

Genesis: The Book of Beginnings

Focus	Four Great Events								Four Great Persons				
Divisions	1	2	3	4	5	9	10	11	12	25:19	27	37:2b	50
	Creation		Fall		Flood		Nations (Babel)		Abraham	Isaac	Jacob	Joseph	
Topics	Primeval History of Humanity								Patriarchal History of Israel				
	Beginning of the Human Race								Beginning of the Hebrew Race				
Locations	East (Eden to Ur)								West (Canaan to Egypt)				
Time	2,000 + years (20% of Genesis)								About 286 years (80% of Genesis)				

Author: Moses

Date written: after 1445 BC

Theme: Israel's Origin & Early Years

Purposes: 1) to present the beginning of everything but God
 2) to record God's choice of Israel & His covenant plan for the nation
 3) to show how the sin of man is met by the redemption of God



The Book of Genesis

1:1-2:3 – The Creation of the Heavens and the Earth

2:4-4:26 – The Generations of the Heavens and the Earth

5:1-6:8 – The Generations of Adam

6:9-9:29 – The Generations of Noah

10:1-11:9 – The Generations of Shem, Ham and Japheth

11:10-26 – The Generations of Shem

11:27-25:11 – The Generations of Terah

25:12-18 – The Generations of Ishmael

25:19-35:29 – The Generations of Isaac

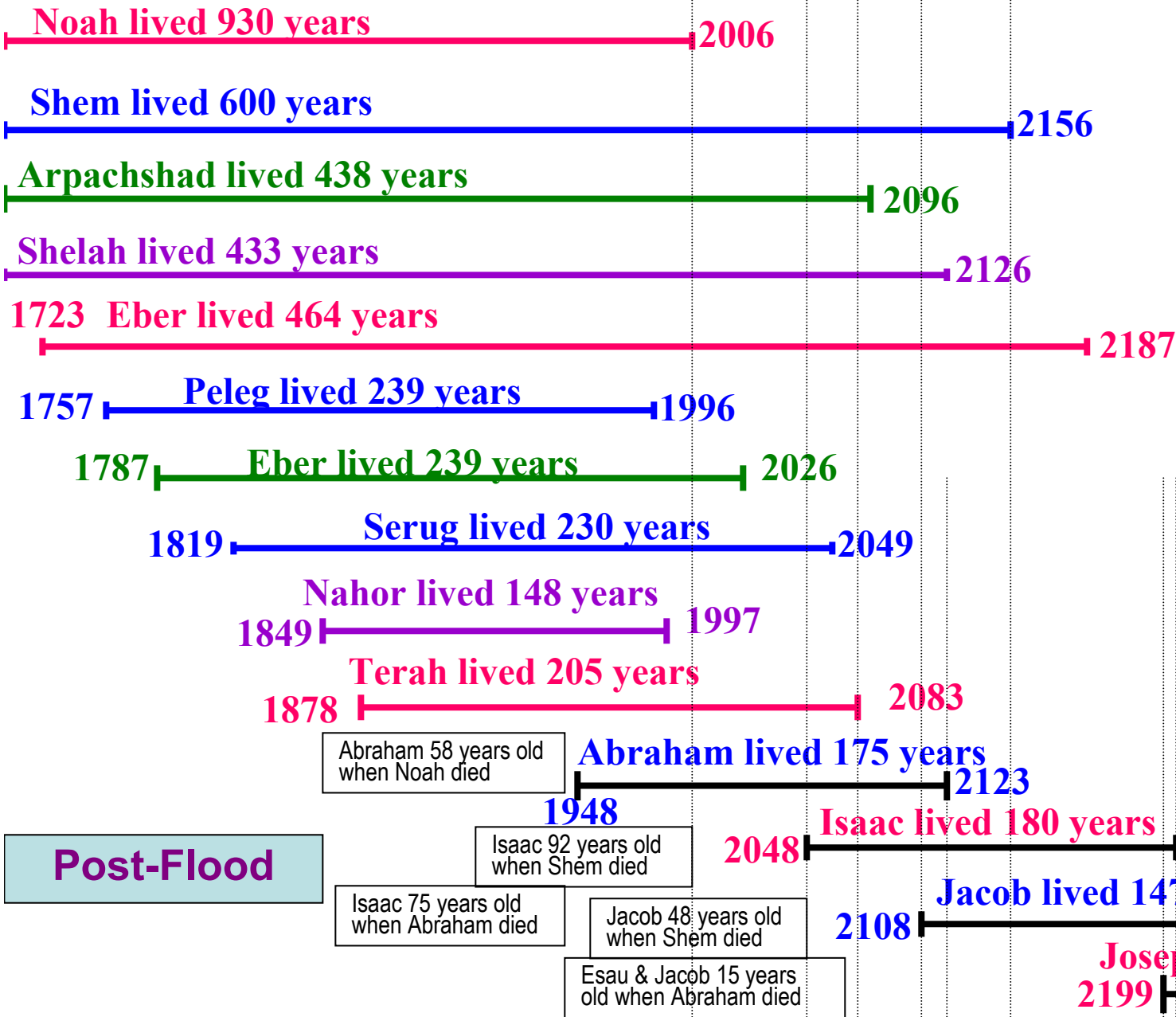
36:1-43 – The Generations of Esau

37:1-50:26 – The Generations of Jacob



Years from Creation

1700	1800	1900	2000	2100	2200	2300
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Abraham 58 years old when Noah died

Isaac 92 years old when Shem died

Isaac 75 years old when Abraham died

Jacob 48 years old when Shem died

Esau & Jacob 15 years old when Abraham died

Joseph 29 years old when Isaac died
Joseph 54 years old when Jacob died

BC
 2165 - Abram born
 2090 - Abram reaches Canaan
 2089 - To Egypt because of famine
 2066 - Sodom and Gomorrah destroyed
 2065 - Isaac born
 2028 - Sarah dies
 2025 - Isaac marries Rebekah
 2005 - Esau and Jacob born
 1990 - Abraham dies
 1928 - Jacob flees to Haran
 1921 - Reuben born
 1914 - Joseph born
 1897 - Joseph sold into slavery
 1885 - Isaac dies
 1875 - Jacob and family enter into Egypt
 1858 - Jacob dies
 1804 - Joseph dies

<http://www.bible-sermons.org.uk/text-sermon/906-jacobs-love-for-joseph/>

The history of Joseph is one of the most fascinating histories in the Holy Bible. Throughout the ages the attention and affection of God's people have been drawn toward it. Some of the reasons for this may be the combination of common and of saving grace found in Joseph. For instance, his patience and perseverance in tribulation, his deportment under accusation, provocation and hatred, his blameless character and purity of life and conduct, his self control under extreme pressures without bitterness, resentments or rancour, his natural abilities to attain, to receive and to convey information, his gifts, wisdom and discernment, God's presence with him in his afflictions, successes, negotiations and interpretation of dreams are marvellous.

When he found himself in the position of authority or in the position of responsibility he was neither pompous nor arrogant. He was courteous, kind, generous, affable. In his history we find he conducted himself impeccably. Before his God he was humble. Before his enemies, friends and family there was a godliness in Joseph that was both contagious and envious. Joseph possessed not only the natural biological abilities or common grace of his ancestors but also the spiritual qualities of his fathers. He had the dignity and the faith of an Abraham. He had the purity and piety of his grandfather Isaac, the shrewdness and the skill of his father Jacob.



Genesis 37:1-50:26

The Generations of Jacob

Genesis 37:1-36 – Joseph and His Brothers

v1-11 Joseph and His Dreams

1 Now Jacob lived in the land where his father had sojourned, in the land of Canaan. 2 These are *the records of* the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was *still* a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father. 3 **Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.** 4 And his brothers saw that **their father loved him more than all his brothers**; and so they hated him and could not speak to him on friendly terms.



<http://www.enduringword.com/commentaries/0137.htm>

Joseph, being seventeen years old: Thus begins one of the remarkable life stories of the Bible and all literature. “He was loved and hated, favored and abused, tempted and trusted, exalted and abased. Yet at no point in the one-hundred-and-ten-year life of Joseph did he ever seem to get his eyes off God or cease to trust him. Adversity did not harden his character. Prosperity did not ruin him. He was the same in private as in public. He was a truly great man.” (Boice)

- i. Enoch shows the *walk* of faith, Noah shows the *perseverance* of faith, Abraham shows the *obedience* of faith, Isaac shows the *power* of faith, and Jacob shows the *discipline* of faith. Along these lines we could say that Joseph shows the *triumph* of faith. Joseph never complained and he never compromised.
- ii. Joseph is also a remarkably powerful picture of Jesus.



Genesis 37:1-50:26

The Generations of Jacob

Genesis 37:1-36 – Joseph and His Brothers

v1-11 Joseph and His Dreams

5 Then Joseph had **a dream**, and when he told it to his brothers, they hated him even more. 6 **And he said to them, “Please listen to **this dream** which I have had; 7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.”** 8 Then his brothers said to him, “Are you actually going to reign over us? Or are you really going to rule over us?” So they hated him even more for **his dreams** and for **his words.**



Genesis 37:1-50:26

The Generations of Jacob

Genesis 37:1-36 – Joseph and His Brothers

v1-11 Joseph and His Dreams

9 Now he had still another dream, and related it to his brothers, and said, “Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.”

10 And he related *it* to his father and to his brothers; and his father rebuked him and said to him, “What is **this dream** that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?” 11

And his brothers were jealous of him, but his father kept the saying *in mind*.

Revelation 12:1-2 - And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth.



<http://www.bible-sermons.org.uk/text-sermon/906-jacobs-love-for-joseph/>

THE ACCUSATION BROUGHT AGAINST JOSEPH'S FATHER

The reason for the accusation is spoken by Moses in verse 3 of Genesis 37. We are told that "Israel loved Joseph more than all his children." (Genesis 37, 3) Because of this, some have accused Israel of favouritism. Others have condemned him and said he was over-indulgent. Many speak of his excessive love for one at the expense of the other and thereby making Joseph his pet. There are a number who say we can understand why the jealousy and hatred of Joseph's brothers was such because Israel fomented it.

Joseph himself has been censured for his dreams and for telling them as if he himself invented his dreams or was in control of his dreams or he was the source, the genesis, the author of his dreams. **We have no evidence to show that Joseph was either cocky, proud or too sure of himself. He was mature we can say at age seventeen according to Genesis 37.** And although in his dreams Joseph's father rebuked him and yet at the same time Jacob had the insight and foresight to sense that his rebuke must be measured because it may be God has purpose for the lad that he himself does not understand.

Now having seen the accusation briefly what I want to show is this. The accusations brought against Jacob is unproven and unfounded because there is no evidence to state that the love he had for Joseph was a love of favouritism, selfishness, carnality. It is a misinterpretation of that love that has driven people to think negatively of the patriarch and of his son. So I want to demonstrate that to you to dismantle that argument in two ways:



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(1) THE HISTORY OF JACOB'S LOVE FOR JOSEPH

What were the reason or reasons for the supernatural disclosure that the Holy Spirit gives to us of Joseph's dreams and the raising up of this young man to be the given instrument in God's hand to bring about so much good, not only for His own people but for other peoples as well. Here Moses is writing under the direction, the inspiration, the light of the Spirit, as a holy man, taken by the Spirit of God to write the Word of God. What are the reasons? There appear to be three reasons:

(a) REUBEN'S SCANDAL

The failure, it seems to me, that many manifest and go about condemning Israel is a failure to ascertain the historical, theological background of Genesis 37 and it is this, Reuben's scandal, the scandal of Israel's firstborn son, Reuben....

Pitching his tent between Bethlehem and Hebron in the promised land, Jacob experienced what must have been a severe and painful depressing humiliation, a scandal that was such it shook the patriarch. I want you to note how Moses penned this for us. Look at Genesis please and chapter 35 and verse 22. Look what we are told - a brief summary: "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard [it]." (Genesis 35, 22)

Now Reuben's scandal was so gross and I will use the biblical term of abominable. His incest was such that his father was so disgusted with what his son had done he removed him out of his mind from the position of pre-eminence in power and dignity and gave that position to Joseph who was, remember, the firstborn of Rachel.



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Reuben's defilement of his father's bed had such a profound effect not only upon the patriarch but upon the whole history of redemption that it altered the genealogy completely.... Look at 1 Chronicles 5 and note verse 1 carefully:

"Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright." (1Chronicles 5, 1)

...There is a radical alteration not only that his action affected his father profoundly, affected the rest of the immediate family profoundly, it affected the whole genealogy of the house of Jacob. Reuben made two abortive attempts to regain his position of pre-eminence and dignity but both were rejected. In Genesis 37, trying to rescue Joseph from the murderous intent of his brothers - that was a complete fiasco, and two, his determination in Genesis 42 to be responsible for Benjamin in going down to Egypt. His father rejected him outright saying, "My son shall not go down with you." (Gen. 42:38)...

(b) REUBEN'S GREAT LOSS

... Reuben lost the blessings, or the blessing singular, that belonged to the firstborn. His father never ever forgave him, not even according to Genesis 49 when Jacob was on his dying bed. He refused to forgive his son.... Note what his father on his dying bed says to Reuben: "Reuben, thou [art] my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou [it]: he went up to my couch." (Genesis 49:3)



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Here is the dying man... He is shocked, even after years. And so he gave to Joseph the blessings, or singular the blessing, of Abraham in **Genesis 49:25, 26** and the blessing of the firstborn - the two portions that belong to the firstborn, the inheritance of the firstborn - he gave those blessings to the sons of Joseph in a reversed order. Ephraim was the younger, Manasseh the older, but he placed Ephraim before Manasseh in **Genesis 48:14-16**.

(c) ISRAEL'S ACTION

...And it is this. **Before his death, Israel made it publicly known that he had given the place of pre-eminence in dignity and pre-eminence in power to Joseph and he confirmed that pre-eminence in two ways:** 1. By the love of distinction. And that's the reason I take it for verse 3a of Genesis 37 that he loved Joseph more than the rest. 2... by giving to Joseph a robe of distinction. It was not only a matter intellectual, a matter internal. **He wanted the whole family to know that Joseph is now the heir, the firstborn...** the significance is found not in the colour or length or shape or design of the robe but in the robe itself...for instance, this was the kind of robe people wore in the high office of state....the robe of the High Priest and the priestly garments of ordinary priests... Hushai and Eleakim had this robe and when they had it on they were official representatives of the theocracy according to 2 Samuel 15: 22, Isaiah 22: 21. Furthermore, this was the kind of robe that Solomon's wife wore as a queen,...or princess...according to the Song of Solomon 5:8...



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(2) GOD'S VINDICATION

So it is pointless accusing Jacob of all the things...without bearing in mind the significance and the history, the theological, the practical argument of the context....

(a) GOD VINDICATED JACOB

God vindicated Jacob himself....**God vindicated Jacob's love of distinction by giving to his son two supernatural revelations in the form of two dreams. God was making it abundantly clear to Jacob himself, to Joseph's eleven brothers themselves that He in His absolute sovereignty and inscrutable wisdom was going to raise Joseph up as the head and leader of the house of Abraham....**

Now Joseph was not in control of his dreams. Joseph did not go about dreaming dreams. **God revealed to him the future and he was relating to them what God had revealed to him in the future. God had appointed Joseph over all others, even those who were greater than himself,** because in verse 10, note carefully how his father interpreted the dream: "And he told [it] to his father, and to his brethren: and his father rebuked him, and said unto him, What [is] this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Genesis 37, 10) You see that? Joseph, shall I, your mother and the rest bow down to you?

But in the midst of all of this, the resentment of his brothers, the father had the discernment to refrain from saying much more. But that was not the case with Joseph's brothers...resented the dreams. They resented the sovereign choice of God and they went about in their determination, as far as it was humanly possible to thwart the purpose of God. In Genesis 37, 19-20 they...sought to murder Joseph...



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In their hatred and jealousy Joseph's brothers were prepared to smash the heart and mind of their father Jacob by sending the robe dipped in animals' blood and ask him to recognise whether this was the robe of his son. In verses 32-35 when Israel recognised the robe the patriarch was dejected. The patriarch was in a state of despair and he refused to eat and to drink and he concluded he would die and go to the grave to meet his son. Now, it was not only the love of a father that was involved - that was indeed there - but it was more. The subterranean turmoil of his soul was more than the affection he had for his son. Namely, what was there was this. In Joseph it seemed that the blessing of Abraham would be conveyed. And he had singled Joseph out in terms of the love of distinction, the robe of distinction, the supernatural revelation. What has happened to the cause of God and truth? The poor patriarch was in a state of despair. And little of years later we come in to **Genesis 45:26**. When Jacob heard that Joseph was still alive he had what we would call today a mild cardiac arrest. The news was too much. And yet God revived his soul. And the old man at age 130 was determined to make the journey all the way to Egypt to see Joseph himself. God had not forgotten him. God had not forsaken him. And the divine vindication stood.

(b) GOD VINDICATED JOSEPH

...Because remember when he told his dreams his brothers hated him. The very idea that he was junior, the very idea that he was the youngest apart from Benjamin, the very idea that he was inferior to them as they considered it, how could he, a pipsqueak, become their leader? **God fulfilled the dreams of Joseph in a reversed order.** When Joseph was appointed the second most powerful man in Egypt, Pharaoh the king invested him with



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When Joseph was appointed the second most powerful man in Egypt, Pharaoh the king invested him with all the paraphernalia regalia of office and called upon the entire nation to reverence him....

Now his brethren did not know that but when God was pleased, as we will see, in his common grace to send bread, Joseph's brothers were forced to eat their own words and they were compelled to do what they refused to do years earlier. Why do I say that? Look at Genesis 42 and note verse 6: "And Joseph [was] the governor over the land, [and] he [it was] that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him [with] their faces to the earth." (Genesis 42:6) But look at Joseph, verse 9: "And Joseph remembered the dreams which he dreamed of them." (Genesis 42:9) When he saw the ten men prostrated before him, he remembered when he was aged seventeen back home how he related to them what God had revealed to him and their bitterness, their hatred, their jealousy. They wanted to murder him. Here they are all prostrated before him...

So then, this is the background, the history, theological, practical behind Israel's love. It was love of distinction, it was a coat of distinction, and **God in his determination was going to fulfil His will, come wind, come weather. He calls in the armies of heaven and abounding inhabitants of the earth as it pleases him, and none can say to him, "What are you doing?" There is no counsel of God that can be thwarted. No man can thwart the purpose of God.** It may appear that man in his stubbornness and his pride may hiss in the face of almighty God and put his fingers in his ears and say, "I will not listen to you. I will not obey you." Jehovah has His way to humble man.



Genesis 37:1-50:26

The Generations of Jacob

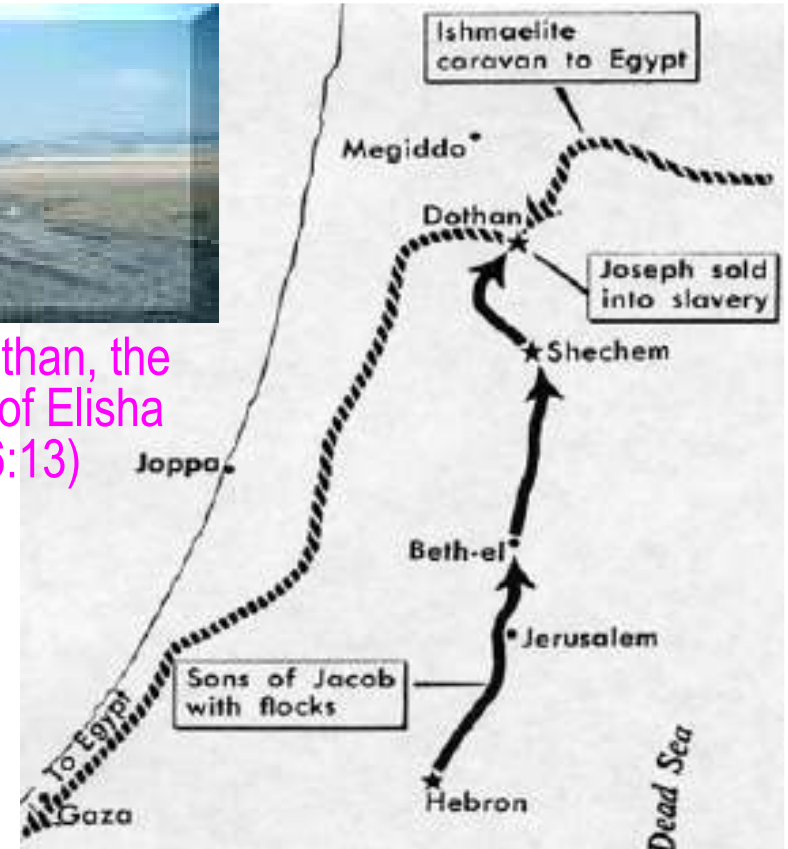
v12-17 Joseph and the Man

12 Then his brothers went to pasture their father's flock in ^{=back or shoulder} **Shechem**. 13 And Israel said to Joseph, “Are not your brothers pasturing *the flock* in **Shechem**? Come, and I will send you to them.” And he said to him, “I will go.” 14 Then he said to him, “Go now and see about the welfare of your brothers and the welfare of the flock; and bring word back to me.” So he sent him from the valley of Hebron, ^{=association} and he came to **Shechem**. 15 And a man found him, and behold, he was wandering in the field; and the man asked him, “What are you looking for?” 16 And he said, “I am looking for my brothers; please tell me where they are pasturing *the flock*.” 17 Then the man said, “They have moved from here; for I heard *them* say, ‘Let us go to **Dothan**.’” So Joseph went after his brothers and found them at **Dothan**. ^{=two wells}





Valley of Dothan, the home town of Elisha (2Kgs 6:13)



Located between Mt. Gerizim (left) & Mt. Ebal (right) Shechem is preeminent in the biblical record, beginning with God's promise of the land to Abraham

Shechem is between Mt Ebal and Mt Gerizim, close to a tributary of the Jordan River. Jacob and Joseph are to the South of Shechem in a valley close to Hebron, near the Dead Sea. Dothan is Northwest of Shechem in the hill country of Israel. The distance between the valley of Hebron and Dothan is about a hundred miles.





The Jots, Gen 37:12

Then his brothers went to pasture their father's flock in Shechem.

As I mentioned in the previous instance, the jots have to do with Jacob's family. This text is particularly profound as it the beginning of the story of Joseph (the start of the story of redemption). This is the beginning point for the Passover. This is the beginning point for explaining the Messiah's work.

According to Monte Judah, there is no "valley of Hebron". To Torah students, they would know that this signals some teaching about the Messiah from this point onwards.



EWG Masterman, ISBE - "Modern Hebron is a straggling town clustered round the Haram or sacred enclosure built above the traditional cave of MACHPELAH (which see); it is this sacred spot which has determined the present position of the town all through the Christian era, but it is quite evident that an exposed and indefensible situation, running along a valley, like this, could not have been that of earlier and less settled times. From many of the pilgrim narratives, we can gather that for long there had been a tradition that **the original site was some distance from the modern town**, and, as analogy might suggest, **upon a hill**. There can be little doubt that **the site of the Hebron of Old Testament history is a lofty, olive-covered hill, lying to the West of the present town, known as er Rumeidy**. Upon its summit are cyclopien walls and other traces of ancient occupation. In the midst are the ruins of a medieval building known as Der el-Arba`in, the "monastery of the forty" (martyrs) about whom the Hebronites have an interesting folklore tale. In the building are shown the so-called tombs of Jesse and Ruth. Near the foot of the hill are several fine old tombs, while to the North is a large and very ancient Jewish cemetery, the graves of which are each covered with a massive monolith, 5 and 6 ft. long. At the eastern foot of the hill is a perennial spring, `Ain el Judeideh; the water rises in a vault, roofed by masonry and reached by steps. The environs of this hill are full of folklore associations; the summit would well repay a thorough excavation.

"**A mile or more to the Northwest of Hebron is the famous oak of MAMRE** (which see), **or 'Abraham's oak,'** near which the Russians have erected a hospice. It is a fine specimen of the Holm oak (*Quercus coccifera*), but is gradually dying. The present site appears to have been pointed out as that of Abraham's tent since the 12th century; the earlier traditional site was at Ramet el Khalil."



Genesis 37:1-50:26

The Generations of Jacob

v18-28 Joseph Sold into Slavery

18 When they saw him from a distance and before he came close to them, they plotted against him to put him to death. 19 And they said to one another, “Here comes **this dreamer!**” 20 Now then, come and let us kill him and throw him into one of the pits; and we will say, ‘A wild beast devoured him.’ Then let us see what will become of **his dreams!**” 21 **But Reuben heard *this* and rescued him out of their hands and said, “Let us not take his life.”** 22 Reuben further said to them, “Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him” - that he might rescue him out of their hands, to restore him to his father.



Genesis 37:1-50:26

The Generations of Jacob

23 **So** it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him; 24 and they took him and threw him into the pit. Now the pit was empty, without any water in it. 25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring *them* down to Egypt.

26 And Judah said to his brothers, “What profit is it for us to kill our brother and cover up his blood? 27 Come and let us sell him to the Ishmaelites and not lay our hands on him; for he is our brother, our *own* flesh.” And his brothers listened to him. 28 Then some Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty *shekels* of silver. Thus they brought Joseph into Egypt.

Joseph b. c1914BC / sold into slavery in 1897BC



Kiel and Delitzsch on Genesis 37:25-28

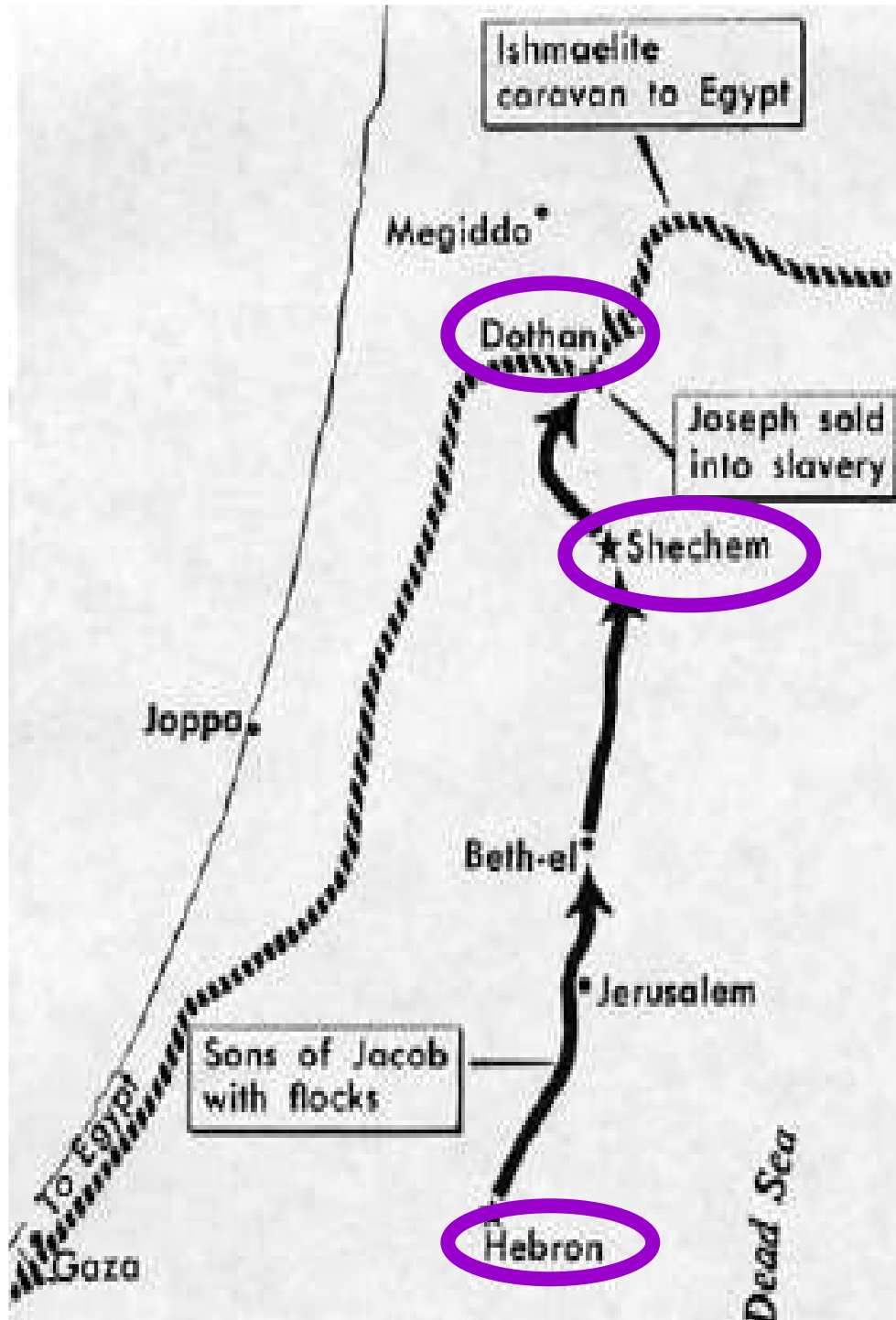
Reuben had saved Joseph's life indeed by his proposal; but his intention to send him back to his father was frustrated. For as soon as the brethren sat down to eat, after the deed was performed, they saw a company of Ishmaelites from Gilead coming along the road which leads from Beisan past Jenin (Rob. *Pal.* iii. 155) and through the plain of Dothan to the great caravan road that runs from Damascus by Lejun (*Legio, Megiddo*), Ramleh, and Gaza to Egypt (Rob. iii. 27, 178). The caravan drew near, laden with spices: viz., נכאת, gum-tragacanth; צרי, balsam, for which Gilead was celebrated (Gen 43:11; Jer 8:22; Jer 46:11); and לט, *ladanum*, the fragrant resin of the cistus-rose. Judah seized the opportunity to propose to his brethren to sell Joseph to the Ishmaelites. *“What profit have we,” he said, “that we slay our brother and conceal his blood? Come, let us sell him to the Ishmaelites; and our hand, let it not lay hold of him (sc., to slay him), for he is our brother, our flesh.”* Reuben wished to deliver Joseph entirely from his brothers' malice. Judah also wished to save his life, though not from brotherly love so much as from the feeling of horror, which was not quite extinct within him, at incurring the guilt of fratricide; but he would still like to get rid of him, that his dreams might not come true. Judah, like his brethren, was probably afraid that their father might confer upon Joseph the rights of the first-born, and so make him lord over them. His proposal was a welcome one.



Kiel and Delitzsch on Genesis 37:25-28

His proposal was a welcome one. When the Arabs passed by, the brethren fetched Joseph out of the pit and sold him to the Ishmaelites, who took him into Egypt. The different names given to the traders - viz., *Ishmaelites* (Gen 37:25, Gen 37:27, and Gen 37:28), *Midianites* (Gen 37:28), and *Medanites* (Gen 37:36) - do not show that the account has been drawn from different legends, but that these tribes were often confounded, from the fact that they resembled one another so closely, not only in their common descent from Abraham (Gen 16:15 and Gen 25:2), but also in the similarity of their mode of life and their constant change of abode, that strangers could hardly distinguish them, especially when they appeared not as tribes but as Arabian merchants, such as they are here described as being: “*Midianitish men, merchants.*” That descendants of Abraham should already be met with in this capacity is by no means strange, if we consider that 150 years had passed by since Ishmael's dismissal from his father's house, - a period amply sufficient for his descendants to have grown through marriage into a respectable tribe. The price, “*twenty (sc., shekels) of silver,*” was the price which Moses afterwards fixed as the value of a boy between 5 and 20 (Lev 27:5), the average price of a slave being 30 shekels (Exo 21:32). But the Ishmaelites naturally wanted to make money by the transaction.





Genesis 37:1-50:26

The Generations of Jacob

v29-35 The Lie They Told Jacob

29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments. 30 And he returned to his brothers and said, “The boy is not *there*; as for me, where am I to go?”

31 **So** they took Joseph's tunic, and slaughtered a male goat, and dipped the tunic in the blood; 32 and they sent the varicolored tunic and brought it to their father and said, “We found this; please examine *it* to see whether it is your son's tunic or not.”



Genesis 37:1-50:26

The Generations of Jacob

Exodus 34:6-7

6 Then the LORD passed by in front of him and proclaimed, "The LORD, the LORD God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth; 7 who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave *the guilty* unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations."

- * **Abraham lied** to Pharaoh (Gen 12:10-20) and Abimelech (Gen; 20:1-18)
- * **Isaac lied** to Abimelech (Gen 26:6-11)
- * **Jacob lied** to Isaac (Gen 27:18-29), to Laban (Gen 31:20) to Esau (Gen 33:13-17)
- * **Jacob's sons lied** to Hamor & Shechem (Gen 34:13-17,25-29) and to Jacob (Gen 37:31-33)



Gill on Genesis 37:29-31

Gen 37:29 - And Reuben returned unto the pit,.... It is very probable he had pretended to go somewhere on business, with an intention to take a circuit, and come to the pit and deliver his brother, and go home with him to his father. **The Jews say (b) he departed from his brethren, and sat down on a certain mountain, that he might descend in the night and take Joseph out of the pit, and accordingly he came down in the night, and found him not. So Josephus (c) says, it was in the night when Reuben came to the pit, who calling to Joseph, and he not answering, suspected he was killed:**

and, behold, Joseph was not in the pit; for neither by looking down into it could he see him, nor by calling be answered by him, which made it a clear case to him he was not there:

and he rent his clothes; as a token of distress and anguish of mind, of sorrow and mourning, as was usual in such cases; Jacob afterwards did the same, Gen 37:34.

(b) Pirke Eliezer, ut supra. (c. 38.) (c) Antiqu. l. 2. c. 3. sect. 3.

Gen 37:30 - And he returned unto his brethren,.... From the pit, and whom he suspected had took him and killed him, as was their first design, not being with them when they proposed to sell him, and did:



Gill on Genesis 37:30-31

and said, the child *is not*; not in the pit, nor in the land of the living, but is dead, which is sometimes the meaning of the phrase, Jer 31:15; he calls him a child, though seventeen years of age, because the youngest brother but one, and he himself was the eldest, and also because of his tender concern for him:

and I, whither shall I go? to find the child or flee from his father's face, which he could not think of seeing any more; whom he had highly offended already in the case of Bilhah, and now he would be yet more incensed against him for his neglect of Joseph, who, he might have expected, would have taken particular care of him, being the eldest son: he speaks like one in the utmost perplexity, not knowing what to do, what course to steer, being almost distracted and at his wits' end.

Gen 37:31 - And they took Joseph's coat,.... After they had told Reuben what they had done with him, who being willing to make the best of things as it was, joined with them in the following scheme: by this it appears, that when they took Joseph out of the pit they did not put his coat on him, but sold him naked, or almost so, to the merchants:

and killed a kid of the goats, and dipped the coat in the blood; that being, as the Targum of Jonathan and Jarchi observe, most like to human blood.



Genesis 37:1-50:26

The Generations of Jacob

v29-35 The Lie They Told Jacob

33 Then he examined it and said, “It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!” **34** **So** Jacob tore his clothes, and put sackcloth on his loins, and mourned for his son many days. **35** Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, “**Surely** I will go down to Sheol in mourning for my son.” **So** his father wept for him.

v36 Joseph in Egypt

36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard. =belonging to the sun



<http://www.whiteestate.org/books/pp/pp20.html>

Meanwhile, Joseph with his captors was on the way to Egypt. As the caravan journeyed southward toward the borders of Canaan, the boy could discern in the distance the hills among which lay his father's tents. Bitterly he wept at thought of that loving father in his loneliness and affliction. Again the scene at Dothan came up before him. He saw his angry brothers and felt their fierce glances bent upon him. The stinging, insulting words that had met his agonized entreaties were ringing in his ears. **With a trembling heart he looked forward to the future.** What a change in situation - from the tenderly cherished son to the despised and helpless slave! Alone and friendless, what would be his lot in the strange land to which he was going? **For a time Joseph gave himself up to uncontrolled grief and terror.**

But, in the providence of God, even this experience was to be a blessing to him. He had learned in a few hours that which years might not otherwise have taught him. His father, strong and tender as his love had been, had done him wrong by his partiality and indulgence. This unwise preference had angered his brothers and provoked them to the cruel deed that had separated him from his home. Its effects were manifest also in his own character. Faults had been encouraged that were now to be corrected. He was becoming self-sufficient and exacting. **Accustomed to the tenderness of his father's care, he felt that he was unprepared to cope with the difficulties before him, in the bitter, uncared-for life of a stranger and a slave.**



<http://www.whiteestate.org/books/pp/pp20.html>

Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled - how, in the hour of need, the angels of God had come to instruct, comfort, and protect him. And he had learned of the love of God in providing for men a Redeemer. **Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile. His soul thrilled with the high resolve to prove himself true to God - under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity.** One day's experience had been the turning point in Joseph's life. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed.



<http://www.enduringword.com/commentaries/0137.htm>

We can thank God for His great plan.

If Joseph's brothers never sell him to the Midianites, then Joseph never goes to Egypt.

If Joseph never goes to Egypt, he never is sold to Potiphar.

If he is never sold to Potiphar, Potiphar's wife never falsely accuses him of rape.

If Potiphar's wife never falsely accuses him of rape, then he is never put in prison.

If he is never put in prison, he never meets the baker and butler of Pharaoh.

If he never meets the baker and butler of Pharaoh, he never interprets their dreams.

If he never interprets their dreams, he never gets to interpret Pharaoh's dreams.

If he never gets to interpret Pharaoh's dreams, he never is made prime minister.

If he is never made prime minister, he never wisely administrates for the severe famine coming upon the region.

If he never wisely administrates for the severe famine coming upon the region, then his family back in Canaan perishes from the famine.

If his family back in Canaan perishes from the famine, the Messiah can't come forth from a dead family.

If the Messiah can't come forth, then Jesus never came.

If Jesus never came, you are dead in your sins and without hope in this world.



Keil and Delitzsch on Genesis 38

Judah's Marriage and Children / His Incest with Tamar - Genesis 38

The following sketch from the life of Judah is intended to point out the origin of the three leading families of the future princely tribe in Israel, and at the same time to show in what danger the sons of Jacob would have been of forgetting the sacred vocation of their race, through marriages with Canaanitish women, and of perishing in the sin of Canaan, if the mercy of God had not interposed, and by leading Joseph into Egypt prepared the way for the removal of the whole house of Jacob into that land, and thus protected the family, just as it was expanding into a nation, from the corrupting influence of the manners and customs of Canaan. This being the intention of the narrative, it is no episode or interpolation, but an integral part of the early history of Israel, which is woven here into the history of Jacob, because the events occurred subsequently to the sale of Joseph.



Genesis 38:1-30 – Judah and Tamar

v1-5 Judah Marries a Canaanite Woman

1 And it came about at that time, that Judah departed from his brothers, and visited a certain Adullamite, whose name was Hirah. ^{=a noble race} 2 And Judah saw there a daughter of a certain Canaanite whose name was Shua; ^{=wealth} and he took her and went in to her. 3 **So** she conceived and bore a son and he named him Er. ^{=awake} 4 Then she conceived again and bore a son and named him Onan. ^{=strong} 5 And she bore still another son and named him Shelah; ^{=a petition} and it was at Chezib that she bore him. ^{=false}



Genesis 38:1-30 – Judah and Tamar

v6-11 Er, Onan and Tamar =awake

6 Now Judah took a wife for Er his first-born, and her name was Tamar. ^{=palm tree} 7 **But** Er, Judah's first-born, was evil in the sight of the LORD, **so** the LORD took his life. ^{=strong} 8 Then Judah said to Onan, “Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother.” 9 And Onan knew that the offspring would not be his; **so** it came about that when he went in to his brother's wife, he wasted his seed on the ground, **in order** not to give offspring to his brother. 10 **But** what he did was displeasing in the sight of the LORD; so He took his life also. 11 Then Judah said to his daughter-in-law Tamar, “Remain a widow in your father's house until my son Shelah grows up”; **for** he thought, “*I am afraid* that he too may die like his brothers.” **So** Tamar went and lived in her father's house.



Genesis 38:1-30 – Judah and Tamar

v12-23 Judah's Pledge to Tamar

12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite. 13 And it was told to Tamar, “**Behold**, your father-in-law is going up to Timnah to shear his sheep.” 14 So she removed her widow's garments and covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; **for** she saw that Shelah had grown up, and she had not been given to him as a wife.

15 When Judah saw her, he thought she was a harlot, **for** she had covered her face. 16 **So** he turned aside to her by the road, and said, “Here now, let me come in to you”; **for** he did not know that she was his daughter-in-law. And she said, “What will you give me, **that** you may come in to me?” 17 He said, **therefore**, “I will send you a kid from the flock.” She said, moreover, “Will you give a pledge until you send *it*?”



Genesis 38:1-30 – Judah and Tamar

v12-23 Judah's Pledge to Tamar

18 And he said, “What pledge shall I give you?” And she said, “Your seal and your cord, and your staff that is in your hand.” **So** he gave *them* to her, and went in to her, and she conceived by him. 19 Then she arose and departed, and removed her veil and put on her widow's garments.

20 When Judah sent the kid by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her. 21 And he asked the men of her place, saying, “Where is the temple prostitute who was by the road at Enaim?” **But** they said, “There has been no temple prostitute here.” 22 **So** he returned to Judah, and said, “I did not find her; and **furthermore**, the men of the place said, ‘There has been no temple prostitute here.’” 23 Then Judah said, “Let her keep them, **lest** we become a laughingstock. After all, I sent this kid, **but** you did not find her.”



Genesis 38:1-30 – Judah and Tamar

v24-30 The Birth of Perez and Zerah

24 Now it was about three months later that Judah was informed, “Your daughter-in-law Tamar has played the harlot, and **behold**, she is also with child by harlotry.” Then Judah said, “Bring her out and let her be burned!”

25 It was while she was being brought out that she sent to her father-in-law, saying, “I am with child by the man to whom these things belong.” And she said, “**Please examine and see**, whose signet ring and cords and staff are these?”

26 And Judah recognized *them*, and said, “She is more righteous than I, inasmuch as I did not give her to my son Shelah.” And he did not have relations with her again.

Gen 37:32 - and they sent the varicolored tunic and brought it to their father and said, “We found this; please examine *it* to see whether it is your son's tunic or not.”



Genesis 38:1-30 – Judah and Tamar

v24-30 The Birth of Perez and Zerah

27 And it came about at the time she was giving birth, that **behold**, there were twins in her womb. 28 **Moreover**, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, “This one came out first.” 29 **But** it came about as he drew back his hand, that behold, his brother came out. Then she said, “What a breach you have made for yourself!” **So** he was named Perez. 30 And afterward his brother came out who had the scarlet *thread* on his hand; and he was named Zerah.

Matthew 1:1-16 - ¹ The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. ² To Abraham was born Isaac; and to Isaac, Jacob; and to Jacob, Judah and his brothers; ³ and to Judah were born Perez and Zerah by Tamar; and to Perez was born Hezron; and to Hezron, Ram; ⁴ and to Ram was born Amminadab; and to Amminadab, Nahshon; and to Nahshon, Salmon; ⁵ and to Salmon was born Boaz by Rahab; and to Boaz was born Obed by Ruth; and to Obed, Jesse; ⁶ and to Jesse was born David the king. And to David was born Solomon by her who had been the wife of Uriah; ⁷ and to Solomon was born Rehoboam; and to Rehoboam, Abijah; and to Abijah, Asa; ⁸ and to Asa was born Jehoshaphat; and to Jehoshaphat, Joram; and to Joram, Uzziah; ⁹ and to Uzziah was born Jotham; and to Jotham, Ahaz; and to Ahaz, Hezekiah; ¹⁰ and to Hezekiah was born Manasseh; and to Manasseh, Amon; and to Amon, Josiah; ¹¹ and to Josiah were born Jeconiah and his brothers, at the time of the deportation to Babylon. ¹² And after the deportation to Babylon, to Jeconiah was born Shealtiel; and to Shealtiel, Zerubbabel; ¹³ and to Zerubbabel was born Abihud; and to Abihud, Eliakim; and to Eliakim, Azor; ¹⁴ and to Azor was born Zadok; and to Zadok, Achim; and to Achim, Eliud; ¹⁵ and to Eliud was born Eleazar; and to Eleazar, Matthan; and to Matthan, Jacob; ¹⁶ and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.



http://www.pbministries.org/books/pink/Gleanings_Genesis/genesis_42.htm

It is remarkable that **Genesis 38** records the history of *Judah*, for long before the Messiah was rejected *by the Jews*, Israel (the ten tribes) had ceased to have a separate history. Here, then, Judah foreshadows the history of the Jews since their rejection of Christ. **"And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in to her"**(Gen. 38:2). How striking this is! **"Canaanite" signifies "the merchantman," and "Shuah" means "riches."** **How plainly the meaning of these names give us the leading characteristics of the Jews during the centuries from the Cross! No longer are they the settled husbandmen and quiet shepherds as of old; but, instead, travelling merchants. And "riches" has been their great pursuit. Three sons were born to Judah by Shuah, and the "Numerical Bible" suggests as the meaning of their names: "Er"—enmity; "Onan"—iniquity; "Shelah"—sprout.** Deeply significant, too, are these names.



http://www.pbministries.org/books/pink/Gleanings_Genesis/genesis_42.htm

"Enmity" against Christ is what has marked the Jews all through the centuries of this Christian era. "Iniquity" surely fits this avaricious people, the average merchant of whom is noted for dishonesty, lying and cheating. While "sprout" well describes the feeble life of this nation, so marvellously preserved by God through innumerable trials and persecutions. The chapter terminates with the sordid story of Tamar, the closing portions of which obviously foreshadowing the end-time conditions of the Jews. In the time of her *travail* "twins were in her womb" (Gen. 38:27). So in the tribulation period there shall be two companies in Israel. The first, appropriately named "Pharez," which means "breach," speaking of the majority of the nation who will break completely with God and receive and worship the Antichrist. The second, "Zerah," that had the "scarlet thread" upon his hand (Gen. 38:30), pointing to the godly remnant who will be saved, as was Rahab of old by the "scarlet cord."



BREAK TIME



Albert Barnes

- **Gen 39:1-23** - Joseph in Potiphar's House
- According to our reckoning, Perez and Zerah were born when Judah was in his twenty-eighth year, and therefore, Joseph in his twenty-fourth. Here, then, we go back seven years to resume the story of Joseph.



Genesis 39:1-23 – Joseph In Egypt

v1-6 Joseph and Potiphar

From Slave to Personal Servant

1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there. 2 And the LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian. 3 Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand. 4 So Joseph found favor in his sight, and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge. 5 And it came about that from the time he made him overseer in his house, and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD's blessing was upon all that he owned, in the house and in the field. 6 So he left everything he owned in Joseph's charge; and with him *there* he did not concern himself with anything except the food which he ate. Now Joseph was handsome in form and appearance.

From Personal Servant to Overseer

Joseph sold into slavery at 17 years of age in 1897BC



Adam Clarke on Genesis 39:6

Joseph was a goodly person, and well favored - יפה תאר ויפה מראה yepkeh thoar, vipheh mareh, beautiful in his person, and beautiful in his countenance. The same expressions are used relative to Rachel; see them explained Gen 29:17 (note). The beauty of Joseph is celebrated over all the East, and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the twelfth chapter of the Koran entirely on Joseph, and represents him as a perfect beauty, and the most accomplished of mortals. From his account, **the passion of Zuleekha** (for so the Asiatics call Potiphar's wife) being known to the ladies of the court, they cast the severest reflections upon her: in order to excuse herself, she invited forty of them to dine with her, put knives in their hands, and gave them oranges to cut, and caused Joseph to attend. When they saw him they were struck with admiration, and so confounded, that instead of cutting their oranges they cut and hacked their own hands, crying out, hasha lillahi ma hadha bashara in hadha illa malakon kareemon. "O God! this is not a human being, this is none other than a glorious angel!" - Surat xii., Gen 29:32.

Two of the finest poems in the Persian language were written by the poets Jamy and Nizamy on the subject of Joseph and his mistress; they are both entitled Yusuf we Zuleekha. These poems represent Joseph as the most beautiful and pious of men; and Zuleekha the most chaste, virtuous, and excellent of women, previous to her having seen Joseph; but they state that when she saw him she was so deeply affected by his beauty that she lost all self-government, and became a slave to her passion. Hafiz expresses this, and apologizes for her conduct in the following elegant couplet: -



Adam Clarke on Genesis 39:6

Men az an husn-i roz afzoon keh
Yusuf dasht danistam Keh ishk az
pardah-i ismat beroon arad Zaleekhara.

**“I understand, from the daily increasing beauty which
Joseph possessed, How love tore away the
veil of chastity from Zuleekha.”**

The Persian poets and eastern historians, however, contrive to carry on a sort of guiltless passion between them till the death of Potiphar, when Zuleekha, grown old, is restored to youth and beauty by the power of God, and becomes the wife of Joseph. What traditions they had beside the Mosaic text for what they say on this subject, are now unknown; but the whole story, with innumerable embellishments, is so generally current in the East that I thought it not amiss to take this notice of it. The twelfth chapter of the Koran, which celebrates the beauty, piety, and acts of this patriarch, is allowed to be one of the finest specimens of Arabic composition ever formed; and the history itself, as told by Moses, is one of the most simple, natural, affecting, and well-told narratives ever published. It is a master-piece of composition, and never fails of producing its intended effect on the mind of a careful reader. The Arab lawgiver saw and felt the beauties and excellences of his model; and he certainly put forth all the strength of his own language, and all the energy of his mind, in order to rival it.



<http://www.whiteestate.org/books/pp/pp20.html>

Arriving in Egypt, Joseph was sold to Potiphar, captain of the king's guard, in whose service he remained for ten years. He was here exposed to temptations of no ordinary character. He was in the midst of idolatry. The worship of false gods was surrounded by all the pomp of royalty, supported by the wealth and culture of the most highly civilized nation then in existence. Yet Joseph preserved his simplicity and his fidelity to God. The sights and sounds of vice were all about him, but he was as one who saw and heard not. His thoughts were not permitted to linger upon forbidden subjects. The desire to gain the favor of the Egyptians could not cause him to conceal his principles. Had he attempted to do this, he would have been overcome by temptation; but he was not ashamed of the religion of his fathers, and he made no effort to hide the fact that he was a worshiper of Jehovah.

“And the Lord was with Joseph, and he was a prosperous man. . . . And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.” Potiphar's confidence in Joseph increased daily, and he finally promoted him to be his steward, with full control over all his possessions.



<http://www.whiteestate.org/books/pp/pp20.html>

"And he left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat."

The marked prosperity which attended everything placed under Joseph's care was not the result of a direct miracle; but his industry, care, and energy were crowned with the divine blessing. Joseph attributed his success to the favor of God, and even his idolatrous master accepted this as the secret of his unparalleled prosperity. Without steadfast, well-directed effort, however, success could never have been attained. God was glorified by the faithfulness of His servant. It was His purpose that in purity and uprightness the believer in God should appear in marked contrast to the worshipers of idols - that thus the light of heavenly grace might shine forth amid the darkness of heathenism. Joseph's gentleness and fidelity won the heart of the chief captain, who came to regard him as a son rather than a slave. The youth was brought in contact with men of rank and learning, and he acquired a knowledge of science, of languages, and of affairs--an education needful to the future prime minister of Egypt.



Genesis 39:1-23 – Joseph In Egypt

v7-18 Joseph and Mrs Potiphar

From Overseer to Problems!!

7 And it came about after these events that his master's wife looked with desire at Joseph, and she said, “Lie with me.” 8 **But** he refused and said to his master's wife, “**Behold**, with me *here*, my master does not concern himself with anything in the house, and he has put all that he owns in my charge. 9 There is no one greater in this house than I, and he has withheld nothing from me except you, **because** you are his wife. How then could I do this great evil, and sin against God?” 10 And it came about as she spoke to Joseph day after day, that he did not listen to her to lie beside her, or be with her.



Adam Clarke on Genesis 39:9

Gen 39:9 - How then - ואיך veeik, and how? Joseph gives two most powerful reasons for his noncompliance with the wishes of his mistress:

1. Gratitude to his master, to whom he owed all that he had.
2. His fear of God, in whose sight it would be a heinous offense, and who would not fail to punish him for it.

With the kindness of his master and the displeasure of God before his eyes, how could he be capable of committing an act of transgression, which would at once have distinguished him as the most ungrateful and the most worthless of men?



Genesis 39:1-23 – Joseph In Egypt

11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside. 12 And she caught him by his garment, saying, “Lie with me!” And he left his garment in her hand and fled, and went outside. 13 When she saw that he had left his garment in her hand, and had fled outside, 14 she called to the men of her household, and said to them, “See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed. 15 And it came about when he heard that I raised my voice and screamed, that he left his garment beside me and fled, and went outside.” 16 **So** she left his garment beside her until his master came home. 17 Then she spoke to him with these words, “The Hebrew slave, whom you brought to us, came in to me to make sport of me; 18 and it happened as I raised my voice and screamed, that he left his garment beside me and fled outside.”



<http://www.whiteestate.org/books/pp/pp20.html>

But Joseph's faith and integrity were to be tested by fiery trials. His master's wife endeavored to entice the young man to transgress the law of God. Heretofore he had remained untainted by the corruption teeming in that heathen land; but this temptation, so sudden, so strong, so seductive - how should it be met? Joseph knew well what would be the consequence of resistance. On the one hand were concealment, favor, and rewards; on the other, disgrace, imprisonment, perhaps death. His whole future life depended upon the decision of the moment. Would principle triumph? Would Joseph still be true to God? With inexpressible anxiety, angels looked upon the scene.

Joseph's answer reveals the power of religious principle. He would not betray the confidence of his master on earth, and, whatever the consequences, he would be true to his Master in heaven. Under the inspecting eye of God and holy angels many take liberties of which they would not be guilty in the presence of their fellow men, but Joseph's first thought was of God. "How can I do this great wickedness, and sin against God?" he said.



<http://www.whiteestate.org/books/pp/pp20.html>

If we were to cherish an habitual impression that God sees and hears all that we do and say and keeps a faithful record of our words and actions, and that we must meet it all, we would fear to sin. Let the young ever remember that wherever they are, and whatever they do, they are in the presence of God. No part of our conduct escapes observation. We cannot hide our ways from the Most High. Human laws, though sometimes severe, are often transgressed without detection, and hence with impunity. But not so with the law of God. The deepest midnight is no cover for the guilty one. He may think himself alone, but to every deed there is an unseen witness. The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him. Joseph suffered for his integrity, for his tempter revenged herself by accusing him of a foul crime, and causing him to be thrust into prison. Had Potiphar believed his wife's charge against Joseph, the young Hebrew would have lost his life; but the modesty and uprightness that had uniformly characterized his conduct were proof of his innocence; and yet, to save the reputation of his master's house, he was abandoned to disgrace and bondage.



Genesis 39:1-23 – Joseph In Egypt

From Overseer to Prisoner

v19-23 Joseph in Prison

19 Now it came about when his master heard the words of his wife, which she spoke to him, saying, “This is what your slave did to me,” that his anger burned. 20 **So** Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail. 21 **But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer**. 22 And the chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible *for it*. 23 The chief jailer did not supervise anything under Joseph's charge **because the LORD was with him; and whatever he did, the LORD made to prosper**.

From Prisoner to Chief Prisoner



<http://www.whiteestate.org/books/pp/pp20.html>

At the first Joseph was treated with great severity by his jailers. The psalmist says, "His feet they hurt with fetters; he was laid in chains of iron: until the time that his word came to pass; the word of the Lord tried him." Psalm 105:18, 19, R.V. But Joseph's real character shines out, even in the darkness of the dungeon. He held fast his faith and patience; his years of faithful service had been most cruelly repaid, yet this did not render him morose or distrustful. He had the peace that comes from conscious innocence, and he trusted his case with God. He did not brood upon his own wrongs, but forgot his sorrow in trying to lighten the sorrows of others. He found a work to do, even in the prison. God was preparing him in the school of affliction for greater usefulness, and he did not refuse the needful discipline. In the prison, witnessing the results of oppression and tyranny and the effects of crime, he learned lessons of justice, sympathy, and mercy, that prepared him to exercise power with wisdom and compassion.

Joseph gradually gained the confidence of the keeper of the prison, and was finally entrusted with the charge of all the prisoners. It was the part he acted in the prison - the integrity of his daily life and his sympathy for those who were in trouble and distress - that opened the way for his future prosperity and honor. Every ray of light that we shed upon others is reflected upon ourselves. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to the needy, if prompted by a right motive, will result in blessings to the giver.



Genesis 40:1-23 – The Cupbearer and The Baker and Their Dreams

v1-15 The Cupbearer's Dream and Its Interpretation

1 Then it came about after these things the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt. 2 And Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. 3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the *same* place where Joseph was imprisoned. 4 And the captain of the bodyguard **put Joseph in charge of them, and he took care of them;** and they were in confinement for some time.

5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had **a dream** the same night, each man with **his own dream** and **each dream** with its own interpretation. 6 When Joseph came to them in the morning and observed them, behold, they were dejected. 7 **And he asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?"** 8 Then they said to him, "We have had **a dream** and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell **it** to me, please."

Joseph, 28 years of age in 1886BC



Adam Clarke on Genesis 40:1,3

- **Gen 40:1 - The butler** - **משקה** mashkeh, the same as saky among the Arabians and Persians, and signifying a cup-bearer.
- **Baker** - **אפה** opheh; rather cook, confectioner, or the like.
- **Had offended** - They had probably been accused of attempting to take away the king's life, one by poisoning his drink, the other by poisoning his bread or confectionaries.
- **Gen 40:3 - Where Joseph was bound** - The place in which Joseph was now confined; this is what is implied in being bound; for, without doubt, he had his personal liberty. As the butler and the baker were state criminals they were put in the same prison with Joseph, which we learn from the preceding chapter, Gen 39:20, was the king's prison. **All the officers in the employment of the ancient kings of Egypt were, according to Diodorus Siculus, taken from the most illustrious families of the priesthood in the country; no slave or common person being ever permitted to serve in the presence of the king. As these persons, therefore, were of the most noble families, it is natural to expect they would be put, when accused, into the state prison.**



Genesis 40:1-23 – The Cupbearer and The Baker and Their Dreams

v1-15 The Cupbearer's Dream and Its Interpretation

9 So the chief cupbearer told his dream to Joseph, and said to him, “In my dream, behold, there was a vine in front of me; 10 and on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes. 11 Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand.”

12 Then Joseph said to him, “This is the interpretation of it: the three branches are three days; 13 within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer. 14 Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh, and get me out of this house. 15 For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon.”



Genesis 40:1-23 – The Cupbearer and The Baker and Their Dreams

v16-19 The Baker's Dream and Its Interpretation

16 When the chief baker saw that he had interpreted favorably, he said to Joseph, “I also saw in **my dream**, and **behold**, *there were three baskets of white bread on my head; 17 and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head.*”

18 Then Joseph answered and said, “This is **its** interpretation: the three baskets are three days; 19 within three more days Pharaoh will lift up your head from you and will hang you on a tree; and the birds will eat your flesh off you.”

v20-23 The Fulfillment of the Dreams

20 Thus it came about on the third day, *which was Pharaoh's birthday*, that he made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. 21 And he restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand; 22 **but** he hanged the chief baker, **just as Joseph had interpreted to them.** 23 **Yet** the chief cupbearer did not remember Joseph, but forgot him.



Kiel and Delitzsch on Gen 40:16-19

In this dream, the carrying of the baskets upon the head is thoroughly Egyptian; for, according to *Herod. 2, 35*, the men in Egypt carry burdens upon the head, the women upon the shoulders. And, according to the monuments, the variety of confectionary was very extensive (cf. *Hengst. p. 27*). In the opening words, *“I too,”* the baker points to the resemblance between his dream and the cup-bearer's. The resemblance was not confined to **the sameness of the numbers** - three baskets of white bread, and three branches of the vine - but was also seen in the fact that **his official duty at the court was represented in the dream**. But instead of Pharaoh taking the bread from his hand, the birds of heaven ate it out of the basket upon his head. And Joseph gave this interpretation: *“The three baskets signify three days: within that time Pharaoh will take away thy head from thee* (*“lift up thy head,”* as in *Gen 40:13*, but with מעליך *“away from thee,”* i.e., behead thee), *and hang thee on the stake* (thy body after execution; vid., *Deu 21:22-23*), *and the birds will eat thy flesh from off thee.”* However simple and close this interpretation of the two dreams may appear, the exact accordance with the fulfilment was a miracle wrought by God, and showed that **as the dreams originated in the instigation of God, the interpretation was His inspiration also**.

Clarke - Lift up thy head from off thee - Thus we find that beheading, hanging, and gibbeting, were modes of punishment among the ancient Egyptians; but the criminal was beheaded before he was hanged, and then either hanged on hooks, or by the hands.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

v1-13 Pharaoh’s Two Dreams

Joseph, 30 years of age in 1884BC

1 Now it happened at the end of two full years that Pharaoh had **a dream**, **and behold**, he was standing by the Nile. 2 **And lo**, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass. 3 Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the *other* cows on the bank of the Nile. 4 And the ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke. 5 And he fell asleep and **dreamed a second time**; **and behold**, seven ears of grain came up on a single stalk, plump and good. 6 **Then behold**, seven ears, thin and scorched by the east wind, sprouted up after them. 7 **And the thin ears swallowed up the seven plump and full ears**. Then Pharaoh awoke, **and behold**, *it was* **a dream**.

8 Now it came about in the morning that his spirit was troubled, **so** he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them **his dreams**, **but** there was no one who could interpret **them** to Pharaoh.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

9 Then the chief cupbearer spoke to Pharaoh, saying, “I would make mention today of my *own* offenses. 10 Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, *both* me and the chief baker. 11 And we had **a dream** on the same night, he and I; each of us **dreamed** according to the interpretation of **his own dream**. 12 Now a Hebrew youth was with us there, a servant of the captain of the bodyguard, and we related **them** to him, and he interpreted **our dreams** for us. To each one he interpreted according to **his own dream**. 13 And it came about that just as he interpreted for us, so it happened; he restored me in my office, **but** he hanged him.”

v14-36 Joseph Interprets Pharaoh’s Dreams

14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh. 15 And Pharaoh said to Joseph, “I have had **a dream**, **but** no one can interpret **it**; and I have heard it said about you, that when you hear **a dream** you can interpret **it**.”



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

16 Joseph then answered Pharaoh, saying, “It is not in me; God will give Pharaoh a favorable answer.”

17 **So** Pharaoh spoke to Joseph, “In **my dream**, **behold**, I was standing on the bank of the Nile; 18 **and behold**, seven cows, fat and sleek came up out of the Nile; and they grazed in the marsh grass. 19 **And lo**, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt; 20 and the lean and ugly cows ate up the first seven fat cows. 21 **Yet** when they had devoured them, it could not be detected that they had devoured them; **for** they were just as ugly as before. Then I awoke. 22 I saw also in **my dream**, **and behold**, seven ears, full and good, came up on a single stalk; 23 **and lo**, seven ears, withered, thin, *and* scorched by the east wind, sprouted up after them; 24 and the thin ears swallowed the seven good ears. Then I told it to the magicians, **but** there was no one who could explain it to me.”



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

25 Now Joseph said to Pharaoh, “Pharaoh's **dreams** are one *and the same*; God has told to Pharaoh what He is about to do. 26 The seven good cows are seven years; and the seven good ears are seven years; **the dreams** are one *and the same*. 27 And the seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind shall be seven years of famine. 28 It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. 29 **Behold**, seven years of great abundance are coming in all the land of Egypt; 30 and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt; and the famine will ravage the land. 31 **So** the abundance will be unknown in the land because of that subsequent famine; **for** it *will be* very severe. 32 Now as for the repeating of the dream to Pharaoh twice, *it means that* the matter is determined by God, and God will quickly bring it about.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

33 “**And now** let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. **34** Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance. **35** Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it. **36** And let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land may not perish during the famine.”



<http://www.whiteestate.org/books/pp/pp20.html>

The interpretation was so reasonable and consistent, and the policy which it recommended was so sound and shrewd, that its correctness could not be doubted. But who was to be entrusted with the execution of the plan? Upon the wisdom of this choice depended the nation's preservation. The king was troubled. For some time the matter of the appointment was under consideration. Through the chief butler the monarch had learned of the wisdom and prudence displayed by Joseph in the management of the prison; it was evident that he possessed administrative ability in a pre-eminent degree. The cupbearer, now filled with self-reproach, endeavored to atone for his former ingratitude, by the warmest praise of his benefactor; and further inquiry by the king proved the correctness of his report. In all the realm Joseph was the only man gifted with wisdom to point out the danger that threatened the kingdom and the preparation necessary to meet it; and the king was convinced that he was the one best qualified to execute the plans which he had proposed. It was evident that a divine power was with him, and that there were none among the king's officers of state so well qualified to conduct the affairs of the nation at this crisis. The fact that he was a Hebrew and a slave was of little moment when weighed against his evident wisdom and sound judgment. "Can we find such a one as this is, a man in whom the Spirit of God is?" said the king to his counselors.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

v37-49 Joseph’s Promotion to “Prime Minister”

37 Now the proposal seemed good to Pharaoh and to all his servants.

38 Then Pharaoh said to his servants, “Can we find a man like this, in whom is a divine spirit?” **39** So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are. **40** You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.” **41** And Pharaoh said to Joseph, “See I have set you over all the land of Egypt.”

42 Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put the gold necklace around his neck. **43** And he had him ride in his second chariot; and they proclaimed before him, “Bow the knee!” And he set him over all the land of Egypt.



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The appointment was decided upon, and to Joseph the astonishing announcement was made, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." The king proceeded to invest Joseph with the insignia of his high office. "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee."

"He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom." Psalm 105:21, 22. From the dungeon Joseph was exalted to be ruler over all the land of Egypt. It was a position of high honor, yet it was beset with difficulty and peril. One cannot stand upon a lofty height without danger. As the tempest leaves unharmed the lowly flower of the valley, while it uproots the stately tree upon the mountaintop, so those who have maintained their integrity in humble life may be dragged down to the pit by the temptations that assail worldly success and honor.



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But Joseph's character bore the test alike of adversity and prosperity. The same fidelity to God was manifest when he stood in the palace of the Pharaohs as when in a prisoner's cell. He was still a stranger in a heathen land, separated from his kindred, the worshipers of God; but he fully believed that the divine hand had directed his steps, and in constant reliance upon God he faithfully discharged the duties of his position. Through Joseph the attention of the king and great men of Egypt was directed to the true God; and though they adhered to their idolatry, they learned to respect the principles revealed in the life and character of the worshiper of Jehovah.

How was Joseph enabled to make such a record of firmness of character, uprightness, and wisdom? - In his early years he had consulted duty rather than inclination; and the integrity, the simple trust, the noble nature, of the youth bore fruit in the deeds of the man. A pure and simple life had favored the vigorous development of both physical and intellectual powers. Communion with God through His works and the contemplation of the grand truths entrusted to the inheritors of faith had elevated and ennobled his spiritual nature, broadening and strengthening the mind as no other study could do. Faithful attention to duty in every station.



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from the lowliest to the most exalted, had been training every power for its highest service. He who lives in accordance with the Creator's will is securing to himself the truest and noblest development of character. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

There are few who realize the influence of the little things of life upon the development of character. Nothing with which we have to do is really small. The varied circumstances that we meet day by day are designed to test our faithfulness and to qualify us for greater trusts. By adherence to principle in the transactions of ordinary life, the mind becomes accustomed to hold the claims of duty above those of pleasure and inclination. Minds thus disciplined are not wavering between right and wrong, like the reed trembling in the wind; they are loyal to duty because they have trained themselves to habits of fidelity and truth. By faithfulness in that which is least they acquire strength to be faithful in greater matters. An upright character is of greater worth than the gold of Ophir. Without it none can rise to an honorable eminence. But character is not inherited. It cannot be bought. Moral excellence and fine mental qualities are not the result of accident. The most precious gifts are of no value unless they are improved. The formation of a noble character is the work of a lifetime and must be the result of diligent and persevering effort. **God gives opportunities;** success depends upon the use made of them.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

44 Moreover, Pharaoh said to Joseph, “Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt.” 45 Then Pharaoh named Joseph Zaphenath-paneah; ^{=treasury of the glorious rest} and he gave him Asenath, ^{=belonging to the goddess Neith} the daughter of Potiphera ^{=he whom the Ra gave} priest of On, as ^{=strength or vigor} his wife. And Joseph went forth over the land of Egypt.



Kiel & Delitzsch on Gen 41:45

But in order that Joseph might be perfectly naturalized, the king gave him an Egyptian name, *Zaphnath-Paaneah*, and married him to *Asenath*, the daughter of *Potipherah*, the priest at *On*. The name *Zaphnath-Paaneah* (a form adapted to the Hebrew, for $\Psi\omicron\nu\theta\omicron\mu\phi\alpha\nu\eta\chi$ Ixx; according to a Greek scholium, $\sigma\omega\tau\eta\rho\ \kappa\omicron\sigma\mu\omicron\nu$, “*salvator mundi*” (Jerome), answers to the Coptic *P-sote-m-ph-eneh*, - *P* the article, *sote* salvation, *m* the sign of the genitive, *ph* the article, and *eneh* the world (lit., *aetas, seculum*); or perhaps more correctly, according to *Rosellini* and more recent Egyptologists, to the Coptic *P-sont-em-ph-anh*, i.e., *sustentator vitae*, support or sustainer of life, with reference to the call entrusted to him by God....

...This promotion of Joseph, from the position of a Hebrew slave pining in prison to the highest post of honour in the Egyptian kingdom, is perfectly conceivable, on the one hand, from the great importance attached in ancient times to the interpretation of dreams and to all occult science, especially among the Egyptians, and on the other hand, from the despotic form of government in the East; but the miraculous power of God is to be seen in the fact, that God endowed Joseph with the gift of infallible interpretation, and so ordered the circumstances that this gift opened the way for him to occupy that position in which he became the preserver, not of Egypt alone, but of his own family also. And the same hand of God, by which he had been so highly exalted after deep degradation, preserved him in his lofty post of honour from sinking into the heathenism of Egypt; although, by his alliance with the daughter of a priest of the sun, the most distinguished caste in the land, he had fully entered into the national associations and customs of the land.



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

46 Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt. 47 And during the seven years of plenty the land brought forth abundantly. 48 **So** he gathered all the food of *these* seven years which occurred in the land of Egypt, and placed the food in the cities; he placed in every city the food from its own surrounding fields. 49 **Thus** Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring *it*, **for** it was beyond measure.



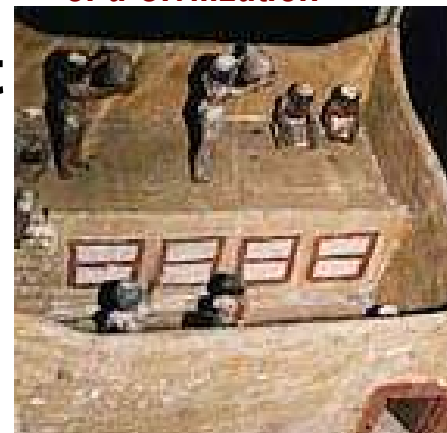
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The total amount of grain harvested depended on the surface covered by the flooding Nile, which was between perhaps 20,000 and 34,000 square kilometres. Taking pre-green-revolution wheat yields of about 750 kg/ha [1] as a base, the annual amount of corn [11] produced was approximately between 1.5 and 2.5 million tons, supposing that most of the surface was used to produce corn. About 4 to 5 million people lived in Egypt during the New Kingdom [3]. In a bad year the annual yield was less than 300 kg per head, possibly considerably less.



Granaries at Akhetaten

Source: Kemp, Barry, *Ancient Egypt: Anatomy of a Civilization*



Genesis 41:1-57 – Pharaoh’s Dreams and Its Fulfillment

v50-52 Joseph’s Two Sons

50 Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him. 51 And Joseph named the first-born ^{=causing to forget} Manasseh, “**For,**” *he said,* “**God has made me forget all my trouble and all my father's household.**” 52 And he named the second ^{=I shall be doubly fruitful} Ephraim, “**For,**” *he said,* “**God has made me fruitful in the land of my affliction.**”



Genesis 41:1-57 – Pharaoh's Dreams and Its Fulfillment

v53-57 The Fulfillment of Pharaoh's Dreams

53 When the seven years of plenty which had been in the land of Egypt came to an end, 54 and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands; **but** in all the land of Egypt there was bread.

55 **So** when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and **Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."**

56 When the famine was *spread* over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt. 57 And *the people of all the earth* came to Egypt to buy grain from Joseph, **because** the famine was severe in all the earth.



<http://www.jacksonsnnyder.com/arc/2006/o-asenath.htm>

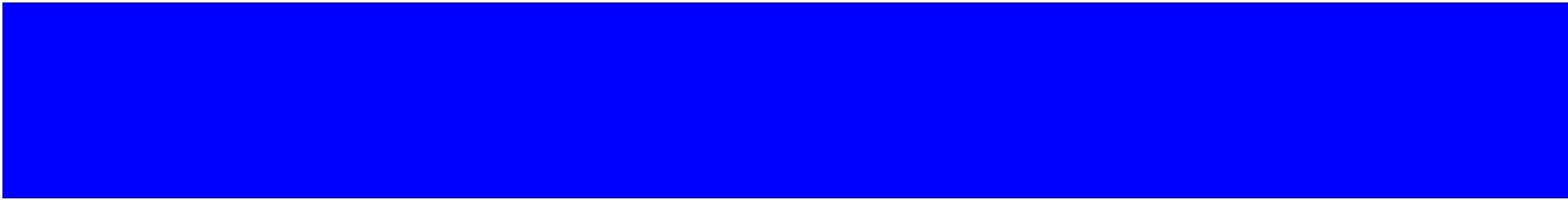
Joseph named his first son "Manasseh," related to forgetting past sorrows and forgiving past injustices he suffered. Indeed, Joseph had forgiven his brothers for everything they did to him, and he did not seek revenge on others who had wronged him. He put these things in the past and focused on the future. He named his second son "Ephraim," because he had become so fruitful. This illustrates for us the dual aspect of Messiah's work of salvation in our lives. The first aspect is forgiveness of our sins, washing away of our old lives of worldliness. If anyone is in Messiah, he is a new creation – the old is gone and the new has come. (2 Cor. 5:17) Through his death on the cross, Yahshua took away our sin and gave us a new life of forgiveness and restoration. Even so, his work does not stop there. Yahweh wants to produce fruit in our lives. He gives us his Holy Spirit and his ongoing revelation – our daily manna – so that we will be his witnesses, producing both the fruit of righteousness and fruit in evangelism. "All over the world this gospel is bearing fruit and growing..." (Col. 1:6).



<http://www.jacksonsnnyder.com/arc/2006/o-asenath.htm>

"If any man remains in me and I remain in him, he will bear much fruit." (John 15:5) "I chose you and appointed you to go and bear fruit – fruit that will last." (John 15:16). **Yahshua has both aspects in his work in our lives – forgetting the sins of our past and producing much fruit during our time in this world** (this world of suffering, as Joseph said). It is interesting that Manasseh became much more numerous, but that Ephraim would be greater or more powerful. (See Genesis 48:19-20). This is indeed what we see today. Many, many more people conceive of salvation only in terms of forgiveness of their sins (Manasseh was the most numerous tribe). Far fewer understand that Elohim saved them so they could produce spiritual fruit for eternity. Such understanding usually comes a little later, with maturity (hence Ephraim was born second), but is greater, or more important, from Yahweh's perspective. **He "gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do his will." (Titus 2:14) "For we are his workmanship, created in Messiah Yahshua to do good works, which Elohim prepared in advance for us to do." (Eph. 2:10)**





<http://classiclit.about.com/library/bl-etexts/lginzberg/bl-lginzberg-legends-2-1o.htm>

Now Joseph reaped the harvest of his virtues, and according to the measure of his merits God granted him reward. The mouth that refused the kiss of unlawful passion and sin received the kiss of homage from the people; the neck that did not bow itself unto sin was adorned with the gold chain that Pharaoh put upon it; the hands that did not touch sin wore the signet ring that Pharaoh took from his own hand and put upon Joseph's; the body that did not come in contact with sin was arrayed in vestures of byssus; the feet that made no steps in the direction of sin reposed in the royal chariot, and the thoughts that kept themselves undefiled by sin were proclaimed as wisdom.

Joseph was installed in his high position, and invested with the insignia of his office, with solemn ceremony. The king took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in princely apparel, and set a gold crown upon his head, and laid a gold chain about his neck. Then he commanded his servants to make Joseph to ride in his second chariot, which went by the side of the chariot wherein sat the king, and he also made him to ride upon a great and strong horse of the king's horses, and his servants conducted him through the streets of the city of Egypt. Musicians, no less than a thousand striking cymbals and a thousand blowing flutes, and five thousand men with drawn swords gleaming in the air formed the vanguard. Twenty thousand of the king's grandees girt with gold-embroidered leather belts marched at the right of Joseph, and as many at the left of him. The women and the maidens of the nobility looked out of the windows to gaze upon Joseph's beauty, and they poured down chains upon him, and rings and jewels, that he might but direct his eyes toward them. Yet he did not look up, and as a reward God made him proof against the evil eye, nor has it ever had the power of inflicting harm upon any of his descendants. Servants of the king, preceding him and

