
GENESIS 37-50

Lesson 6, Old Testament, Adult Religion Class, Tuesday, 4 Oct 2011

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OUTLINE

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INTRODUCTION

These chapters are mostly the story of **Joseph**, the son of Jacob. Joseph's is the fourth patriarch story. It is the **most complete** in terms of details and flows like a well-composed novel. But Joseph also experienced no face-to-face encounters with God or angels like Abraham, Isaac, or Jacob—at least, none are recorded in these chapters. Rather, Joseph becomes a familiar example of quiet, steady faithfulness and righteousness, someone for whom the Spirit of the Lord is a strong guiding influence. His patient trust in the Lord and his continued efforts to do what is right in the face of amazing adversity are Joseph's legacy.

Joseph's story also continues the plot-line running throughout Genesis; while the works of men might make it temporarily appear that the Lord's promises might not come to pass—hence the dramatic tension we feel—in the end, God is true to his word and able to bring about his own purposes and keep his promises.

Though some scholars doubt the authenticity of a Hebrew slave rising to prominence in Egypt, there are many internal evidences that **Joseph's story is factual**. These will be brought out below in context but can be summarized by saying that his account is full of true Egyptian names, customs, and ties to history that match this period of time, a period that was also unique in Egypt's history.

As with many people in scripture, Joseph is a **type of the Savior**. He was a favored son, rejected by his family and sold into the hands of Gentiles for the price of a slave. But those who sold him unknowingly set up their own salvation. Both were thirty years old when they began their missions in earnest, and all bowed the knee to Joseph as they one day will to Jesus Christ (see Student Manual 97).

JOSEPH SOLD INTO EGYPT (37:1-36)

INTRODUCTION

The “generations (story) of Jacob” (2) takes up the rest of the book of Genesis but much of the story is about Jacob’s—now Israel’s—sons, especially Joseph, who is shown in this chapter to be both chosen by God for greatness but also still learning how to effectively interact with others, especially

his brothers. Unfortunately, he offends them enough that they feel compelled to take drastic action, ready to kill him, but two brothers intervene, one to save his life and the other to send him into what they think will be a life of slavery.

COMMENTARY

At the beginning this chapter, we are told that **Joseph** was **seventeen** years old (2). He was also “loved” (or, **preferred**) by Israel over his other sons; they went work in the fields to care for the animals and Joseph stayed home, close by his father, much like Jacob stayed home during his younger years while Esau went out hunting. Israel gave Joseph a “**coat of many colours**” (3). That translation comes from the Septuagint (LXX or Greek translation of the OT from before the time of Christ) which interpreted the uncertain Hebrew phrase in that way. Most likely, it is better translated ‘a coat with long sleeves,’ representing Joseph’s special status—he was the birthright son and didn’t have to work like his brothers (footnote in LDS Bible; Sarna 212).

Joseph’s immaturity at this stage and lack of sensitivity to how his brothers felt about his position is displayed in two incidents. The first is basically that he **tattled** on the sons of the slave wives to his father after a visit to the fields (2). This incident is telling of the other brother’s feelings toward him as well—though he is the son of the preferred wife, they send him to work with the sons of the slave wives (JSB 74-75). The second incident is a set of **two dreams** that he shared with his family where sheaves of grain first and then the sun, moon, and stars bowed down to him. With the second one, even Israel “rebuked him” (10), though the text notes that he also “observed the saying” (11), meaning made note of it, perhaps pondering its meaning. Both prefigure Joseph’s future in Egypt, as he eventually rises to a position of power but also becomes an interpreter

of dreams. The mention of grain is significant as he will be the collector of grain that will save many people, including these very brothers. Yet his manner of sharing it with his family at seventeen did nothing but anger them. At this point, we feel a certain sympathy for the brothers, having to put up with their spoiled younger brother. But our sympathy is about to end.

Being sent by Israel to check on his brothers, Joseph left **Hebron** and apparently made the 50-mile journey to **Shechem** alone; it would have taken perhaps four or five days (Zondervan 122). It is intriguing that the brothers would be at Shechem, where Simeon and Levi had killed people as revenge for Dinah’s defilement (Genesis 34) and where their own lives might thus have been at risk, but apparently they didn’t stay long. When Joseph arrived and couldn’t find them, he asked and discovered they had gone further north to **Dothan**. When he arrived there, the brothers “**conspired** against him to **slay** him” (18). The contempt is obvious in their comment: “Behold, this dreamer cometh” (12). **Reuben** overheard their plans and worked to **deter** them by convincing them not to kill Joseph but cast him into a pit (a cistern or place to hold water, which was fortunately dry at this time). But as Reuben left (no explanation is given why he would leave Joseph in their hands), **Judah** devised a plan to **sell** Joseph and be rid of him but still make some money.

The people they sold Joseph to were distant cousins—descendants of their great-uncle Ishmael

or progenitors of the future in-laws of Moses—the **Midianites**, who came from one of Keturah’s sons. The terms may have been interchangeable at this date (Zondervan 123). Such caravans were a common site near Dothan, situated as it was on major trade routes (Zondervan 122). For twenty pieces of silver (less than the full price of a slave, which was thirty, because he was younger; see Student Manual 93), the brothers were rid of their pesky brother, and Joseph was hauled away to Egypt to become a **slave** to Potiphar. When Reuben discovered their acts upon his return, he tore his clothes in anger and mourning. To cover up their crime, the others killed a goat and dipped Joseph’s fine coat in it, which convinced a broken-hearted Israel that his favored son was **dead**.

The Book of Mormon has the story (Alma 46:23-27) of Moroni raising his **title of liberty** and the

people throwing their own garments at his feet in a symbolic gesture of covenant. Moroni commented that it was like Joseph’s coat, which “was rent by his brethren into many pieces. Then **Moroni quoted Jacob** (not in our Bible or in the JST), saying that a remnant of Joseph’s coat has been perfectly preserved, which was a symbol to him that a remnant of Joseph’s seed would be preserved by God while the rest was destroyed. Moroni rallied his people by suggesting that they could be this very remnant that Jacob talked about and that the enemies they were fighting were the decayed portions of the garment that would therefore perish. This tradition of a portion of Joseph’s coat being preserved is noted in ancient Jewish and Muslim documents not available until modern times (Parry 237-238).

JUDAH AND TAMAR (38:1-30)

INTRODUCTION

Stuck in the middle of Joseph’s story is this strange tale of Judah’s mistreatment of his daughter-in-law, Tamar. There could be at least three reasons we get this story here.

First, Judah has just been the instigator of selling his younger brother into slavery. That alone would be enough to disqualify him from the birthright, as his older brothers Reuben, Simeon, and Levi have already experienced. But his actions with Tamar complete the disqualification by demonstrating his **lack of moral character** and his lack of following the **law** of the day with regards to his daughter-in-law’s well-being—something a birthright owner would never do.

Second, Judah’s story stands in immediate **contrast** to what comes next with **Joseph**, where he refuses to go down the immoral path with Potiphar’s wife. The tension is that Judah’s action appear to have no consequence and Joseph’s a very bad consequence in the short-term. But the Lord is going to patiently show us that obedience always brings the greatest blessings in the end.

Third, it sets us up for Judah’s later role in Egypt, as he is the one to boldly offer himself for Benjamin, showing that though he made choices contrary to God’s will in his life, in the end he, too, was **redeemable**.

COMMENTARY

Judah went to visit his friend, Hirah, living in **Adullam**, a Canaanite town with caves nearby that David later took refuge in (1 Samuel 22:1). With no small irony, the text uses the same words as in the incident with Dinah in 34:2, saying that Judah “took her, and went in unto her” (2). The woman’s name was **Shuah**, and she bore Judah three sons,

Er (‘awake’), **Onan** (‘strong’), and **Shelah** (‘a petition’). When Er was old enough, Judah got a wife for him named **Tamar** (‘palm tree’). But the record states that he “was wicked” (7) and so the Lord **killed** him (the manner of his death is not stated). Tamar and Er apparently had no children. So according to the law that established care for

widows, Judah instructed **Onan to marry Tamar** and “raise up seed to thy brother” (8). But Onan was unwilling; the JST says he did indeed marry her but refused sexual relations, because he didn’t want to “give seed to his brother” (9). So the Lord also **killed** Onan.

Tamar was now a **double widow** and by law should be married to Shelah, but he was evidently too young, so Judah sent her back to **live with her father** until Shelah was old enough.

Much time passed and Shelah must have been clearly of marriageable age but Judah did nothing. Tamar had remained in mourning all this time but decided drastic action was needed to get Judah, now a widower himself, to act. Going to the area where he was shearing sheep and dressing in a veil like a **prostitute**, she made herself available as Judah came down the road. Judah solicited her services and offered “a kid from the flock” in payment. She requested some kind of deposit that she could hold until the payment came and suggested his **ring, bracelets**, and walking **stick**, things readily identifiable as his own.

Tamar returned to her father’s house and resumed her mourning. Judah sent his payment with a friend but they, of course, could not find Tamar.

It turned out that this encounter caused Tamar to be pregnant and within a few months, that became obvious. Incensed when he found out, **Judah confronted Tamar**, accusing her ironically of having “played the harlot” (24) and demanding that she be burnt for her crime. She calmly brought out the ring, bracelets, and staff, claiming that the owner of these items was the father of her child. Recognizing the items, Judah exclaimed, “She hath been more righteous than I” (26) or better, “She is **more in the right** than I am” (NASB) since neither were righteous in this case. Judah’s point is that Tamar had shamed and got the better of him because he had not kept his promise and the law in having Shelah marry her.

Tamar bore **twins**, calling the **Pharez** (‘breach’ because the other’s hand came out first but he was born first) and **Zarah** (‘rising’). King David was descended from Pharez, and their names are in Jesus’ genealogy (Matthew 1:3).

JOSEPH IN POTIPHAR’S HOUSE (39:1-20)

INTRODUCTION

There are actually **two Potiphars** in Joseph’s story. The first was his original owner when he arrived in Egypt—this chapter. The second was his father-in-law when he later married (41:45). The names are spelled differently in Hebrew and

the KJV but they are the same in Egyptian: *Pa-di-par-re*, ‘He whom Re [the sun god] has given.’ Such personal names beginning with *Pa-di* are very common in Egypt at this time (Sarna 215).

COMMENTARY

Joseph was bought from the Midianites by Potiphar, who is called in the KJV “**captain of the guard**” (1). The title is more vague in Hebrew but has something to do with **slaughtering** or **butchering**; thus some believe it is an military position (protecting Pharaoh by slaughtering his enemies) and others interpret it as a cooking role (Student Manual 94; Sarna 215). Whatever his position, he was close to Pharaoh and a high-ranking official.

After a time, Potiphar saw Joseph’s wisdom, work ethic, and other qualities, and promoted him as “**overseer over his house**” (4). Under Joseph’s hand, Potiphar prospered. Joseph was described as a “goodly” (handsome) and “well favored” (nicely shaped) man. Thus his success and appearance both lead us to his encounters with Potiphar’s wife.

The theme of a **wife attempting to seduce** another and then turning the tables on that person when the seduction fails is well known in Egyptian literature. The most well-known tale is the “**Tale of Two Brothers**” (Pritchard 23-25) where two brothers live and work together. The oldest is married and his wife tries to get the young brother to sleep with her. When he refuses, she puts grease on her face to make it appear that he beat her, then accuses him to her husband, who goes out to slay the younger brother. With miraculous intervention by Re the sun god, the brother convinces his old sibling of his innocence, the man goes back and kills his lying wife.

While there is some similarity, many details of Joseph’s story are substantially different than the “Tale of Two Brothers.” Potiphar’s wife tried to lure Joseph to her over a long time, “**day by day**” asking him “to lie by her” (10). It is critical to understand that she did this many times over a long period, perhaps attempting to wear Joseph down. Finding her persistence unsuccessful, she at last **confronted him** boldly, to which he responded, “How then can I do this great wickedness, and **sin against God?**” (9), Joseph’s first mention of God shows his strong moral compass which had developed under—in spite of—his hardships. Desperately, she grabbed his clothing to retain him, but he deftly left it in her hands, “and fled, and got him out” (12).

As with his brothers, **Joseph’s clothing** is again falsely used against him as she showed it to her husband with her lie of Joseph attacking her. If her

accusation were true, Potiphar could easily have put his slave to death; that he put him in **prison** perhaps shows some reluctance to fully believe his wife but still the need to address the accusation (Student Manual 95). Unlike the traditional Egyptian stories, Joseph’s demonstrates his own tenacity in the face of ongoing trial, his strong moral convictions, and his trust in God. The false accuser suffers nothing (at least, nothing is mentioned); instead, the falsely accused is imprisoned, a paradox that will eventually be resolved.

Whatever the cultural context, one key message is that the brash and perhaps unthinking teenager has now **matured** into a careful, respectful, and committed servant of God. We can also **contrast Potiphar’s wife** with **Tamar** in the previous chapter; Tamar acted boldly to see the law applied in her behalf, while the Egyptian woman acted rashly to attempt to dishonor her own marriage.

The prison Joseph was sent is called in Hebrew *bêt hasōhar*. The phrase is only found in this story and likely relates to an Egyptian term referring to a **house of detention inside a fortress** where royal prisoners were confined (Sarna 218). One source suggests that this prison may have been under Potiphar’s control—thus Joseph was simply transferred from his house to his workplace (Zondervan 127).

Following his pattern, Joseph found favor with the prison official and was soon the “overseer” (22 JST) there as well.

JOSEPH IN PRISON (39:21 – 40:23)

INTRODUCTION

Interpreting dreams was an art in Egypt. Thus when the **butler** and **baker** had their dreams they were in distress; they sensed the dreams were important but had no oneiromancer (or *hartummim*) in prison to interpret them (8). Egyptians and Mesopotamian cultures gave high importance to this art, so it is not coincidental that the two Biblical stories of dream interpretation

would be with Joseph and Daniel in these locations. An **ancient Egyptian text** offers more than two hundred interpretations of dream elements, such as a large cat is good, signifying a good harvest; or seeing the catching of birds is bad, representing a loss of property (Pritchard 495; Zondervan 128-129).

COMMENTARY

While in prison, Joseph encountered two other prisoners—the king’s **butler** and **baker**. The butler was perhaps the cub-bearer or otherwise involved in food preparation and serving; the baker was in charge of making baked goods. Both positions were high-risk for Pharaoh who could easily be poisoned by anyone preparing his food and thus required a completely trusted individual. These two had been called into question—we don’t know why—and were in the prison awaiting their judgment.

One night they both dreamed **similar dreams**. With no one to interpret them, “they were sad” (6). But Joseph suggested that “interpretations belong to God” (8) and asked to hear the dreams.

The **butler’s dream** showed him getting juice from three branches with grape clusters, putting it in Pharaoh’s cup and handing it to him. Joseph said this meant that in three days he would be **restored** to his position and asked the butler to **remember** the kindness Joseph had showed him when that happened and “make mention of me unto Pharaoh” (14).

The **baker’s dream** included three baskets with “all manner of bakemeats [baked goods, NIV] for Pharaoh” (17). Egyptian records indicate that they consumed fifty-seven varieties of bread and thirty-eight types of cake. Thus his dream reflected the reality of his position (Sarna 218). He optimistically assumed that the similarities of his dream with the butler’s were good omens (as standard Egyptian interpretation of dreams might lead him to believe), but he missed a key detail: in the butler’s dream, Pharaoh drank from his cup but in the baker’s dream, the birds ate his bakery goods. Joseph interpreted his dream that in three days he would be found guilty and **killed**.

Three days later it was “Pharaoh’s birthday” (probably his coronation anniversary). He restored the butler as Joseph had said. The baker’s dream was also fulfilled by him first being **beheaded** (“lift up thy head,” 19) then **impaled** on a pole or stick for birds to eat (“hang thee on a tree,” 19). Hanging by the neck was not a punishment used in the ancient world.

Sadly for Joseph, the butler “**forgat him**” (23), at least for a time.

PHARAOH’S DREAMS INTERPRETED (41:1-38)

INTRODUCTION

Joseph had to be patient. Though he now had an ‘insider’ in the royal court, the man had apparently either forgotten him or been unable to do anything for Joseph. Two years he waited,

surely praying often that something would come of it. Why else had God brought the butler into his life and given him the inspiration to interpret his dream? Then one day, the call came.

COMMENTARY

Two years after the butler was restored, Pharaoh had two dreams. The first started with him standing by “**the river**” (1) and seeing fat **cows** and thin cows come out of the river and feed in a meadow, then the thin cows ate the fat cows. The word used for “river” is not the normal Hebrew word but the Egyptian word, which applies especially to the Nile, the most important river in

the kingdom. However, this name was not in use in Egypt until the Eighteenth dynasty (the first dynasty of the New Kingdom after the Hyksos rulers), which is surely after the days of Joseph, so is a sign of a later editor clarifying Pharaoh’s dream. Other Egyptian words in the dream include the “meadow” (2) (‘reeds’ in Egyptian, also only used here and in Job 8:11), and the reference to

“kine” (2-4) or ‘cows,’ a Hebrew word but not an animal used much in their shepherd culture but the favorite animal in Egypt (Sarna 218).

The second dream was of thin **plants** devouring fat ones. The word translated “corn” in this dream and elsewhere in Joseph’s story (such as Joseph gathering “corn”) really means ‘**grain**,’ most likely wheat. Corn was not known in the ancient world until after the time of Columbus.

Pharaoh’s dreams of thin cows eating fat ones and thin grain devouring fat grain deeply troubled him. He called his court magicians and interpreters but no one could discern the meaning—it wasn’t in their handbooks.

But the **butler finally remembered** his promise to Joseph, and the Hebrew was brought “hastily out of the dungeon” (14), though he did have time to shave his head and put on fresh **clothing**.

Symbolically, Joseph had only **descended** up to this point—into the cistern at Dothan, down into Egypt into slavery, and finally into prison. Now for the first time, he experienced an **ascent**—up to Pharaoh’s palace. He had previously been stripped of clothing which represented his position with

each descent; now he put on new clothing to see Pharaoh, and would shortly receive even nicer clothing (41:42), replacing that which he lost in his other persecutions (JPS 81).

Joseph appeared before Pharaoh with no documents or handbooks—nothing that a dream interpreter would usually consult while engaged in his craft. Instead, he came armed only with **faith**: “It is not in me [to interpret dreams]: God shall give Pharaoh an answer of peace” (16). Joseph interpreted the dreams—seven years of plenty followed by seven years of famine—and gave the glory to God. But he also lost no time in suggesting a **wise solution**, seeing this as his one opportunity to improve his life—Pharaoh should find “a man discreet and wise, and set him over the land of Egypt” (33). This man would supervise the collection of 20% of all crops during the years of plenty, which would then tide the kingdom over until the famine ended.

The response came just as Joseph must have hoped and prayed—“Can we find **such a one as this** is, a man in whom the Spirit of God is?” (38) asked Pharaoh. Then he told Joseph to implement his plan, and granted him all the authority to do it.

JOSEPH OVER EGYPT (41:39-57)

INTRODUCTION

Going overnight from slave and prisoner to high court official must have been an amazing experience. For **thirteen years**, he had lived in what could have been the most **discouraging** of circumstances—ripped from his family, taken to a strange land where he didn’t speak the language or understand the culture, then finally falsely accused and imprisoned. But Joseph is a great example of patience and faith; he **trusted in God**

even when things looked darkest and kept the commandments and his standards even when no one around him knew his background, shared his beliefs, or even expected him to act according to the will of a God they did not know. Now Joseph got to enjoy the fruits of that faithfulness. But this chapter is just to prepare us for what may prove to be his **greatest test**—seeing his family again.

COMMENTARY

Joseph was given great authority by Pharaoh to act in his name and administer the plan he had proposed. Some have assumed that Joseph’s position granted by Pharaoh was **second in command** in the entire country. But a close

reading of the text shows that it is more true to the historical reality of Egypt. Joseph actually received **several titles** in keeping with common practice in Egypt. First, he was “**over [Pharaoh’s] house**” (40), which corresponds to an Egyptian

‘Great Steward’ or ‘Great Chief in the Palace.’ The comment, “only in the throne will I be greater than thou” (40) simply means that Joseph would **report directly to the king**. Joseph was also in charge of the physical “**land of Egypt**” (41), matching the title “Chief of the Entire Land.” He received the royal “**ring**” or seal from Pharaoh (42), making him the “Royal Seal-Bearer.” The “vestures of fine linen” and “gold chain” Joseph received are also typical symbols of **investiture**, going with the ring and a high distinction. Later, Joseph is also called “**a father to Pharaoh**” (45:8), a well-known Egyptian title. Finally, Joseph’s job was to **store food** ahead of the famine (48), which matches the Egyptian “Overseer of the Granaries of the Upper the Lower Egypt” (Sarna 219-220; Zondervan 132).

Pharaoh gave Joseph an Egyptian name, “**Zaphnath-paaneah**” (45), which means “the god has spoken and he (the name bearer) shall live.” Joseph’s wife’s name, “**Asenath**” (45), means “she belongs to Neith” (a goddess). Both of these names do not appear until later in Egyptian history

(twelfth century) but both are known from other texts.

Joseph’s father-in-law, “**Potipherah**” (45) was the high priest of On, an Egyptian city also known as Beth Shemesh in Hebrew (Jeremiah 43:13) and Heliopolis in Greek, and was the center of worship of the sun god, Re (Sarna 221).

Some postulate that Asenath was a Semite, due to the Hyksos’ rule at the time, and thus Joseph’s wife was at least a distant cousin of his own race (e.g., Rasmussen 72). But her race doesn’t seem to be important to the blessings, just as Judah’s children through the Canaanite Tamar did not hurt David’s or even Jesus’ claims later. See comment on Israel adopting Manasseh and Ephraim below.

Joseph had two sons mentioned in the text—his first-born “**Manasseh**” (51), meaning ‘causing to forget,’ and then **Ephraim** (52), meaning ‘doubly fruitful.’ Both are symbolic of Joseph **fully adopting life in Egypt** and trying to forget his previous life in Canaan—just in time to have his brothers reappear in his life (Sarna 222).

BROTHERS’ FIRST VISIT (42:1-38)

INTRODUCTION

Just as things in Joseph’s life were about as perfect as they could be, our attention shifts back to his family in Canaan. Suffering from the same famine Joseph had predicted from Pharaoh’s dreams,

Jacob heard that there was food in Egypt and sent his sons to buy some that they might survive. Joseph’s success thus set up an encounter he likely never expected to have.

COMMENTARY

Jacob sent his ten sons—leaving Benjamin behind—to Egypt to **buy grain**. The trip to Egypt would have required crossing the southern desert, passing the border guards, and working their way to the capital at Avaris or whatever distribution point they were directed to (the grain was stored regionally in multiple cities, 41:48). As it happened—which is a manifestation of the hand of the Lord in itself—**Joseph** was there when they arrived; he “**saw his brethren**, and he knew them” (7). But they did not know him. It had now been **twenty years** since they pulled him out of

the cistern in Dothan and sold him to the passing caravan. He looked, dressed, and spoke like an Egyptian. Moreover, in their wildest dreams they never would have expected to find him in a position of power—they had sold him as a slave!

Speaking through an interpreter (23), he questioned them about their visit. Quickly determining his course of action, he accused them of being **spies**, but they assured him they were merely there to purchase food and explained their family situation—twelve brothers, one more at

home and “one [who] is not” (13) plus their father waiting at home. Joseph offered them a way to prove they were not spies—**bring the young brother** they mentioned back for him to see, and threw them in **prison** to think about it.

After **three days**, he brought them out and changed the proposal slightly. **One would stay** as hostage and the others would go back with their food with the task of bringing the youngest son with them. When they returned, the hostage would be released; otherwise, they would die. The men **talked** among themselves, with Reuben fretting that this was all happening because of what they had done to Joseph—it was still a hot topic after twenty years. They didn’t realize Joseph could understand them but hearing their comments affected his emotions, so he left briefly to weep then returned and selected **Simeon** as the hostage.

Simeon was the **appropriate** ‘hostage’ for Benjamin. First, Reuben, the oldest son, had tried to save Joseph’s life in Dothan, so Joseph was giving him a ‘buy.’ Simeon was the next oldest and thus the burden fell to him. Second, it was symbolic for Simeon, the second son of Leah, to stand in for Benjamin, the second son of Rachel (JPS 85).

Their saddlebags were filled with grain and their **silver returned** to them hidden in the bags. This they discovered after they left, taking it as another sign that God was judging them.

Returning to their father, they explained the outcome of their journey. Jacob felt he had lost Joseph already and now Simeon and thus **refused** to consider also losing Benjamin. Reuben offered his own two sons as ransom for Benjamin but Jacob was not yet ready to let that happen.

BROTHERS’ SECOND VISIT (43:1 – 44:34)

INTRODUCTION

Joseph’s treatment of his brothers might appear harsh—why couldn’t he just say, “Brothers, it’s me!” and get on with it? But he needed to know and give his brothers the chance to demonstrate that things had changed, and Benjamin was the key. As Joseph’s ‘replacement’ in Jacob’s family, Joseph needed to know if they would sacrifice Benjamin for their own good as they had done to

him at Dothan, or if they would treat him differently and show their regret for those events twenty years previously. Had Joseph simply introduced himself in his position of power and authority, the brothers would have been forced to be deferential and submissive. This test allowed everyone to see what was **truly in all their hearts**.

COMMENTARY

The record doesn’t say how long the brothers left Simeon alone in Egypt but it was long enough to finish off the grain they had brought back. As hunger stared Jacob in the face again, he told his sons to **return to Egypt** and get more food. Judah reminded his father that the Egyptian told them they could not come back “except your brother be with you” (43:3); no Benjamin, no trip to Egypt. Israel protested: ‘Why did you even tell him about your brother?’ They replied that “the man asked us straitly...have ye another brother?” (43:7). Such a question is not recorded in Genesis 42 so either

they were working hard to make their case or the previous account is abbreviated enough that we don’t have that exchange.

As a final effort to convince Israel, **Judah pledged his own life** in exchange for Benjamin’s safety: “I will be surety for him; of my hand shalt thou require him” (43:9).

Finally, Israel realized he had no choice if his family was to survive. To ensure their best chance of success, he instructed them to “carry down the man a **present**” (43:11) of balm, honey, spices,

myrrh, and huts—items that would not be impacted by the drought so were still to be had in Canaan. He also told them to **take the silver** that had been returned plus new silver for the additional food and leave both. Then he **prayed** that “God Almighty give you mercy before the man” (43:14), resolving to accept the outcome.

The brothers went down to Egypt again and met with Joseph. Seeing Benjamin with them, Joseph arranged with his steward to have a formal lunch with them all. Afraid, they nevertheless came to Joseph’s house, immediately showing they had returned the silver from the first purchase. The steward brushed off their effort: “the God of your father, hath given you treasure in your sacks: I had your money” (43:23)—true enough until he put it back in their saddlebags! With **Simeon returned** to them, the eleven brothers had their feet washed, their animals fed, and then were **seated at Joseph table**—by birth order, which amazed them, for how did this man know their ages? They offered their present but Joseph asked about their father, and they replied that he was well, and **bowed down** to him. Seeing Benjamin, he was again overcome with emotion and left them temporarily to **weep**. Washing his face, he returned and ate with them. Benjamin has “five times so much” (43:34) as the others, but all had plenty of food and wine, “and **were merry** with him” (43:34).

The return trip was a repeat of the first with a new twist—they left with fully loaded saddlebags of food and their silver returned, hidden in the bags. In addition, though, Joseph had his servant plant his personal **divination cup** (ironic because as a tool of magicians, Joseph probably did not use it but it was symbolic of his office) in Benjamin’s bag. Waiting for them to get a short distance away, he sent a contingent led by his steward to catch up to them and accuse them of taking the cup. The steward searched all their bags—knowing full well where the cup was and thus building the tension by **saving Benjamin’s bag for last**—and everyone returned to the city when it was found.

Upset, Joseph demanded why they would do such a thing after he had been so kind to them: “What deed is this that ye have done?” (44:15). Perplexed, Judah proclaimed their guilt—not in stealing the cup but clearly referring to selling Joseph, recognizing that nothing but God’s judgments could have brought this one. He exclaimed, “We are my lord’s servants [slaves]” (44:16). He explained that losing Benjamin would literally kill his father, as they had already told him. So **Judah offered himself** instead, asking that Benjamin be set free, “For how shall I go up to my father, and the lad be not with me?” (44:34).

JOSEPH REVEALS HIMSELF (45:1-15)

INTRODUCTION

The brothers had proven to Joseph and to themselves that they would be **faithful to their father and would protect Benjamin**—especially

Judah who had instigated Joseph’s sale as a slave. Joseph could no longer hold back—it was time to reveal who he was.

COMMENTARY

The moment had come; Joseph sent everyone out of the room except his brothers, then said, “**I am Joseph**” (3). The brothers were dumbfounded. He bade them to come near and repeated, “I am Joseph your brother, whom ye sold into Egypt” (4). With great generosity, he said they should not

be sad or angry, “for God did send me before you to preserve life” (5). They may have intended him harm but God had turned it around to be for their benefit “to preserve you a posterity in the earth” (7) and to save many others as well.

Joseph instructed them to **hurry back** to their father and tell him the news. He already knew they would be able to live in Goshen in the Nile delta, so they should bring their families and their herds and live in Egypt at least until the famine

was over, “for yet there are five years of famine” (11).

Joseph and Benjamin embraced and wept then he kissed all his brothers. Finally, the brothers were convinced and able to talk to him.

ISRAEL AND FAMILY COME TO EGYPT (45:16 – 46:7)

INTRODUCTION

News travels fast. Did Joseph worry how Pharaoh would react to him finding his brothers? Would his plan to bring his family to Egypt to save them

be thwarted? It may have been a moment of concern and tension but it was short-lived—Pharaoh turned out to be an ardent supporter.

COMMENTARY

Hearing the story, **Pharaoh was pleased** and told Joseph and proposed sending “**wagons** out of the land of Egypt” (45:19) to facilitate the move, promising the brothers that “the good of all the land of Egypt is yours” (45:20).

So Joseph sent them back to Canaan, giving Benjamin lavish gifts of clothing and silver. This time there is **no mention of jealousy** for either Joseph’s status or Benjamin’s preferential treatment by the other brothers. When they got home and told Israel, he exclaimed, “**It is enough; Joseph my son is yet alive**: I will go and see him before I die” (45:28).

Israel and his family left Hebron, stopping first at **Beer-sheba** to offer sacrifice. There he had a **dream** (“visions of the night,” 46:2) where the Lord assured him that going to Egypt was his will. “I will go down with thee into Egypt; and I will also surely bring thee up again” (46:4).

“**Cattle**” (46:6) is a generic term that means ‘herds,’ and would thus include cows, sheep, or goats. In this case, it would have been the latter two as cows were generally not kept in Canaan but sheep and goats were a staple.

LIST OF JACOB’S FAMILY (46:8-27)

COMMENTARY

The inventory of Jacob’s family is interesting in that it is large—but that should not be surprising with twelve sons and one daughter. The final tally of seventy, or “**threescore and ten**” (27), is the number in the KJV and the Jewish Bible, and scholars note that it matches the number of nations in Genesis 10. It is also a highly symbolic number in the OT—seven and ten both having a sense of perfection and completeness. But in the

ancient Greek translation of the Bible, the **Septuagint**, the number is **seventy-five**, which is reflected in Stephen’s retelling of the story in Acts 7:9-14. Stephen was a Greek-speaking Jew whose primary version of the scriptures was likely the Septuagint. So the number doesn’t matter as much as the message—every descendent of Israel now went down into Egypt, saved by Joseph at this time but also prefiguring their future slavery.

ISRAEL IN EGYPT (46:28 – 47:12)

COMMENTARY

On their way to Egypt, Israel send Judah ahead to make sure they went to the right place. Joseph took his fast chariot and met his father; “he fell on his neck, and wept on his neck a good while” (46:29).

“**Goshen**” (47:1), where Israel and his family settled in Egypt, was selected partly because it was somewhat near the border but also near the capital so Joseph could be relatively close to his family. It also did not interfere with Egyptian farmers. That fact gives a good clue about the timing of the story. The only time the Egyptian capital was in Lower Egypt (the northern part) was during the **Hyksos** reign, the “Second Intermediate Period (Dynasties 15-16), during which **Avaris** was the capital. During other Egyptian dynasties, it was at Thebes or other locations much further south. Avaris was also known as **Tanis** or **Zoan** (e.g., Numbers 13:22; Psalm 78:12, 43) and was founded with the Hyksos’ takeover of Egypt. The Hyksos were foreign Semitic conquerors of Egypt coming in

about 1630 B.C. and whose influence extended until about 1523 B.C., at which time they were overthrown by native Egyptians who again took control of their country. Later, during the reign of Ramses II (1279-1213 B.C.), the city of Avaris was renamed Per-Ramses. The Hyksos introduced horses and chariots to Egypt, making it possible for Joseph to ride in one (41:43) and for Pharaoh’s armies later to pursue the children of Israel in them (Exodus 14:23-25). These and other facts, including that Joseph, a Semite, could quickly rise to a position of prominence, indicate that Joseph’s story fits best with the Hyksos period of Egyptian history.

Joseph gave specific **instructions** to his family about what to say when they went before Pharaoh to seek a permanent land assignment to say, “They servants’ trade hath been about cattle from our youth” (34). This was an **honest answer** and had the advantage of indicating that Goshen was an excellent place for them, as indicated above (Rasmussen 76-77).

JOSEPH ACQUIRES EVERYTHING FOR FOOD (47:13-26)

COMMENTARY

The famine continued on, “very sore” (13). At first people used their **money** (silver) to buy food from Joseph’s store, greatly enriching Pharaoh. But soon they ran out of money, so they started buying food with **animals**. Finally they had nothing left but land, so Joseph bought up the **land** of Egypt in exchange for food. Only the priesthood of Egypt was exempt. Once he owned all the land, Joseph let people stay and farm it as **tenants**, asking for “the fifth part” for Pharaoh’s coffers.

There is a certain **irony** in that the slave boy brought to Egypt now basically enslaved the population of the entire country as they traded

everything they had for the food he had stored up. The result was Pharaonic control of most of the country’s resources, an ongoing 20% tax rate on all increase, and the establishment of the priestly class as tax-free and supported by the court’s abundance.

In the **New Kingdom** (not long after the Hyksos’ defeat), the **priestly caste** exerted their influence to purchase large tracts of land and ended up owning much of Egypt and leasing it out to tenant farmers, much as is described here, except that in Genesis the land remains under Pharaoh’s control (through Joseph).

ISRAEL BLESSES JOSEPH'S SONS (47:27 – 48:22)

COMMENTARY

Before his death, “Jacob lived in the land of Egypt **seventeen years**” (47:28), meaning that he lived the same amount of time with Joseph in Egypt as he had lived with Joseph in Canaan before he was sold as a slave. As he felt the end nearing, he made Joseph swear to take him back to his father’s and **grandfather’s cave** to be buried, which Joseph promised.

Sometime later, Joseph took his two sons, **Manasseh** and **Ephraim**, to Jacob for a blessing. Hearing they were arrived, Jacob rallied his strength and “sat upon the bed” (48:2).

The JST has substantial changes in verses 5-6 of chapter 48, recorded in the **JST Appendix**. Jacob explained that Joseph’s two sons would be called Israel and blessed just like two of his own sons. He told Joseph that God’s promise to him of seed and land was **fulfilled through Joseph’s elevation** in Egypt, because he had saved them from famine. Therefore, Joseph would be blessed above the others and even above Jacob himself, “for thou hast **prevailed**” (transferring his own title—Israel—to Joseph) and his youthful dreams had been fulfilled and would continue to be fulfilled “from generation to generation.” Not only would Joseph’s family be a physical salvation to his

brothers, as he had been here, but they would be “a **light** unto my people” to deliver them from captivity and bondage “when they are altogether bowed down under **sin**.”

Jacob’s **adoption** of Joseph’s two sons enabled them to be fully part of his family (in essence bypassing inheritance issues that might stem from their Egyptian mother) and let them take the double-portion birthright of their father Joseph between them, taking the place of Reuben and Simeon and putting them in seniority to the other brothers.

Joseph was also given some **direction** by his father—his full blessing is recorded in the next chapter. Jacob told that God would be with him and bring him (his posterity) back to the land of Canaan as promised to Abraham.

48:22 has a strange reference to a land that Jacob conquered. But the Hebrew there refers to **Shechem**, which Simeon and Levi took by force (Genesis 34). Jacob thus didn’t take the land nor was he proud of what his sons had done, but the deed had been done and so he took what was gained in his name away from the other brothers and gave it to Joseph (Zondervan 135).

ISRAEL BLESSES HIS SONS (49:1-28)

INTRODUCTION

Jacob blessed each of his sons. In some cases the blessings pertained to the individual, but in most the message was more relevant to the man’s

posterity. “Gather yourselves together, that I may tell you that which shall befall you in the last days” (1), proclaimed the aging patriarch.

COMMENTARY

Reuben (3-4) had slept with his father’s concubine, so though he was called Israel’s “might, and the beginning of [his] strength” (3), he was

also “unstable as water” (4) and told he would not excel.

Simeon and Levi (5-7) were blessed together, both being “instruments of cruelty” (5). They had conspired to kill the men of Shechem (Genesis 34), their future was to be divided and scattered. Simeon’s inheritance was in the middle of Judah’s territory and Levi never received any territory but had responsibility for the priesthood offices.

Judah (8-12) received the second most detailed blessing, promising that his brothers’ descendants would bow down to his own. He was compared to a **young lion**, raised on prey (provided by others) and practicing being “an old lion” (9). The lion was a symbol of leadership, so though young for a while, his posterity would eventually wield the “scepter” and be “a lawgiver” (10). This would be his status until the coming of “**Shiloh**” (10), a word meaning to be tranquil, quiet, at ease (BDB 1017). Shiloh will tie his donkey to the choicest of grape vines then wash his clothing in the juice of the grape. This symbol is reflected in Isaiah 63:2-3 and D&C 133:48 and can be interpreted as dying the garments purple, the color of royalty (Zondervan 136). Verse 12 is better translated, “His eyes will be darker than wine, and his teeth are whiter than milk” (NIV), signifying this regal appearance (Rasmussen 80). Judah thus does not retain the double-portion birthright (which Joseph and his sons receive) but does become in essence the **administrator** of the inheritance (Zondervan 135). The kings of the southern kingdom all came from Judah, starting with David to the Babylonian captivity.

Zebulun (13) was promised a dwelling place by the sea in the north (“unto Zidon,” 13, which is Sidon), though later Asher actually took the sea coast with Zebulun just inside that boundary.

Issachar (14-15) was blessed with rest and pleasant land, but also a burden and tribute to bear. The land his posterity inhabited was a place of much warfare and conflict—Megiddo and Carmel.

Dan (16-18) was promised to “judge his people” (16) which is the meaning of his name. As the one

with the most northern inheritance, Dan was indeed first in the path of many invading forces, making him “an adder in the path” (17). But the arm of flesh would not be enough and Dan was counseled to wait for the salvation of the Lord.

Gad (19), whose name means ‘troop,’ was told that a troop would overcome him but he would be ultimately victorious. As part of the ten northern tribes, Gad was overcome but will one day return in glory.

Asher (20) received the northern seacoast as an inheritance, and was promised an abundance of bread and the opportunity to “provide delicacies for a king” (NIV).

Naphtali (21) was like a doe set free that gave birth to lovely fawns (“words” in the KJV but metaphorically offspring).

Joseph (22-26) received the longest and most detailed blessing. He was blessed to be “a **fruitful bough**” with branches that “run over the wall” (22). Many latter-day commentators have interpreted this to apply to the Book of Mormon peoples (among others) who left the Old World and came to the New (Student Manual 98-99). Joseph’s enemies were portrayed as “archers” that “shot at him, and hated him” (23), representing his brothers and other difficulties. But with the help of God, “the arms of his hands were made strong” (24). As the footnote for v. 24 notes, the “stone of Israel” is the Messiah, coming from the lineage of Jacob (through Judah). Joseph was blessed with water from heaven and below the earth, symbolic of **prosperity**, and abundant offspring. His **posterity** will spread “unto the utmost bound of the everlasting hills” (26; see Student Manual 98) as he is crowned separately from his brothers.

Benjamin (27) was blessed to be like a hungry wolf that devours his own prey in the morning but then generously shares the spoils with others at night.

JACOB DIES AND IS BURIED (49:29 – 50:13)

INTRODUCTION

Israel's life had been long and eventful. Through the Biblical text, we watched him as the brash, young trickster grow and mature into a faithful

servant of the Lord. After bestowing blessings on his posterity, Jacob was ready to turn the other direction and join his ancestors.

COMMENTARY

Having already tasked Joseph with taking his body back to Canaan, Israel then extended the charge to all his sons: “**bury me with my fathers** in the cave” (49:29). With that final request, Jacob did the opposite of what he had done when Joseph arrived with his two sons—laid down and “**gathered up his feet** into the bed” (49:33), passing into the next life and the waiting arms of his parents and grandparents.

Joseph's reaction was immediate; he “fell upon his father's face, and **wept** upon him, and **kissed** him” (50:1). Deprived of his father's presence for much of his life, he must have been incredibly grateful to have been reunited for the last seventeen years.

Following the custom of Egypt and showing that Jacob was treated like a lofty Egyptian ruler, Joseph had him **embalmed** for “**forty days**” (50:3), then the mourning went for seventy days. Joseph told Pharaoh of Israel's request to be buried back in Canaan, and Pharaoh gave permission for Joseph to go and fulfill his oath. With great ceremony, the caravan proceeded from Goshen up to **Machpelah**. What a sight it must have been for the people of Canaan to see a huge Egyptian entourage come to mourn, honor, and bury this man. The deed accomplished, all returned to Egypt, for the famine was still in great force.

JOSEPH CARES FOR HIS FAMILY (50:14-21)

COMMENTARY

With Jacob dead, the other sons feared that Joseph might take the opportunity to finally get revenge. Perhaps this came from the fact that they would have sought revenge, had positions been reversed. They sent a message to Joseph saying that Israel had admonished them to seek Joseph's forgiveness. While there is no record of Jacob

saying this previously, it is certainly not out of character or out of place in the story. When they went to Joseph, they fell down before him, saying they were his slaves, but Joseph replied, “Fear not: for am I in the place of God?” (18). He promised to feed them and their children, comforted and “spoke kindly” (21) to them.

JOSEPH'S PROPHECIES AND DEATH (50:22-26)

COMMENTARY

Joseph lived to be **110** years old—an ideal age in the records of Egypt. The text says that he saw “Ephraim's children of the third generation,” which would take them down to near the Exodus

line (if it was four generations, as in Genesis 15:16). As he prepared to die, he **called his family** around him and promised them that God would “visit you” and asked them to “**carry up my bones**

from hence" (25). He died and was embalmed like Jacob and put in a coffin. It would fall to **Moses** himself to take Joseph's bones with him back to Canaan (Exodus 13:19) and to **Joshua** to fulfill this request, seeing him buried in Shechem (Joshua 24:32).

Joseph's full words at this time are not in the KJV, though we are blessed to have the prophecies of Joseph restored in the **JST** and the **Book of Mormon**. See the Appendix below for more details.

APPENDIX

The Prophecies of Joseph in Egypt

As a young man, Joseph, son of Jacob, was sold into slavery by his jealous brothers and was taken to Egypt. Through diligent effort, honesty and faith in the Lord, he was able to rise to a high position in the land. He later brought his father and brothers and all their families to Egypt during time of famine to save their lives. There they stayed for the remainder of their days.

As he reached an old age, Joseph gathered his family around him and recounted some marvelous information he had received from the Lord concerning his posterity. This information was written down and preserved. He spoke of Moses and his role in freeing the children of Israel from bondage. He knew Moses would be raised by Pharaoh's daughter, would perform miracles using a rod, would smite the Red Sea, and would have a spokesman appointed whose name he knew would be Aaron. He also knew that a remnant of his seed would go to a far country and would one day see the Messiah himself. He saw that a prophet would be raised up among his posterity in the latter days that would restore the covenants of the fathers to them. This prophet would bring forth the words of his seed that would grow together with a record that would be brought forth by the Jews to put down false doctrine and establish peace. He knew that this latter-day seer would be named Joseph and that his father would be Joseph as well. These and many other details did Joseph of Egypt teach his children before he died.

When Moses took leadership of Israel many years later and began to compile his history, he incorporated the writings of Joseph into his book. He must have been amazed at the clarity and detail of his words. But somewhere down the line, some scribe or group of scribes decided that Joseph's prophecies did not belong in scripture and plucked them out. Perhaps this occurred after the northern ten tribes (led by the descendants of Joseph) were carried away by the Assyrians and a southern Jewish scribe wanted to purge the scriptures of references to the greatness of Ephraim and Manasseh. However it happened, the prophecies were lost to the world.

But the tradition persisted. Modern Jewish scholars have long puzzled over information that is in the Talmud and other sources about a Messiah ben Joseph (The Anointed One, son of Joseph) that would rise up in the latter days. Nowhere in their scriptures can they find the source for this tradition. The tradition states that this Messiah ben Joseph, a descendant of Ephraim, would rise up shortly before the coming of the great Messiah ben David to prepare the way. His mission will be performed about the same time as Elijah and will be a great contest with the forces of evil. The tradition further states that in this fight with evil, the anointed one will be killed. There are many scriptural references to Messiah ben David or Shiloh, the Great Messiah who would come and save his people Israel, and even a source for the tradition of the return of Elijah, but nothing about a great leader from the tribe of Ephraim (see Joseph Klausner, *The Messianic Idea in Israel*, 1955, pp. 486 - 496).

Not only do the Jews have this information, but the Samaritans share the tradition. Some of them are descendants of Joseph, being the remnants left in the north after the Assyrian captivity, and are proud of the fact that a prophet would be raised up from the seed of Joseph. Their tradition states that this man would be

an Ephraimite and would be called 'Teal,' meaning 'the restorer' or 'one who brings back.' He will call all Israel to repentance and bring back better days. This latter day Joseph 'will restore everywhere the true Law to its former validity.' (*ibid.*, p. 484)

Today we know the source of these ancient traditions. Through the instrumentality of the Prophet Joseph Smith, two versions of the prophecies of Joseph have been restored in this dispensation.

When Lehi and his family had left Jerusalem, he sent his sons, following a commandment of the Lord, back to retrieve the brass plates kept by Laban. As he neared the end of his life, Lehi read from these plates to his son, whom he had named Joseph, these prophecies of their ancestor, Joseph, son of Jacob, offering interpretation and additional information. This is included in the Book of Mormon and can be found in 2 Nephi 3.

Sometime in the late summer of 1832, Joseph Smith was continuing his work in translating the Bible. As he reached the fiftieth chapter of Genesis, the Lord revealed the lost prophecies of Joseph to him and he restored them in the Bible.

The two versions agree in substance but are not identical. These differences give evidence of the authenticity of both works (how easy it would have been, if this work were a fraud, to lift from the Book of Mormon this information and set it right into Genesis). What we have are two transmissions of the same information from two sources, differing in both setting and time period. Each version contains information that the other does not; combined, they give us a better picture of what Joseph of Egypt saw for his posterity. It is beneficial, therefore, to see the accounts side by side. The two versions are compared below, Genesis 50 (with JST changes indicated) on the left and 2 Nephi 3 on the right.

Genesis 50 (JST changes marked in bold)

24 And Joseph said unto his brethren, I die, and **go unto my fathers; and I go down to my grave with joy. The God of father Jacob be with you, to deliver you out of affliction in the day of your bondage; for the Lord hath visited me, and I have obtained a promise of the Lord, that out of the fruit of my loins, the Lord God will raise up a righteous branch out of my loins; and unto thee, whom my father Jacob hath named Israel, a prophet; (not the Messiah who is called Shilo;) and this prophet shall deliver my people out of Egypt in the days of thy bondage.**

And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord, when the Messiah cometh; for he shall be make manifest unto them in the latter days, in the Spirit of power; and shall bring them out of darkness unto light; out of hidden darkness and out of captivity unto freedom.

A seer shall the Lord my God raise up, who shall

2 Nephi 3

5 Wherefore Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah,...

...but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light - - yea, out of hidden darkness and out of captivity unto freedom.

6 For Joseph truly testified, saying: A seer shall the

be a choice seer unto the fruit of my lines.

Lord my God raise up, who shall be a choice seer unto the fruit of my loins.

Thus saith the Lord God of my fathers unto me, a choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins; and unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren.

7 Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren,...

And he shall bring them to the knowledge of the covenants which I have made with thy father; and he shall do whatsoever work I shall command him.

...which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. 8 And I will give unto him a commandment that he shall do none other work, save the work which I shall command him....

And I will make him great in mine eyes, for he shall do my work; and he shall be great like unto him whom I have said I would raise up unto you, to deliver my people, O house of Israel, out of the land of Egypt; for a seer will I raise up out of the fruit of thy loins to deliver my people out of the land of Egypt; and he shall be called Moses. And by this name he shall know that he is of thy house; for he shall be nursed by the king's daughter, and shall be called her son.

...And I will make him great in mine eyes; for he shall do my work.

9 And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

10 And Moses will I raise up, to deliver thy people out of the land of Egypt.

And again, a seer will I raise up out of the fruit of thy loins, and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days.

11 But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my work unto the seed of thy loins—and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them.

Wherefore the fruit of thy loins shall write, and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord.

12 Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days, and also to the knowledge of my covenants, saith the Lord.

And out of weakness shall be made strong, in that day when my work shall go forth among all my people, which shall restore them who are of the

house of Israel in the last days.

And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation; and his name shall be called Joseph, and it shall be after the name of his father; and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation.

And the Lord sware unto Joseph that he would preserve his seed forever, saying, I will raise up Moses, and a rod shall be in his hand, and he shall gather together my people, and he shall lead them as a flock, and he shall smite the waters of the Red Sea with his rod.

And he shall have judgment, and shall write the word of the Lord. And he shall not speak many words, for I will write unto him my law by the finger of mine own hand. And I will make a spokesman for him, and his name shall be called Aaron.

14 And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him shall be confounded; for this promise, which I have obtained of the Lord, of the fruit of my loins, shall be fulfilled. Behold, I am sure of the fulfilling of this promise;

15 And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.

16 Yea, thus prophesied Joseph: I am sure of this thing, even as I am sure of the promise of Moses; for the Lord hath said unto me, I will preserve thy seed forever.

17 And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will make a spokesman for him.

18 And the Lord said unto me also: I will raise up unto the fruit of thy loins; and I will make for him a spokesman. And I, behold, I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it.

19 And the words which he shall write shall be the words which are expedient in my wisdom should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith.

20 And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words.

21 Because of their faith their words shall proceed forth out of my mouth unto their brethren who are

the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers.

And it shall be done unto thee in the last days also, even as I have sworn. Therefore, Joseph said unto his brethren, God will surely visit you, and bring you out of this land unto the land which he sware **unto** Abraham, to Isaac, and to Jacob.

25 And Joseph **confirmed many other things unto his brethren, and** took an oath of the children of Israel, saying **unto them,** God will surely visit you, and ye shall carry up my bones from hence.

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