been bound, that your words may be tested out as the truth in your case. And if not, then, as Pharaoh lives, you are spies. (**Genesis 42:16**)

- With that he put them together in custody for three days. **(Genesis 42:17)**
- After that **Joseph** said to them on the third day; Do this and keep alive. I fear the true God. **(Genesis 42:18)**
- If you are upright, let one of your brothers be kept bound in your house of custody, but the rest of you go, take cereals for the famine in your houses. **(Genesis 42:19)**
- Then you will bring your youngest brother to me, that your words may be found trustworthy, and you will not die. And they proceeded to do so. **(Genesis 42:20)**
- In view of these developments, **Joseph's** half brothers began to sense divine retribution on them for having sold him into slavery years earlier.
- In front of their brother, whom they still did not recognize, they discussed their guilt. On overhearing their words reflecting repentance, **Joseph** was so emotionally overcome that he had to leave their presence and weep.
- On returning, he had Simeon bound until such time as they would come back with their youngest brother.
- And they began to say one to the other; Unquestionably we are guilty with regard to our brother, because we saw the distress of his soul when he implored compassion on our part, but we did not listen. That is why this distress has come upon us. **(Genesis 42:21)**
- Then Reuben answered them, saying; Did not I say to you; Do not sin against the child, but you did not listen? And now his blood, here it is certainly asked back. **(Genesis 42:22)**
- As for them, they did not know that **Joseph** was listening, because there was an interpreter between them. **(Genesis 42:23)**
- Consequently he turned away from them and began to weep. Then he returned to them and spoke to them and took Simeon from them and bound him before their eyes. **(Genesis 42:24)**

•• Half Brothers Come With Benjamin

- When **Joseph's** nine half brothers told Jacob what had happened in Egypt and when it was discovered that the money of all of them was back in their sacks, all became very much afraid, and their father gave expression to grief.
- Only the severity of the famine, coupled with Judah's assurance for the safe return of Benjamin, moved Jacob to allow his youngest son to accompany the others back to Egypt.
- At length they came to Jacob their father to the land of Canaan and told him all the things that had befallen them, saying;
(**Genesis 42:29**)
- And may God Almighty give you pity before the man, that he may certainly release to you your other brother and Benjamin. But I, in case I must be bereaved, I shall certainly be bereaved!
(**Genesis 43:14**)
- Upon arriving there, they were reunited with Simeon, and much to their surprise, all were invited to have dinner with the food administrator.
- When **Joseph** came they presented him with a gift, prostrated themselves to him, and after answering his inquiries concerning their father, again bowed down to him.
- On seeing his full brother Benjamin, **Joseph** was so aroused emotionally that he left their presence and gave way to tears. After that he was able to control his feelings and had the noon meal served.
- The 11 brothers were seated at their own table according to age, and Benjamin was given portions five times greater than the others. Likely **Joseph** did this to test his brothers as to any hidden jealousies. But they gave no evidence of such.
- Accordingly the men took this gift, and they took double the money in their hand and Benjamin. Then they rose and went their way down to Egypt and got to stand before **Joseph**.
(**Genesis 43:15**)
- When **Joseph** saw Benjamin with them, he at once said to the man who was over his house; Take the men to the house and slaughter animals and make preparation, because the men are to

eat with me at noon. (**Genesis 43:16**)

- Immediately the man did just as **Joseph** had said. So the man took the men to **Joseph's** house. (**Genesis 43:17**)
- But the men got afraid because they had been taken to **Joseph's** house, and they began to say; It is because of the money that went back with us in our bags at the start that we are being brought here for them to fall upon us and attack us and to take us for slaves and also our asses! (**Genesis 43:18**)
- Hence they approached the man who was over **Joseph's** house and spoke to him at the entrance of the house. (**Genesis 43:19**)
- And they said; Excuse us, my lord! We surely did come down at the start to buy food. (**Genesis 43:20**)
- But what occurred was that when we came to the lodging place and began opening our bags, why, here was the money of each one in the mouth of his bag, our money in full weight. So we would like to return it with our own hands. (**Genesis 43:21**)
- And more money we have brought down in our hands to buy food. We certainly do not know who placed our money in our bags. (**Genesis 43:22**)
- Then he said; It is all right with you. Do not be afraid. Your God and the God of your father gave you treasure in your bags. Your money came first to me. After that he brought out Simeon to them. (**Genesis 43:23**)
- Then the man brought the men into **Joseph's** house and gave water that they might have their feet washed, and he gave fodder for their asses. (**Genesis 43:24**)
- And they proceeded to get the gift ready for **Joseph's** coming at noon, because they had heard that it was there they were going to eat bread. (**Genesis 43:25**)
- When **Joseph** went on into the house, then they brought the gift that was in their hand to him into the house, and prostrated themselves to him to the earth. (**Genesis 43:26**)
- After this he inquired whether they were getting along well and

- said; Is your father, the aged man of whom you have spoken, getting along well? Is he still alive? (**Genesis 43:27**)
- To this they said; Your servant our father is getting along well. He is still alive. Then they bowed down and prostrated themselves. (**Genesis 43:28**)
 - When he raised his eyes and saw Benjamin his brother, the son of his mother, he went on to say; Is this your brother, the youngest one of whom you have spoken to me? And he added; May God show you his favor, my son. (**Genesis 43:29**)
 - **Joseph** was now in a hurry, because his inward emotions were excited toward his brother, so that he looked for a place to weep and he went into an interior room and gave way to tears there. (**Genesis 43:30**)
 - After that he washed his face and went out and kept control of himself and said; Set on the meal. (**Genesis 43:31**)
 - And they proceeded to set it on for him by himself and for them by themselves and for the Egyptians who were eating with him by themselves, for the Egyptians were not able to eat a meal with the Hebrews, because that is a detestable thing to the Egyptians. (**Genesis 43:32**)
 - And they were seated before him, the firstborn according to his right as firstborn and the youngest according to his youngness, and the men kept looking at one another in amazement. (**Genesis 43:33**)
 - And he kept having portions carried from before him to them, but he would increase Benjamin's portion five times the size of the portions of all the others. So they continued banqueting and drinking with him to the full. (**Genesis 43:34**)
 - As on the previous visit, **Joseph** had each ones money put back in his bag
 - After that **Joseph** gave the command, and they went filling up their receptacles with grain. Also, they were to return the money of the men to each ones individual sack and to give them provisions for the journey. Accordingly it was done so to them. (**Genesis 42:25**)

- **And additionally he had his silver cup placed in Benjamin's bag. After they had got under way, he had them overtaken and charged with stealing his silver cup.**
- **Perhaps to impress upon them its great value to him and the serious nature of their supposed crime, the man over Joseph's house was to say to them; Is not this the thing that my master drinks from and by means of which he expertly reads omens?**
- **Later on he commanded the man who was over his house, saying; Fill the bags of the men with food to the extent they are able to carry it and place the money of each one in the mouth of his bag. (Genesis 44:1)**
- **But you must place my cup, the silver cup, in the mouth of the bag of the youngest and the money for his cereals. So he did according to the word of Joseph which he had spoken. (Genesis 44:2)**
- **The morning had become light when the men were sent away, both they and their asses. (Genesis 44:3)**
- **They went out of the city. They had not gone far when Joseph said to the man who was over his house; Get up! Chase after the men and be certain to overtake them and to say to them, Why have you repaid bad for good? (Genesis 44:4)**
- **Is not this the thing that my master drinks from and by means of which he expertly reads omens? It is a bad deed you have committed. (Genesis 44:5)**
- **Of course, since all of this was part of a ruse, there is no basis for believing that Joseph actually used the silver cup to read omens. Apparently Joseph wanted to represent himself as an administrator of a land to which true worship was foreign.**
- **Great must have been the consternation of his brothers when the cup was found in Benjamin's bag. With garments ripped apart, they returned to Joseph's house and bowed before him.**
- **Joseph told them that all except Benjamin were free to go. But this they did not want to do, showing that the envious spirit that had moved them about 22 years earlier to sell their brother was gone.**

Judah eloquently pleaded their case, offering to take Benjamin's place lest their father die from grief because of Benjamin's failure to return.

- **Eventually he overtook them and spoke these words to them. (Genesis 44:6)**
- **But they said to him; Why does my lord speak with such words as these? It is unthinkable that your servants should do anything like this. (Genesis 44:7)**
- **Why, the money that we found in the mouth of our bags we brought back to you from the land of Canaan. How, then, could we steal silver or gold from the house of your master? (Genesis 44:8)**
- **Let the one of your slaves with whom it may be found die and let us ourselves also become slaves to my master. (Genesis 44:9)**
- **So he said; Let it be now exactly according to your words. Thus the one with whom it may be found will become a slave to me, but you yourselves will be proved innocent. (Genesis 44:10)**
- **With that they quickly let down each one his bag to the earth and they opened each one his own bag. (Genesis 44:11)**
- **And he went searching carefully. He started with the oldest and finished with the youngest. At last the cup was found in Benjamin's bag. (Genesis 44:12)**
- **Then they ripped their mantles apart and lifted each one his load back onto his ass and returned to the city. (Genesis 44:13)**
- **And Judah and his brothers went on into Joseph's house, and he was still there, and they proceeded to fall before him to the earth. (Genesis 44:14)**
- **Joseph now said to them; What sort of deed is this that you have done? Did you not know that such a man as I am can expertly read omens? (Genesis 44:15)**
- **At this Judah exclaimed; What can we say to my master? What can we speak? And how can we prove ourselves righteous? The true God has found out the error of your slaves. Here we are slaves to my master, both we and the one in whose hand the cup**

was found! (**Genesis 44:16**)

- **However, he said; It is unthinkable for me to do this! The man in whose hand the cup was found is the one who will become a slave to me. As for the rest of you, go up in peace to your father. (**Genesis 44:17**)**
- **Judah now came near to him and said; I pray you, my master, please let your slave speak a word in the hearing of my master, and do not let your anger grow hot against your slave, because it is the same with you as with Pharaoh. (**Genesis 44:18**)**
- **My master asked his slaves, saying; Do you have a father or a brother? (**Genesis 44:19**)**
- **So we said to my master; We do have an aged father and a child of his old age, the youngest. But his brother is dead so that he alone is left of his mother, and his father does love him. (**Genesis 44:20**)**
- **After that you said to your slaves, Bring him down to me that I may set my eye upon him. (**Genesis 44:21**)**
- **But we said to my master; The boy is not able to leave his father. If he did leave his father, he would certainly die. (**Genesis 44:22**)**
- **Then you said to your slaves; Unless your youngest brother comes down with you, you may not see my face anymore. (**Genesis 44:23**)**
- **And it came about that we went up to your slave my father and then told him the words of my master. (**Genesis 44:24**)**
- **Later our father said; Return, buy a little food for us. (**Genesis 44:25**)**
- **But we said; We are not able to go down. If our youngest brother is with us we will go down, because we are not able to see the man's face in case our youngest brother is not with us. (**Genesis 44:26**)**
- **Then your slave my father said to us, you yourselves well know that my wife bore but two sons to me. (**Genesis 44:27**)**

- Later the one went out from my company and I exclaimed; Ah, he must surely be torn to pieces! And I have not seen him till now. (**Genesis 44:28**)
- If you were to take this one also out of my sight and a fatal accident were to befall him, you would certainly bring down my gray hairs with calamity to Sheol. (**Genesis 44:29**)
- And now, as soon as I should come to your slave my father without the boy along with us, when that one's soul is bound up with this one's soul. (**Genesis 44:30**)
- Then it is certain to occur that as soon as he sees that the boy is not there he will simply die, and your slaves will indeed bring down the gray hairs of your slave our father with grief to Sheol. (**Genesis 44:31**)
- For your slave became surety for the boy when away from his father, saying; If I fail to bring him back to you, then I shall have sinned against my father forever. (**Genesis 44:32**)
- So now, please, let your slave stay instead of the boy as a slave to my master, that the boy may go up with his brothers. (**Genesis 44:33**)
- For how can I go up to my father without the boy along with me, for fear that then I may look upon the calamity that will find out my father? (**Genesis 44:34**)

· Joseph Reveals His Identity.

- **Joseph** was so affected by Judah's plea that he could no longer contain himself. After requesting all strangers to leave, he identified himself to his brothers.
- Although greatly mistreated by them formerly, he harbored no animosity. Said he; Now do not feel hurt and do not be angry with yourselves because you sold me here, because for the preservation of life God has sent me ahead of you.
- For this is the second year of the famine in the midst of the earth, and there are yet five years in which there will be no plowing time or harvest. Consequently God sent me ahead of you in order to place a remnant for you men in the earth and to keep you alive by a great

escape. So now it was not you who sent me here, but it was the true God.

- At this **Joseph** was no longer able to control himself before all those who were stationed by him. So he cried out; Have everybody go out from me! And no one else stood with him while Joseph made himself known to his brothers. (**Genesis 45:1**)
- And he began to raise his voice in weeping, so that the Egyptians got to hear it and Pharaoh's house got to hear it. (**Genesis 45:2**)
- Finally **Joseph** said to his brothers; I am **Joseph**. Is my father still alive? But his brothers were unable to answer him at all, because they were disturbed by reason of him. (**Genesis 45:3**)
- So **Joseph** said to his brothers; Come close to me, please. With that they came close to him. Then he said; I am **Joseph** your brother, whom you sold into Egypt. (**Genesis 45:4**)
- But now do not feel hurt and do not be angry with yourselves because you sold me here, because for the preservation of life God has sent me ahead of you. (**Genesis 45:5**)
- For this is the second year of the famine in the midst of the earth, and there are yet five years in which there will be no plowing time or harvest. (**Genesis 45:6**)
- Consequently God sent me ahead of you in order to place a remnant for you men in the earth and to keep you alive by a great escape. (**Genesis 45:7**)
- So now it was not you who sent me here, but it was the true God, that he might appoint me a father to Pharaoh and a lord for all his house and as one dominating over all the land of Egypt. (**Genesis 45:8**)
- **Joseph's** forgiveness was genuine, for he wept over and kissed all his brothers.
- Then he fell upon the neck of Benjamin his brother and gave way to weeping, and Benjamin wept upon his neck. (**Genesis 45:14**)
- And he proceeded to kiss all his brothers and to weep over them, and after that his brothers spoke with him. (**Genesis 45:15**)

- Thereafter **Joseph**, according to Pharaoh's orders, provided wagons for his brothers so that they might bring Jacob and his entire household to Egypt.
- Additionally he gave them presents and provisions for the journey. And, in parting, he encouraged them not to get exasperated at one another on the way.
- And the news was heard at the house of Pharaoh, saying, **Joseph's** brothers have come! And it proved to be good in the eyes of Pharaoh and of his servants. (**Genesis 45:16**)
- Accordingly Pharaoh said to **Joseph**; Say to your brothers; Do this: Load your beasts of burden and go enter the land of Canaan. (**Genesis 45:17**)
- And take your father and your households and come here to me, that I may give you the good of the land of Egypt, and eat the fat part of the land. (**Genesis 45:18**)
- And you yourself are commanded; Do this; Take for yourselves wagons from the land of Egypt for your little ones and your wives, and you must lift your father on one and come here. (**Genesis 45:19**)
- And do not let your eye feel sorry over your equipment, because the good of all the land of Egypt is yours. (**Genesis 45:20**)
- Following that the sons of Israel did so, and **Joseph** gave them wagons according to Pharaoh's orders and gave them provisions for the way. (**Genesis 45:21**)
- To each of them he gave individual changes of mantles, but to Benjamin he gave three hundred silver pieces and five changes of mantles. (**Genesis 45:22**)
- And to his father he sent as follows, ten asses carrying good things of Egypt and ten she-asses carrying grain and bread and sustenance for his father for the way. (**Genesis 45:23**)
- Thus he sent his brothers off, and they proceeded to go. However, he said to them; Do not get exasperated at one another on the way. (**Genesis 45:24**)

· Joseph's Father Comes To Egypt

- Jacob at first could not believe that his son **Joseph** was still alive. But, when finally convinced, 130-year-old Jacob exclaimed; Ah, let me go and see him before I die!
- Later, at Beer-sheba while on the way to Egypt with his entire household, Jacob, in vision, received divine approval for the move and was also told; **Joseph** will lay his hand upon your eyes. So **Joseph** was to be the one to close Jacob's eyes after his death.
- Since the firstborn customarily did this, Yehowah thereby revealed that **Joseph** was to receive the **right as firstborn**.
- And they began going up out of Egypt and at length came into the land of Canaan to Jacob their father. (**Genesis 45:25**)
- I myself shall go down with you to Egypt and I myself shall surely bring you up also, and **Joseph** will lay his hand upon your eyes. (**Genesis 46:4**)
- Having been advised of his father's coming by Judah, who had been sent in advance, **Joseph** got his chariot ready and went to meet Jacob at Goshen. Then, with five of his brothers, **Joseph** came to Pharaoh.
- As directed by **Joseph**, his brothers identified themselves as herders of sheep and requested to reside as aliens in the land of Goshen. Pharaoh granted their request, and **Joseph**, after introducing his father to Pharaoh, settled Jacob and his household in the very best of the land.
- And he sent Judah in advance of him to **Joseph** to impart information ahead of him to Goshen. After that they came into the land of Goshen. (**Genesis 46:28**)
- Thus **Joseph** had his father and his brothers dwell and he gave them a possession in the land of Egypt, in the very best of the land, in the land of Rameses, just as Pharaoh had commanded. (**Genesis 47:11**)
- Thus, wisely and lovingly **Joseph** made the best of an Egyptian prejudice against shepherds.

- It resulted in safeguarding Jacob's family from being contaminated by Egyptian influence and eliminated the danger of their being completely absorbed by the Egyptians through marriage. From then on Jacob and his entire household were dependent on Joseph.
- And **Joseph** kept supplying his father and his brothers and the entire household of his father with bread, according to the number of the little ones. (**Genesis 47:12**)
- In effect, all bowed down to **Joseph** as Pharaoh's prime minister, fulfilling **Joseph's** prophetic dreams in a remarkable way.

· Effect Of Famine On Egyptians

- As the famine continued, the Egyptians gradually exhausted all their money and their livestock in exchange for food. Finally they even sold their land and themselves as slaves to Pharaoh.
- Then **Joseph** settled them in cities, doubtless to facilitate the distribution of grain. Apparently, though, this resettlement in cities was a temporary measure.
- Since the Egyptians had to return to their fields to sow seed, logically they would again dwell in their former houses. Once they were again enjoying a harvest from the land, the Egyptians, according to Joseph's decree, were required to give a fifth of their produce to Pharaoh for using the land. The priests, however, were exempted.
- Now there was no bread in all the land, because the famine was very severe, and the land of Egypt and the land of Canaan became exhausted as a result of the famine. (**Genesis 47:13**)
- And **Joseph** went on picking up all the money that was to be found in the land of Egypt and in the land of Canaan for the cereals which people were buying, and **Joseph** kept bringing the money into Pharaoh's house. (**Genesis 47:14**)
- In time the money from the land of Egypt and the land of Canaan was spent, and all the Egyptians began coming to **Joseph**, saying; Give us bread! And why should we die in front of you because money has run out? (**Genesis 47:15**)
- Then **Joseph** said; Hand over your livestock and I shall give you

bread in exchange for your livestock, if money has run out.
([Genesis 47:16](#))

- And they began bringing their livestock to **Joseph**, and **Joseph** kept giving them bread in exchange for their horses and the livestock of the flock and the livestock of the herd and the asses, and he kept providing them with bread in exchange for all their livestock during that year. ([Genesis 47:17](#))
- Gradually that year came to its close, and they began coming to him in the next year and saying to him; We shall not hide it from my lord but the money and the stock of domestic animals have been spent to my lord. There remains nothing before my lord but our bodies and our land. ([Genesis 47:18](#))
- Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we together with our land will become slaves to Pharaoh, and give us seed that we may live and not die and our land not be laid desolate. ([Genesis 47:19](#))
- So **Joseph** bought all the land of the Egyptians for Pharaoh, because the Egyptians sold each one his field, for the famine had got a strong grip on them, and the land came to be Pharaoh's. ([Genesis 47:20](#))
- As for the people, he removed them into cities from one end of the territory of Egypt to its other end. ([Genesis 47:21](#))
- Only the land of the priests he did not buy, because the rations for the priests were from Pharaoh and they ate their rations that Pharaoh gave them. That is why they did not sell their land. ([Genesis 47:22](#))
- Then **Joseph** said to the people; See, I have today bought you and your land for Pharaoh. Here is seed for you, and you must sow the land with it. ([Genesis 47:23](#))
- When it has resulted in produce, then you must give a fifth to Pharaoh, but four parts will become yours as seed for the field and as food for you and for those who are in your houses and for your little ones to eat. ([Genesis 47:24](#))
- Consequently they said; You have preserved our lives. Let us find favor in the eyes of my lord, and we will become slaves to

Pharaoh. ([Genesis 47:25](#))

- And **Joseph** proceeded to make it a decree down to this day over the landed estate of Egypt for Pharaoh to have to the amount of a fifth. Only the land of the priests as a distinct group did not become Pharaoh's. ([Genesis 47:26](#))

· Jacob Blesses Joseph's Sons

- About 12 years after the famine ended, **Joseph** brought his two sons, Manasseh and Ephraim, before Jacob. It was then that Jacob indicated that the right of firstborn was to be **Joseph's**, Ephraim and Manasseh being viewed as equals of Jacob's direct sons.
- So from **Joseph** were to spring two distinct tribes, with two separate tribal inheritances. Though it displeased **Joseph**, Jacob, in blessing Ephraim and Manasseh, kept his right hand placed on the younger, Ephraim. By giving the preference to Ephraim, he prophetically indicated that the younger would become the greater.
- And Jacob lived on in the land of Egypt for seventeen years, so that Jacob's days, the years of his life, came to be a hundred and forty-seven years. ([Genesis 47:28](#))
- Gradually the days approached for Israel to die. So he called his son **Joseph** and said to him; If, now, I have found favor in your eyes, place your hand, please, under my thigh, and you must exercise loving-kindness and trustworthiness toward me. Please, do not bury me in Egypt. ([Genesis 47:29](#))
- And it came about after these things that it was said to **Joseph**; Look, your father is becoming weak. At that he took with him his two sons Manasseh and Ephraim. ([Genesis 48:1](#))
- Then it was reported to Jacob and said; Here your son **Joseph** has come to you. So Israel exerted his strength and sat up on his couch. ([Genesis 48:2](#))
- And Jacob proceeded to say to **Joseph**; God Almighty appeared to me at Luz in the land of Canaan that he might bless me. ([Genesis 48:3](#))
- And he went on to say to me; Here I am making you fruitful, and I will make you many and I will transform you into a

- congregation of peoples and I will give this land to your seed after you for a possession to time indefinite. (**Genesis 48:4**)
- **And now your two sons who were born to you in the land of Egypt before I came here to you into Egypt, they are mine. Ephraim and Manasseh will become mine like Reuben and Simeon. (**Genesis 48:5**)**
 - **But your progeny to which you shall become father after them will become yours. Together with the name of their brothers they will be called in their inheritance. (**Genesis 48:6**)**
 - **And as for me, when I was coming from Paddan, Rachel died alongside me in the land of Canaan on the way while there was yet a good stretch of land before coming to Ephrath, so that I buried her there on the way to Ephrath, that is to say; Bethlehem. (**Genesis 48:7**)**
 - **Then Israel saw **Joseph's** sons and said; Who are these? (**Genesis 48:8**)**
 - **So **Joseph** said to his father; They are my sons whom God has given me in this place. At this he said; Bring them, please, to me that I may bless them. (**Genesis 48:9**)**
 - **Now the eyes of Israel were dull from old age. He was unable to see. Accordingly he brought them close to him, and he then kissed them and embraced them. (**Genesis 48:10**)**
 - **And Israel went on to say to **Joseph**; I had no idea of seeing your face, but here God has let me see also your offspring. (**Genesis 48:11**)**
 - **After that **Joseph** brought them out away from his knees, and he bowed down with his face to the earth. (**Genesis 48:12**)**
 - ****Joseph** now took the two of them, Ephraim by his right hand to Israel's left, and Manasseh by his left hand to Israel's right, and brought them close to him. (**Genesis 48:13**)**
 - **However, Israel put out his right hand and placed it on Ephraim's head, although he was the younger, and his left hand upon Manasseh's head. He purposely laid his hands so, since Manasseh was the firstborn. (**Genesis 48:14**)**

- And he proceeded to bless **Joseph** and to say; The true God before whom my fathers Abraham and Isaac walked; The true God who has been shepherding me during all my existence until this day. (**Genesis 48:15**)
- The angel who has been recovering me from all calamity, bless the boys. And let my name be called upon them and the name of my fathers, Abraham and Isaac. And let them increase to a multitude in the midst of the earth. (**Genesis 48:16**)
- When **Joseph** saw that his father kept his right hand placed on Ephraim's head, it was displeasing to him, and he tried to take hold of his father's hand to remove it from Ephraim's head to Manasseh's head. (**Genesis 48:17**)
- Hence **Joseph** said to his father; Not so, my father, because this is the firstborn. Put your right hand on his head. (**Genesis 48:18**)
- But his father kept refusing and said; I know it, my son, I know it. He too will become a people and he too will become great. But, just the same, his younger brother will become greater than he will, and his offspring will become the full equivalent of nations. (**Genesis 48:19**)
- And he continued to bless them on that day, saying; By means of you let Israel repeatedly pronounce blessing, saying; May God constitute you like Ephraim and like Manasseh. Thus he kept putting Ephraim before Manasseh. (**Genesis 48:20**)
- After that Israel said to **Joseph**; Look, I am dying, but God will certainly continue with you people and return you to the land of your forefathers. (**Genesis 48:21**)
- As for me, I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow. (**Genesis 48:22**)
- For he should recognize as the firstborn the hated ones son by giving him two parts in everything he is found to have, because that one is the beginning of his generative power. The right of the firstborns position belongs to him. (**Deuteronomy 21:17**)
- For the sons of **Joseph** had become two tribes, Manasseh and

Ephraim, and they had not given a share in the land to the Levites, except cities to dwell in and their pasture grounds for their livestock and their property. ([Joshua 14:4](#))

- And the sons of Reuben the firstborn of Israel, for he was the firstborn, but for his profaning the lounge of his father his right as firstborn was given to the sons of **Joseph** the son of Israel, so that he was not to be enrolled genealogically for the right of the firstborn. ([1 Chronicles 5:1](#))

•• **Jacob Blesses Joseph And Other Sons**

- Later, Jacob, on his deathbed, called all his sons to him and blessed them individually. He likened **Joseph** to the offshoot of a fruit-bearing tree. That fruit-bearing tree was the patriarch Jacob himself, and **Joseph** became one of the prominent branches.
- Offshoot of a fruit bearing tree, **Joseph** is the offshoot of a fruit bearing tree by the fountain, that propels its branches up over a wall. ([Genesis 49:22](#))
- Though harassed by archers and an object of animosity, **Joseph's** bow was dwelling in a permanent place, and the strength of his hands was supple.
- But the archers kept harassing him and shot at him and kept harboring animosity against him. ([Genesis 49:23](#))
- And yet his bow was dwelling in a permanent place, and the strength of his hands was supple. From the hands of the powerful one of Jacob, from there is the shepherd, the stone of Israel. ([Genesis 49:24](#))
- This could have been said of **Joseph** personally. His half brothers harbored animosity and figuratively shot at him to destroy him.
- Yet **Joseph** repaid them with mercy and loving-kindness, these qualities being like arrows that killed their animosity. The enemy archers did not succeed in killing Joseph nor in weakening his devotion to righteousness and brotherly affection.
- Prophetically, though, Jacob's words could apply to the tribes that were to spring from **Joseph's** two sons, Ephraim and Manasseh, and their future battles.

- And as to **Joseph** he said; May his land be continually blessed from Yehowah with the choice things of heaven, with dew, and with the watery deep lying down below. (**Deuteronomy 33:13**)
- As the firstborn of a bull his splendor is, and his horns are the horns of a wild bull. With them he will push peoples all together to the ends of the earth, and they are the tens of thousands of Ephraim, and they are the thousands of Manasseh. (**Deuteronomy 33:17**)
- And the house of **Joseph** began to spy on Bethel incidentally, the name of the city before that was Luz. (**Judges 1:23**)
- And the watchers got to see a man going out of the city. So they said to him; Show us, please, the way to get into the city, and we shall certainly exercise kindness toward you. (**Judges 1:24**)
- Accordingly the man showed them the way to get into the city, and they went striking the city with the edge of the sword, but the man and all his family they let go. (**Judges 1:25**)
- So the Amorites persisted in dwelling in Mount Heres and in Aijalon and Shaalbim. But the hand of the house of **Joseph** got to be so heavy that they were forced into task work. (**Judges 1:35**)
- It is of interest that the tribe of Ephraim produced Joshua, Hoshea, Jehoshua, Moses successor and the leader of the fight against the Canaanites.
- Of the tribe of Ephraim, Hoshea the son of Nun. (**Numbers 13:8**)
- These are the names of the men whom Moses sent to spy out the land. And Moses continued to call Hoshea the son of Nun Jehoshua. (**Numbers 13:16**)
- And it came about after the death of Moses the servant of Yehowah that Yehowah proceeded to say to Joshua the son of Nun, the minister of Moses. (**Joshua 1:1**)
- Moses my servant is dead, and now get up, cross this Jordan, you and all this people, into the land that I am giving to them, to the sons of Israel. (**Joshua 1:2**)

- **Every place upon which the sole of your foot will tread, to you people I shall certainly give it, just as I promised to Moses. (Joshua 1:3)**
- **From the wilderness and this Lebanon to the great river, the river Euphrates, that is, all the land of the Hittites, and to the Great Sea toward the setting of the sun your territory will prove to be. (Joshua 1:4)**
- **Nobody will take a firm stand before you all the days of your life. Just as I proved to be with Moses I shall prove to be with you. I shall neither desert you nor leave you entirely. (Joshua 1:5)**
- **Be courageous and strong, for you are the one who will cause this people to inherit the land that I swore to their forefathers to give to them. (Joshua 1:6)**
- **Another descendant of Joseph, Gideon of the tribe of Manasseh, with the help of Yehowah, defeated the Midianites.**
- **At this Gideon said to him; Excuse me, my lord, but if Yehowah is with us, then why has all this come upon us, and where are all his wonderful acts that our fathers related to us, saying; Was it not out of Egypt that Yehowah brought us up? And now Yehowah has deserted us, and he gives us into the palm of Midian. (Judges 6:13)**
- **Upon that Yehowah faced him and said; Go in this power of yours, and you will certainly save Israel out of Midian's palm. Do I not send you? (Judges 6:14)**
- **In turn he said to him; Excuse me, Yehowah. With what shall I save Israel? Look! My thousand is the least in Manasseh, and I am the smallest in my father's house. (Judges 6:15)**
- **Later the men of Israel said to Gideon; Rule over us, you and your son and your grandson as well, for you have saved us out of the hand of Midian. (Judges 8:22)**
- **And Jephthah, evidently also of the tribe of Manasseh, subdued the Ammonites.**
- **Now Jephthah the Gileadite had become a mighty, valiant man, and he was the son of a prostitute woman, and Gilead came to be**

- the father of Jephthah. (**Judges 11:1**)
- So Jephthah passed along to the sons of Ammon to fight against them, and Yehowah proceeded to give them into his hand. (**Judges 11:32**)
 - And he went striking them from Aroer all the way to Minnith, twenty cities, and as far as Abel-keramim with a very great slaughter. Thus the sons of Ammon were subdued before the sons of Israel. (**Judges 11:33**)
 - Immediately Jephthah collected all the men of Gilead together and fought Ephraim, and the men of Gilead went striking Ephraim down, for they had said; Men escaped from Ephraim is what you are, O Gilead, inside of Ephraim, inside of Manasseh. (**Judges 12:4**)
 - The sons of Manasseh were, of Machir the family of the Machirites. And Machir became father to Gilead. Of Gilead the family of the Gileadites. (**Numbers 26:29**)
 - Other aspects of Jacob's prophetic blessing also find a parallel in **Joseph's** experiences. When Joseph, instead of taking vengeance, made provision for the entire household of Jacob, or Israel, he was as a shepherd and a stone of support to Israel.
 - Since Yehowah had guided matters so that he could serve in this capacity, Joseph had come from the hands of the powerful one of Jacob. Being from God, Joseph had Yehowah's help. He was with the Almighty in that he was on Yehowah's side and therefore was a recipient of his blessing.
 - And yet his bow was dwelling in a permanent place, and the strength of his hands was supple. From the hands of the powerful one of Jacob, from there is the shepherd, the stone of Israel. (**Genesis 49:24**)
 - He is from the God of your father, and he will help you, and he is with the Almighty, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (**Genesis 49:25**)

- The blessing of Yehowah also was to be experienced by the tribes to descend from **Joseph** through Ephraim and Manasseh. Said Jacob; He the Almighty will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb.
- He is from the God of your father, and he will help you, and he is with the Almighty, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (**Genesis 49:25**)
- This assured **Joseph's** descendants of needed water supplies from heaven and from underground, as well as a large population.
- And as to **Joseph** he said; May his land be continually blessed from Yehowah with the choice things of heaven, with dew, and with the watery deep lying down below. (**Deuteronomy 33:13**)
- And with the choice things, the products of the sun, and with the choice things, the yield of the lunar months. (**Deuteronomy 33:14**)
- And with the choicest from the mountains of the east, and with the choice things of the indefinitely lasting hills. (**Deuteronomy 33:15**)
- And with the choice things of the earth and its fullness, and with the approval of the One residing in the thornbush. May they come upon the head of **Joseph** and upon the crown of the head of the one singled out from his brothers. (**Deuteronomy 33:16**)
- And the sons of **Joseph** proceeded to speak with Joshua, saying; Why is it that you have given me as an inheritance one lot and one allotment, whereas I am a numerous people for the reason that Yehowah has blessed me until now? (**Joshua 17:14**)
- At this Joshua said to them; If you are a numerous people, go your way up to the forest, and you must cut it down for yourself there in the land of the Perizzites and the Rephaim, because the mountainous region of Ephraim has become too narrow for you. (**Joshua 17:15**)
- Then the sons of **Joseph** said; The mountainous region is not

- enough for us, and there are war chariots with iron scythes among all the Canaanites dwelling in the land of the low plain, both those who are in Beth-shean and its dependent towns and those who are in the low plain of Jezreel. (**Joshua 17:16**)
- So Joshua said this to the house of **Joseph**, to Ephraim and Manasseh; A numerous people you are, and great power is yours. You ought not to get one lot. (**Joshua 17:17**)
 - But the mountainous region should become yours. Because it is a forest, you must cut it down, and it must become the termination point for you. For you should drive away the Canaanites, although they have war chariots with iron scythes and they are strong. (**Joshua 17:18**)
 - The blessings that Jacob pronounced upon his beloved son **Joseph** were to be like an ornament to the two tribes to spring from **Joseph**. These blessings were to be an ornament superior to the blessings of forests and springs that adorn the eternal mountains and the indefinitely lasting hills.
 - They were to be a permanent blessing, continuing upon the head of Joseph and of those descended from him just as long as mountains and hills continued.
 - The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of **Joseph**, even upon the crown of the head of the one singled out from his brothers. (**Genesis 49:26**)
 - And with the choice things of the earth and its fullness, and with the approval of the One residing in the thornbush. May they come upon the head of **Joseph** and upon the crown of the head of the one singled out from his brothers. (**Deuteronomy 33:16**)
 - **Joseph** was singled out from his brothers because God chose him to perform a special role.
 - The blessings of your father will indeed be superior to the blessings of the eternal mountains, to the ornament of the indefinitely lasting hills. They will continue upon the head of **Joseph**, even upon the crown of the head of the one singled out from his brothers. (**Genesis 49:26**)

- He had distinguished himself by displaying excellence of spirit and ability to oversee and organize. It was therefore appropriate that special blessings descend upon the crown of his head.
- After Jacob finished blessing his sons, he died. **Joseph** then fell upon his father's face and kissed him. In compliance with Jacob's wish to be buried in the cave of Machpelah, **Joseph** had the Egyptian physicians embalm his father's body in preparation for the trip to Canaan.
- After that he commanded them and said to them; I am being gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite. (**Genesis 49:29**)
- So his sons carried him into the land of Canaan and buried him in the cave of the field of Machpelah, the field that Abraham had purchased for the possession of a burial place from Ephron the Hittite in front of Mamre. (**Genesis 50:13**)

•• Attitude Toward His Brothers

- Subsequent to their return from burying Jacob, **Joseph's** half brothers, still plagued by guilty consciences, feared that Joseph might take revenge, and they pleaded for forgiveness.
- At that, **Joseph** burst into tears, comforting and reassuring them that there was no reason for fear; Do not be afraid, for am I in the place of God?
- As for you, you had evil in mind against me. God had it in mind for good for the purpose of acting as at this day to preserve many people alive. So now do not be afraid. I myself shall keep supplying you and your little children with food.
- Afterward **Joseph** returned to Egypt, he and his brothers and all those who went up with him to bury his father, after he had buried his father. (**Genesis 50:14**)
- When the brothers of **Joseph** saw that their father was dead, they began to say; It may be that **Joseph** is harboring animosity against us and he will be sure to repay us for all the evil that we have rendered him. (**Genesis 50:15**)

- So they expressed a command to **Joseph** in these words; Your father gave the command before his death, saying; (**Genesis 50:16**)
- This is what you are to say to **Joseph**; I beseech you, pardon, please, the revolt of your brothers and their sin in that they have rendered evil to you. And now pardon, please, the revolt of the servants of your fathers God. And **Joseph** burst into tears when they spoke to him. (**Genesis 50:17**)
- Following that his brothers also came and fell down before him and said; Here we are as slaves to you! (**Genesis 50:18**)
- Then **Joseph** said to them; Do not be afraid, for am I in the place of God? (**Genesis 50:19**)
- As for you, you had evil in mind against me. God had it in mind for good for the purpose of acting as at this day to preserve many people alive. (**Genesis 50:20**)
- So now do not be afraid. I myself shall keep supplying you and your little children with food. Thus he comforted them and spoke reassuringly to them. (**Genesis 50:21**)

.. Death

- **Joseph** survived his father by about 54 years, reaching the age of 110 years. It was his privilege to see even some of his great-grandsons.
- Before his death, **Joseph**, in faith, requested that his bones be taken to Canaan by the Israelites at the time of their Exodus. At death, Joseph's body was embalmed and placed in a coffin.
- And **Joseph** continued to dwell in Egypt, he and the house of his father, and Joseph lived for a hundred and ten years. (**Genesis 50:22**)
- And **Joseph** got to see Ephraim's sons of the third generation, also the sons of Machir, Manasseh's son. They were born upon **Joseph's** knees. (**Genesis 50:23**)
- At length **Joseph** said to his brothers; I am dying, but God will without fail turn his attention to you, and he will certainly bring

you up out of this land to the land about which he swore to Abraham, to Isaac and to Jacob. (**Genesis 50:24**)

- Hence **Joseph** made the sons of Israel swear, saying; God will without fail turn his attention to you. Accordingly you must take my bones up out of here. (**Genesis 50:25**)
- After that **Joseph** died at the age of a hundred and ten years, and they had him embalmed, and he was put in a coffin in Egypt. (**Genesis 50:26**)
- And **Joseph's** bones, which the sons of Israel had brought up out of Egypt, they buried in Shechem in the tract of the field that Jacob had acquired from the sons of Hamor, Shechem's father, for a hundred pieces of money, and it came to belong to the sons of **Joseph** as an inheritance. (**Joshua 24:32**)
- By faith **Joseph**, nearing his end, made mention of the exodus of the sons of Israel, and he gave a command concerning his bones. (**Hebrews 11:22**)

•• The Name Joseph Given Prominence

- In view of **Joseph's** prominent position among the sons of Jacob, it was most appropriate that his name was sometimes used to designate all the tribes of Israel
- O Shepherd of Israel, do give ear, you who are conducting **Joseph** just like a flock. O you who are sitting upon the cherubs, do beam forth. (**Psalms 80:1**)
- Or those that came to be included in the northern kingdom.
- And he proceeded to reject the tent of **Joseph**, and the tribe of Ephraim he did not choose. (**Psalms 78:67**)
- Search for Yehowah, and keep living, that he may not become operative just like fire, O house of **Joseph**, and it may not actually devour, and Bethel may not be with no one to extinguish it. (**Amos 5:6**)
- Hate what is bad, and love what is good, and give justice a place in the gate. It may be that Yehowah the God of armies will show favor to the remaining ones of **Joseph**. (**Amos 5:15**)

- That are drinking out of bowls of wine, and that with the choicest oils do their anointing, and that have not been made sick at the catastrophe of **Joseph**. (**Amos 6:6**)
- His name also figures in Bible prophecy. In Ezekiel's prophetic vision, the inheritance of **Joseph** is a double portion.
- This is what the Sovereign Lord Yehowah has said; This is the territory that you will assign to yourselves for inheritance as the land for the twelve tribes of Israel, with two pieces of field to **Joseph**. (**Ezekiel 47:13**)
- One of the gates of the city, **Yehowah Himself Is There**, bears the name **Joseph**.
- And on the eastern border there will be four thousand five hundred cubits, and three gates, even the gate of **Joseph**, one, the gate of Benjamin, one, the gate of Dan, one. (**Ezekiel 48:32**)
- Round about there will be eighteen thousand cubits, and the name of the city from that day on will be **Yehowah Himself Is There**. (**Ezekiel 48:35**)
- And with reference to the reunifying of Yehowah's people, **Joseph** is spoken of as chief of the one part of the nation and Judah as chief of the other part.
- And the word of Yehowah continued to occur to me, saying; (**Ezekiel 37:15**)
- And as for you, O son of man, take for yourself a stick and write upon it, For Judah and for the sons of Israel his partners. And take another stick and write upon it, For **Joseph**, the stick of Ephraim, and all the house of Israel his partners. (**Ezekiel 37:16**)
- And cause them to approach each other into one stick for yourself, and they will actually become just one in your hand. (**Ezekiel 37:17**)
- And when the sons of your people begin to say to you; Will you not tell us what these things mean to you? (**Ezekiel 37:18**)
- Speak to them, This is what the Sovereign Lord Yehowah has

- said; Here I am taking the stick of **Joseph**, which is in the hand of Ephraim, and the tribes of Israel his partners, and I will put them upon it, that is, the stick of Judah, and I shall actually make them one stick, and they must become one in my hand. (**Ezekiel 37:19**)
- **And the sticks upon which you write must prove to be in your hand before their eyes. (Ezekiel 37:20)**
 - **And speak to them; This is what the Sovereign Lord Yehowah has said; Here I am taking the sons of Israel from among the nations to which they have gone, and I will collect them together from round about and bring them onto their soil. (Ezekiel 37:21)**
 - **And I shall actually make them one nation in the land, on the mountains of Israel, and one king is what all of them will come to have as king, and they will no longer continue to be two nations, nor will they be divided any longer into two kingdoms. (Ezekiel 37:22)**
 - **And they will no longer defile themselves with their dungy idols and with their disgusting things and with all their transgressions, and I shall certainly save them from all their dwelling places in which they have sinned, and I will cleanse them, and they must become my people, and I myself shall become their God. (Ezekiel 37:23)**
 - **And my servant David will be king over them, and one shepherd is what they will all come to have, and in my judicial decisions they will walk, and my statutes they will keep, and they will certainly carry them out. (Ezekiel 37:24)**
 - **And they will actually dwell upon the land that I gave to my servant, to Jacob, in which your forefathers dwelt, and they will actually dwell upon it, they and their sons and their son's sons to time indefinite, and David my servant will be their chieftain to time indefinite. (Ezekiel 37:25)**
 - **And I will conclude with them a covenant of peace, an indefinitely lasting covenant is what there will come to be with them. And I will place them and multiply them and place my sanctuary in the midst of them to time indefinite. (Ezekiel 37:26)**

- Obadiah's prophecy indicated that the house of **Joseph** would share in the destruction of the house of Esau.
- And the house of Jacob must become a fire, and the house of **Joseph** a flame, and the house of Esau as stubble, and they must set them ablaze and devour them. And there will prove to be no survivor to the house of Esau, for Yehowah himself has spoken it. (**Obadiah 1:18**)
- And that of Zechariah pointed to Yehowah's saving the house of **Joseph**.
- And I will make the house of Judah superior, and the house of **Joseph** I shall save. And I will give them a dwelling, for I will show them mercy, and they must become like those whom I had not cast off, for I am Yehowah their God, and I shall answer them. (**Zechariah 10:6**)
- Rather than Ephraim, **Joseph** appears as one of the tribes of Spiritual Israel.
- Out of the tribe of Zebulun twelve thousand, out of the tribe of **Joseph** twelve thousand, out of the tribe of Benjamin twelve thousand sealed. (**Revelation 7:8**)
- The fact that **Joseph** is listed at;
- Out of the tribe of Zebulun twelve thousand, out of the tribe of **Joseph** twelve thousand, out of the tribe of Benjamin twelve thousand sealed. (**Revelation 7:8**)
- Suggests that Jacob's deathbed prophecy would have an application to Spiritual Israel. It is noteworthy, therefore, that the Powerful One of Jacob, Yehowah God, provided Christ Jesus as the Fine Shepherd who laid down his life for the sheep.
- I am the fine shepherd. The fine shepherd surrenders his soul in behalf of the sheep. (**John 10:11**)
- The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees, and the wolf snatches them and scatters them. (**John 10:12**)

- **Christ Jesus is also the foundation cornerstone upon which God's temple composed of Spiritual Israelites rests.**
- **And you have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. (Ephesians 2:20)**
- **In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Yehowah. (Ephesians 2:21)**
- **In union with him you, too, are being built up together into a place for God to inhabit by spirit. (Ephesians 2:22)**
- **Coming to him as to a living stone, rejected, it is true, by men, but chosen, precious, with God. (1 Peter 2:4)**
- **You yourselves also as living stones are being built up a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:5)**
- **For it is contained in Scripture; Look! I am laying in Zion a stone, chosen, a foundation cornerstone, precious, and no one exercising faith in it will by any means come to disappointment. (1 Peter 2:6)**
- **And this Shepherd and Stone is with the Almighty God.**
- **In the beginning the Word was, and the Word was with God, and the Word was a god. (John 1:1)**
- **This one was in the beginning with God. (John 1:2)**
- **All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence (John 1:3)**
- **And he said; Look! I behold the heavens opened up and the Son of man standing at God's right hand. (Acts of Apostles 7:56)**
- **But this man offered one sacrifice for sins perpetually and sat down at the right hand of God. (Hebrews 10:12)**
- **And yet his bow was dwelling in a permanent place, and the**

strength of his hands was supple. From the hands of the powerful one of Jacob, from there is the shepherd, the stone of Israel. (**Genesis 49:24**)

- He is from the God of your father, and he will help you, and he is with the Almighty, and he will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb. (**Genesis 49:25**)

•• Parallels Between Joseph And Christ

- Numerous parallels may be noted between the life of **Joseph** and that of Christ Jesus. As **Joseph** had been singled out as the special object of his father's affection, so also had Jesus.
- Look! Also, there was a voice from the heavens that said; This is my Son, the beloved, whom I have approved. (**Matthew 3:17**)
- God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets. (**Hebrews 1:1**)
- Has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. (**Hebrews 1:2**)
- He is the reflection of his glory and the exact representation of his very being, and he sustains all things by the word of his power, and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. (**Hebrews 1:3**)
- So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs. (**Hebrews 1:4**)
- For example, to which one of the angels did he ever say; You are my son. I, today, I have become your father? And again; I myself shall become his father, and he himself will become my son? (**Hebrews 1:5**)
- But when he again brings his Firstborn into the inhabited earth, he says; And let all God's angels do obeisance to him. (**Hebrews 1:6**)

- **Joseph's** half brothers were hostile toward him. Similarly, Jesus was rejected by his own, the Jews.
- He came to his own home, but his own people did not take him in. (**John 1:11**)
- And his fleshly half brothers at first did not exercise faith in him.
- His brothers were, in fact, not exercising faith in him. (**John 7:5**)
- **Joseph's** ready obedience in complying with his father's will in checking on his half brothers, parallels Jesus willingly coming to earth.
- Keep this mental attitude in you that was also in Christ Jesus. (**Philippians 2:5**)
- Who, although he was existing in God's form, gave no consideration to a seizure, namely, that he should be equal to God. (**Philippians 2:6**)
- No, but he emptied himself and took a slaves form and came to be in the likeness of men. (**Philippians 2:7**)
- More than that, when he found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake. (**Philippians 2:8**)
- The bitter experiences that this mission resulted in for **Joseph** were comparable to what befell Jesus, particularly when abused and finally put to death on a torture stake.
- Then the soldiers of the governor took Jesus into the governor's palace and gathered the whole body of troops together to him. (**Matthew 27:27**)
- And disrobing him, they draped him with a scarlet cloak. (**Matthew 27:28**)
- And they braided a crown out of thorns and put it on his head and a reed in his right hand. And, kneeling before him, they made fun of him, saying; Good day, you King of the Jews! (**Matthew 27:29**)
- And they spit upon him and took the reed and began hitting him

upon his head. (**Matthew 27:30**)

- **Finally, when they had made fun of him, they took the cloak off and put his outer garments upon him and led him off for impaling. (**Matthew 27:31**)**
- **As they were going out they found a native of Cyrene named Simon. This man they impressed into service to lift up his torture stake. (**Matthew 27:32**)**
- **And when they came to a place called Golgotha, that is to say; Skull Place. (**Matthew 27:33**)**
- **They gave him wine mixed with gall to drink, but, after tasting it, he refused to drink. (**Matthew 27:34**)**
- **When they had impaled him they distributed his outer garments by casting lots. (**Matthew 27:35**)**
- **And, as they sat, they watched over him there. (**Matthew 27:36**)**
- **Also, they posted above his head the charge against him, in writing; This is Jesus the King of the Jews. (**Matthew 27:37**)**
- **Then two robbers were impaled with him, one on his right and one on his left. (**Matthew 27:38**)**
- **So the passersby began speaking abusively of him, wagging their heads. (**Matthew 27:39**)**
- **And saying; O you would-be thrower-down of the temple and builder of it in three days, save yourself! If you are a son of God, come down off the torture stake! (**Matthew 27:40**)**
- **In like manner also the chief priests with the scribes and older men began making fun of him and saying; (**Matthew 27:41**)**
- **Others he saved, himself he cannot save! He is King of Israel. Let him now come down off the torture stake and we will believe on him. (**Matthew 27:42**)**
- **He has put his trust in God. Let Him now rescue him if He wants him, for he said; I am God's Son. (**Matthew 27:43**)**

- In the same way even the robbers that were impaled together with him began reproaching him. ([Matthew 27:44](#))
- From the sixth hour on a darkness fell over all the land, until the ninth hour. ([Matthew 27:45](#))
- About the ninth hour Jesus called out with a loud voice, saying; Eli, Eli, lama sabachthani? That is, My God, my God, why have you forsaken me? ([Matthew 27:46](#))
- As **Joseph's** half brothers sold **Joseph** to the Midianite-Ishmaelite caravan, so the Jews delivered up Jesus to the Roman authority for execution.
- Pilate answered; I am not a Jew, am I? Your own nation and the chief priests delivered you up to me. What did you do? ([John 18:35](#))
- Both **Joseph** and Jesus were refined and prepared for their lifesaving roles through suffering.
- He sent ahead of them a man who was sold to be a slave, **Joseph**. ([Psalms 105:17](#))
- With fetters they afflicted his feet, into irons his soul came. ([Psalms 105:18](#))
- Until the time that his word came, the saying of Yehowah itself refined him. ([Psalms 105:19](#))
- In the days of his flesh Christ offered up supplications and also petitions to the One who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear. ([Hebrews 5:7](#))
- Although he was a Son, he learned obedience from the things he suffered. ([Hebrews 5:8](#))
- And after he had been made perfect he became responsible for everlasting salvation to all those obeying him. ([Hebrews 5:9](#))
- Because he has been specifically called by God a High Priest according to the manner of Melchizedek. ([Hebrews 5:10](#))

- The elevation of **Joseph** to the position of food administrator in Egypt and the saving of life resulting therefrom finds a parallel in Jesus exaltation and his becoming a Savior of both Jews and non-Jews.
- For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (**John 3:16**)
- For God sent forth his Son into the world, not for him to judge the world, but for the world to be saved through him. (**John 3:17**)
- God exalted this one as Chief Agent and Savior to his right hand, to give repentance to Israel and forgiveness of sins. (**Acts of Apostles 5:31**)
- The scheme of **Joseph's** brothers to harm him proved to be God's means of saving them from starvation. Likewise, the death of Jesus provided the basis for salvation.
- I am the living bread that came down from heaven, if anyone eats of this bread he will live forever, and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. (**John 6:51**)
- For the speech about the torture stake is foolishness to those who are perishing, but to us who are being saved it is God's power. (**1 Corinthians 1:18**)