

**LESSON 11**  
**Genesis 34-41**

THE FIRST BOOK OF MOSES CALLED  
GENESIS  
CHAPTER 34

*Shechem defiles Dinah—Hivites seek to arrange marriage with Jacob's family—Many, being circumcised, are slain by Simeon and Levi—Jacob reproves them.*

1 AND Dinah (about age 15) the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. (Dinah was going to a pagan festival.)

2 And when Shechem the son of <sup>a</sup>Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. (But his stay at Shechem was to prove a fresh source of trial to Jacob. Dinah, his daughter, at that time (as we gather) about fifteen years of age, in the language of the sacred text, "went out to see the daughters of the land," or, as Josephus, the Jewish historian, tells us, to take part in a feast of the Shechemites. A more terrible warning than that afforded by the results of her thoughtless and blameworthy **participation in irreligious and even heathen festivities** could scarcely be given. It led to the ruin of Dinah herself, then to a proposal of an alliance between the Hivites and Israel, to which Israel could not, of course, have agreed; and finally to vile deceit on the part of Simeon and Levi, for the purpose of exacting bloody revenge, by which the whole male population of Shechem were literally exterminated. How deeply the soul of Jacob recoiled from this piece of Eastern cruelty, appears from the fact, that even on his deathbed, many years afterwards, he reverted to it in these words: - "Simeon and Levi are brethren; Their swords are weapons of iniquity. O my soul, come not thou into their council; Unto their assembly, mine honor, be not thou united!" (Genesis 49:5, 6) But one, though undesigned, consequence of the crime proved a further blessing to Jacob. It was quite clear that he and his family must remove from the scene of Simeon's and Levi's treachery and cruelty. Then it was that God directed Jacob to return to Beth-el, and fulfill the promise which he had there made on fleeing from the face of Esau his brother. Edersheim, Vol 1, Ch 17)

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very <sup>a</sup>wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the <sup>a</sup>land shall be before you; dwell and <sup>b</sup>trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me <sup>a</sup>never so much dowry and gift (or ever so high a dowry), and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 <sup>a</sup>And they said unto them, (Septuagint: And Simeon and Levi, brothers of Dinah, sons of Leah,

said...) We cannot do this thing, to give our sister to one that is <sup>b</sup>uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be <sup>a</sup>circumcised;  
16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto the <sup>a</sup>gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, <sup>a</sup>Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. (Is this justifiable homicide?)

26 And they <sup>a</sup>slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. (Dinah was being held against her will.)

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot? (The Hebrew word that is translated "took" in the phrase "he took her" can mean "to take away, sometimes with violence and force; to take possession, to capture, to seize upon" (Wilson, *Old Testament Word Studies*, s.v. "take," p. 435).

Commenting on the phrase that Shechem "spake kindly unto the damsel" (Genesis 34:3), one scholar said it means: "Literally, *he spake to the heart of the damsel*—endeavoured to gain her affections, and to reconcile her to her disgrace. It appears sufficiently evident from this and the preceding verse that there had been *Jacob's return from Haran to Hebron no consent* on the part of Dinah, that the whole was an act of *violence*, and that **she was now detained by force in the house of Shechem**. Here she was found when Simeon and Levi sacked the city, verse 26." (Clarke, *Bible Commentary*, 1:207.) **The outrage of Simeon and Levi was justified, but to deceitfully set up a whole town for slaughter on the pretext of bringing them into the covenant was an evil and wicked thing. Jacob's blessings on these two sons just prior to his death (see Genesis 49:5–7) show that neither he nor the Lord condoned this act.** Institute Manual, 89. "Never do anything that could lead to sexual transgression. Treat others with respect, not as objects used to satisfy lustful and selfish desires. . . . Do not participate in discussions or any media that arouse sexual feelings. Do not participate in any type of pornography"

(For the Strength of Youth [booklet, 2011], 36). “Love makes us instinctively reach out to God and other people. Lust, on the other hand, is anything but godly and celebrates self-indulgence. Love comes with open hands and open heart; lust comes with only an open appetite” (Jeffrey R. Holland, “Place No More for the Enemy of My Soul,” Ensign or Liahona, May 2010, 45).

## CHAPTER 35

*God sends Jacob to Beth-el, where he builds an altar, and the Lord appears to him—He renews the promise that Jacob shall be a great nation, and that his name shall be Israel—Jacob sets up an altar and pours a drink offering—Rachel bears Benjamin, dies in childbirth, and is buried near Beth-lehem—Reuben sins with Bilhah—Isaac dies and is buried by Jacob and Esau.*

1 AND God said unto Jacob, Arise, go up to Beth-el, (House of God) and dwell there: and make there an altar unto God, that appeared unto thee when thou <sup>a</sup>fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange <sup>a</sup>gods that *are* among you, (Jacob’s family are too worldly. He is going to prepare them to be spiritually prepared for the temple.) and be <sup>b</sup>clean, and change your garments: (They are preparing to go to the temple.)

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my <sup>a</sup>distress, and was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem. (Jacob buried the images of idolatry. When we repent we should put away our old ways for a more righteous life.)

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, (The reputation of Jacob’s family caused the people in the area to be afraid of them.) and they did not pursue after the sons of Jacob. (Before returning to Bethel, which was the equivalent of a modern temple (see Reading 7-12), Jacob had his family and servants, his household, prepare themselves for the experience much as modern Saints prepare themselves. The earrings probably were more than mere jewelry, possibly amulets with inscriptions to false gods (see Keil and Delitzsch, *Commentary*, 1:1:316). Institute Manual, 89 About ten years must have elapsed since the return of Jacob from Mesopotamia, and yet he had not paid his vows unto the Lord! From what follows, we infer that, in all probability, the reason of this delay had been that the family of Jacob had not been purged from idolatry, and that hitherto Jacob had been too weak to remove from his household what must have rendered his appearance at Beth-el morally impossible. But now we read, that "he said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments" (this as a symbol of purification): "and let us arise, and go up to Bethel." And all the teraphim and idolatrous "charms" were buried deep down below a terebinth-tree "which was by Shechem." A touching incident is recorded immediately on their arrival at Beth-el. "Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak, and the name of it was called Allon-bachuth (the oak of weeping)." Thus Deborah's long and faithful service in the household of Isaac, and the family-mourning over the old, tried family friend, are deemed worthy of perpetual memorial in the Book of God! But from the circumstance that Deborah died in the house of Jacob, we infer not only that her mistress Rebekah was dead, but that there must have been some intercourse between Isaac and Jacob since his return to Canaan. Most probably Jacob had visited his aged parent, though Scripture does not mention it, because it in no way affects the history of the covenant. At Bethel God again appeared to Jacob; and while He once more bestowed on him the name of Israel and the covenant-promises previously given, Jacob also paid his vow unto the Lord, and on his part likewise renewed the designation of the place as Beth-el. Edersheim, Vol 1, Ch 17)

6 ¶ So Jacob came to <sup>a</sup>Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's <sup>a</sup>nurse died, (Rebekah was probably already dead) and she was buried beneath Beth-el under an oak: and the name of it was called <sup>b</sup>Allon-bachuth. (the oak of weeping)

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but <sup>a</sup>Israel shall be thy name: and he called his name Israel.

11 And God said unto him, I *am* <sup>a</sup>God Almighty: be <sup>b</sup>fruitful and multiply; a nation and a company of <sup>c</sup>nations shall be of thee, and <sup>d</sup>kings shall come out of thy loins;

12 And the <sup>a</sup>land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where he talked with him. (This is the third recorded visit of the Lord to Jacob. The last time the Lord appeared at Bethel, Jacob was still single. Now 20 years later he has been blessed by the Lord.)

14 And Jacob set up a <sup>a</sup>pillar in the place where he talked with him, *even* a pillar of stone: and he poured a <sup>b</sup>drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she <sup>a</sup>died) that she called his name <sup>b</sup>Ben-oni: but his father called him <sup>c</sup>Benjamin.

19 And <sup>a</sup>Rachel died, and was buried in the way to <sup>b</sup>Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

21 ¶ And Israel journeyed, and spread his tent beyond the <sup>a</sup>tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and <sup>a</sup>lay with Bilhah his father's concubine: and Israel heard *it*. (The inclusion of the brief account of Reuben's immorality in the historical account may seem unusual, but it explains why Reuben, the firstborn of Leah, forfeited the birthright. Since Rachel was the second wife, her firstborn would then by right inherit the forfeited blessing. Joseph thus was the next legal heir in line, even though he was the eleventh son born. (1 Chronicles 5:1–3 specifically ties Reuben's loss of the birthright to his transgression and shows how it went to Joseph.) The firstborn sons of the handmaids, Bilhah and Zilpah, would not be considered since they were the property of their mistresses and their children were also technically considered Rachel's and Leah's property. Institute Manual, 89) Now the <sup>b</sup>sons of Jacob were <sup>c</sup>twelve:

23 The sons of Leah; <sup>a</sup>Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.

28 And the <sup>a</sup>days of <sup>b</sup>Isaac were an hundred and fourscore years. (Isaac was able to see Jacob's family before he died.)

29 And Isaac gave up the ghost, and died, and was <sup>a</sup>gathered unto his people, *being* old and full of days: and his sons Esau and Jacob <sup>b</sup>buried him. (From Bethel they continued their journey towards Mamre, the place of Isaac's residence. On the way, some distance from Ephrath, "the fruitful," which in later times

was called Bethlehem, "the house of bread," (Micah 5:2) Rachel died in giving birth to Jacob's twelfth son. His mother wished to call her child **Ben-oni, "the son of my sorrow;" but his father named him Benjamin, which has been variously interpreted as meaning "son of the right hand," "son of days, i.e. of old age," and "son of happiness,"** because he completed the number of twelve sons. From Jeremiah 31:15, we gather that Rachel actually died in Ramah. "Jacob set a pillar upon her grave." As the oak, or rather the terebinth, of Deborah was still known at the time of the Judges, when Deborah's greater namesake dwelt under its shadow, "between Ramah and Bethel in Mount Ephraim," (Judges 4:5) so the pillar which marked Rachel's grave was a landmark at the time of Samuel. (1 Samuel 10:2, 3) Another crime yet stained the family of Jacob at Migdal Eder, "the watchtower of the flock," in consequence of which Reuben was deprived of the privileges of the firstborn. (Genesis 49:4) At last Jacob came to his journey's end, "unto Isaac his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned." Here Scripture pauses to record, by way of anticipation, the death of Isaac, at the age of one hundred and eighty years, although that event took place twelve years after Jacob's arrival at Hebron; and, indeed, **Isaac had lived to share his son's sorrow, when Joseph was sold into Egypt,** having only died ten years before Jacob and his sons settled in Egypt. **But the course of sacred history has turned from Isaac, and, in fact, Jacob himself is now but a secondary actor in its events. The main interest henceforth centers in Joseph, the elder son of Rachel, with whose life the progress of sacred history is identified.** Edersheim, Vol 1, Ch 17)

## CHAPTER 36

*The generations of Esau, who is Edom, are set forth.*

1 NOW these *are* the generations of Esau, who is <sup>a</sup>Edom.

2 Esau took his wives of the daughters of Canaan; (and therefore lost his birthright blessings) Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

3 And Bashemath <sup>a</sup>Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in mount <sup>a</sup>Seir: Esau *is* Edom.

9 ¶ And these *are* the <sup>a</sup>generations of <sup>b</sup>Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* <sup>a</sup>dukes of the sons of <sup>b</sup>Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 ¶ And these *are* the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.

20 ¶ These *are* the sons of <sup>a</sup>Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of <sup>a</sup>Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* <sup>a</sup>Esau the father of the <sup>b</sup>Edomites.

## CHAPTER 37

*Jacob loves and favors Joseph, who is hated by his brothers—Joseph dreams that his parents and brothers make obeisance to him—His brothers sell him into Egypt.*

1 AND Jacob dwelt in the land <sup>a</sup>wherein his father was a <sup>b</sup>stranger, (Heb of his father's sojournings) in the land of Canaan.

2 These are (This is the history of) the <sup>a</sup>generations (genealogical lines) of Jacob. <sup>b</sup>Joseph, (According to The Interpreter's Dictionary of the Bible, the name Joseph means "to add" or "may God add," as adding to one's life through a posterity. 1 The Egyptian name given to Joseph was Zaphnath-paaneah (see Genesis 41:45), which experts say could mean "God speaks" or "God reveals." 2 Unger's Bible Dictionary interprets that name to mean "sustainer of life." 3 Others have felt the name Joseph is an adaptation of the name Asaph, meaning "to gather." What we know about Joseph fits all of these interpretations very well. Robert Matthews, Thy People Shall Be My People and Thy God My God: The 22d Annual Sidney B. Sperry Symposium, Chapter 1.) *being seventeen years old*, (The record does not mention whether he held the Melchizedek Priesthood, but President Joseph Fielding Smith said: "He must have had the priesthood before he was sold... for he exercised it in the land of Egypt. Answers to Gospel Questions, 2:9 George A. Horton, Jr., Studies in Scripture, 3:67) was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, (Dan and Naphtali) and with the sons of Zilpah, (Gad and Asher) his father's wives: and Joseph brought unto his father their evil report. (Joseph tattled on his brothers.)

3 Now Israel loved <sup>a</sup>Joseph more than all his children, because he *was* the son of his old age: and he made him a <sup>b</sup>coat of *many* <sup>c</sup>colours. (The Septuagint word indicates many colours, but the Heb. Term may indicate simply a long coat with sleeves.) (The Hebrew word denotes a long coat with sleeves...i.e. an upper coat reaching to the wrists and ankles, such as noblemen and kings' daughters wore. (Keil and Delitzsh, Commentary, 1:1:335. One scholar suggested that it was a tunic reaching to the palms of the hands and soles of the feet; the long tunic with sleeves worn by young men and maidens of the better class; in the case of Joseph, supposed by Bush... to have been the badge of the birthright which had been forfeited by Reuben and transferred to Joseph. (Wilson, Old Testament Word Studies, p. 82.) If indeed this coat signaled that Joseph held the birthright, which may have been in question among the brothers because there were four firstborn sons in Jacob's family, this fact would explain the intense hostility and jealousy the coat provoked among the other sons of Jacob. Jacob's eleventh son was Joseph; as the eldest son of Jacob and Rachel, Joseph received the birthright when Reuben, eldest son of Jacob and Leah, lost it through unrighteousness (1 Chronicles 5:1-2) Lesson Manual.

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. (Joseph was in danger in his own household. His brothers could not ever speak civilly to him. He needed to go to Egypt to avoid their murderous intents.)

5 ¶ And Joseph dreamed a <sup>a</sup>dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made <sup>a</sup>obesance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obesance to me.

10 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 <sup>a</sup>bow down ourselves to thee to the earth?

11 And his brethren <sup>a</sup>envied him; but his father observed the saying. (Jacob would remember the dream later in his life.)

12 ¶ And his brethren went to feed their father's <sup>a</sup>flock in Shechem. (About 40 miles away)

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him,

saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*.

17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. (Another 12 miles away.)

18 And when they saw him afar off, even before he came near unto them, they <sup>a</sup>conspired against him to slay him.

19 And they said one to another, Behold, this <sup>a</sup>dreamer (Heb master of dreams) cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And <sup>a</sup>Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. (It was Reuben's intent to rescue Joseph out of the pit and return him home.)

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his <sup>a</sup>coat, *his coat of many colours that was on him*;

24 And they took him, and cast him into a pit: and the pit *was empty, there was no water in it*. (A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22) Alfred Edersheim, Bible History Old Testament, Chapter 19)

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? (Reuben was not present when this deal was made.)

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren <sup>a</sup>were content (Heb hearkened).

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the <sup>a</sup>Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt. (The price received for Joseph, twenty pieces of silver, is the same price specified later in the Mosaic law for a slave between the ages of five and twenty. Typically, the price for a slave was thirty pieces of silver. Exodus 21:32. Old Testament Student Manual, p. 93. Was it necessary for Joseph to be sold into Egypt for Joseph's sake? With brothers that would commit adultery or kill people, leaving may have been necessary. May we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted? But such results are only obtained by one kind of training - that of affliction. Alfred Edersheim, Bible History Old Testament, Chapter 19. )

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was not* in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* <sup>a</sup>not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many colours*, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no.

33 And he knew it, and said, *It is my son's* <sup>a</sup>coat; an evil beast hath devoured him; Joseph is without doubt <sup>b</sup>rent in pieces. (Hugh Nibley: Alma 46:23: He is talking here about the shirt of Joseph and the two things. This is what he says: "And when Joseph made himself known to his brethren, he asked them about his father. 'What happened to our father, Jacob?'" He was in Egypt and he was the important man. The brethren had been brought before him, and he said, "What happened to my father after I left?" They said, "He lost his eyesight from weeping." Then Joseph gave them the garment. He had the good half of



the garment with him. That's the part that clung to him and he still wore. Joseph handed them the garment, which is called the *qamis*. Our word chemise comes from that. "And this garment was the garment of the Garden of Eden. It had the weave and the pattern of the *janna*." That is the Garden of Eden. It is usually rendered just as paradise, before man fell. "It had in it the breath of the garden." This is important. They believed that garments retained their odor. A person would come to you and say, "You come from Cordoba; let me smell the air of your garments that I may enjoy Cordoba." The idea is that the air is more important than water. They always talk about the air of a place before they talk about the water-I guess because they didn't have any water. They had varieties of air. "So that it never rotted." It used the word decayed. He saw the part that never decayed. The half he had was the part that "never rotted, never decayed, and its threads never deteriorated. That was its true state." It kept its true state. There were two parts. "The remnant of the coat of Joseph which was preserved and had not decayed, whereas the other half shall perish even as the remnant of this garment." It was decayed and rotten. We'll hear about that one in a minute here. "Joseph gave that garment to them [this is important here:], and this was a garment that had belonged to Abraham." The idea of a garment of many colors is an invention. If you look in your Bible every time it mentions many colors the word colors (even in the commentary) is in italics because it is put in there by modern editors. It's found in no ancient source. It's not a garment of many colors at all. A garment of certain marks is the term that's used here. We'll see what it is in a second. "This garment had belonged to Abraham, and it already had a long history." Its history was lengthy because it went back to the Garden of Eden, you see. That's the garment; it's the only one. Just as we treat the story of Cain and Abel, we trivialize this. We say, "Joseph was the youngest kid, so his father favored him and gave him a pretty garment of many colors." There is no mention in any ancient source of a garment of many colors. That's an invention of modern editors trying to explain it. But here it was the garment he gave him. It was the garment of the priesthood. No wonder they were jealous of him, they being the elder brothers and he the younger in the patriarchal line coming down from Abraham. This garment had belonged to Abraham and had come down to Joseph instead of to the other brethren. You always get lost among these little tiny things here. "And he said to them, 'Go with this very garment and place it upon the face of my father, and his sight will return to him.'" It's a miraculous garment. "And then come back to me and bring all the family with you." So they did. This is when the Israelites went into Egypt. They brought Jacob back with them, and the whole family came back to Egypt. Remember the story of Joseph and his brethren. "And when they had turned their faces toward Canaan and finally arrived there, their father, Jacob, said to them, 'Behold, I detect in this garment the odor'" *Riha* is smell or odor. It's the same word as *ruakh* and the English word reek. *Reeky* is smoke; it's *Rauch* in German. They used to call *Edinburgh Auld Reekie*, because it was a smoky city; they burned coal there. It's the same word we use. The Hebrew word *ruakh* is the Spirit, the Holy Ghost. The same word in Arabic is *riha*. It's always feminine. It also means wind. In the Dead Sea Scrolls it has led to lots of controversy because when it talks about the *rih*, does it mean spirit or wind? For example, in the story of Abraham in Egypt, an evil spirit has come. Or is it an evil wind? The Jewish scholars don't like "evil spirit," so they change it to "evil wind." It can be read "evil wind" all right, but it obviously means (and they admit it) an evil spirit came upon Pharaoh. Here we have "I detect, I perceive, I note." (He's blind, you see.) "The odor, the spirit, the smell of Joseph, if you do not think me out of my head from old age and a bit barmy." It talks about the spirit that is in it, the east wind that has brought it, etc. And this is a very important thing: "When they placed it upon the face of Jacob, he smelled also the smell of the Garden of Eden. For behold there is not in all the earth another garment that has that smell in it." This is a unique thing; this is the garment. "For there is not in any other garment on earth of the winds of the garden of Eden, unless it is in this one garment." So you can see why the brethren were so jealous; it was the garment of the priesthood. The commentator says he recognized that it was Joseph's garment by feeling it first because it had three marks in it. What they translate as "coat of many colors" is first *ketonet*. Our word cotton is related to that. *Ketonet* is a cotton shirt. The Hebrew is *ketonet passim*. That means it reached down to his wrists and his ankles. The Hebrew actually tells us that it was of adequate

length. A garment which is *passim* means a long garment which reaches down to the wrists and to the ankles. It's quite different [from the other story]; there's no mention of color there of any kind. The Vulgate says it was *tunicam polymitam*, which means it was worked very subtly with extra threads. *Polymitan* means "extra thread work, special embroidery, special technique." The Greek is *chitona poikila*. *Poikilos* means "tattooed, embroidered, elaborate work." A derived term of *poikila* is "of various colors, with spots or dots." But it means with marks on something. Here it says he knew it because it had three marks on it. He recognized it from the marks. Of course, they couldn't have been colored marks because he was blind when he felt the marks. He recognized it as belonging to his son Joseph. Now let's see what we left out here. Oh, the garment was rent. There's no tradition anywhere that the garment was rent, except the Arabs again have a famous story: A student was working for a master as an apprentice, and they said to him, "Does your master feed you well? Does he care for you well?" The student says, "Verily, if my master owned a house full of needles and Jacob came to him and begged for the use of a needle for one hour that he might sew up the torn garment of his son Joseph, he would refuse to lend it to him. That's the kind of man I'm working for." The point is that it takes for granted the torn garment that Jacob wanted to sew up, that Joseph's garment was torn in two parts. The one part was spoiled, and one part never rotted. It belonged to Abraham, and it went back to Adam. In the tradition it was the garment of the garden, and it had the marks on it. That's why Jacob recognized it, and that's why the brethren were jealous obviously. It was the greatest favor he could possibly give him. This is a great thing. Here we get something in the Book of Mormon that really "sews things up." Then it goes on to his dialogue with death. It says all this happened on Jacob's death bed. This is a dialogue between Jacob and death, which is a very important incidental. It has to do with another subject. He says, "Let us remember the words of Jacob, before his death, for behold, he saw that a part of the remnant of the coat of Joseph was preserved and had not decayed." It uses the very words here. There was no *saqim*, which means a weakening of fiber, a sickness, a breakdown of any kind. "And he said-Even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved by the hand of God." He makes this comparison. This is the other source: "The people came running, rending their garments, putting them in a pile and stepping on them." That's Jonathan Smith's article, which was in 1966. The first person to notice the importance of this treading on the garments was in 1966. All these things are here, these old Jewish customs. Teachings of the Book of Mormon, 3:61-63)

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his <sup>a</sup>sons and all his daughters rose up to comfort him; but he refused to be <sup>b</sup>comforted; and he said, For I will go down into the grave unto my son <sup>c</sup>mourning. (Jacob is saying that he will see Joseph in the next life.) Thus his father wept for him.

36 And the Midianites <sup>a</sup>sold him into Egypt unto <sup>b</sup>Potiphar, an <sup>c</sup>officer (Heb eunuch (which often designates a royal official)) of Pharaoh's, and <sup>d</sup>captain (chief of the butchers, or the cooks; probably the chief) of the guard. (Chief executioner. The scriptural history of Joseph opens when he is seventeen years of age. Abundant glimpses into the life of the patriarchal family are afforded us. Joseph is seen engaged in pastoral occupations, as well as his brethren. But he is chiefly with the sons of Bilhah and Zilpah, the maids of Leah and Rachel. Manifestly also there is ill feeling and jealousy on the part of the sons of Leah towards the child of Rachel. This must have been fostered by the difference in their natural disposition, as well as by the preference which Jacob showed for the son of his beloved wife. The bearing of the sons of Jacob was rough, wild, and lawless, without any concern for their father's wishes or aims. On the other hand, Joseph seems to have united some of the best characteristics of his ancestors. Like Abraham, he was strong, decided, and prudent; like Isaac, patient and gentle; like Jacob, warmhearted and affectionate. Best of all, his conduct signally differed from that of his brethren. On the other hand, however, it is not difficult to perceive how even the promising qualities of his natural disposition might become sources of moral danger. Of this the history of Joseph's ancestors had afforded only too painful evidence. How much greater would be the peril to a youth exposed to such twofold temptation as rooted dislike on the part of brothers whom he could not respect, and marked favoritism

on that of his father! The holy reticence of Scripture - which ever tells so little of man and so much of God - affords us only hints, but these are sufficiently significant. We read that "Joseph brought unto his father" the "evil report" of his brethren. That is one aspect of his domestic relations. Side by side with it is the other: "Now Israel loved Joseph more than all his children." Even if "the coat of many colors," which he gave to "the son of his old age," had been merely a costly or gaudy dress, it would have been an invidious mark of favoritism, such as too often raises bitter feelings in families. For, as time is made up of moments, so life mostly of small actions whose greatness lies in their combination. But in truth it was not a "coat of many colors," but a tunic reaching down to the arms and feet, such as princes and persons of distinction wore,\* and it betokened to Joseph's brothers only too clearly, that their father intended to transfer to Joseph the right of the first-born. We know that the three oldest sons of Leah had unfitted themselves for it - Simeon and Levi by their cruelty at Shechem, and Reuben by his crime at the "watch-tower of the flock." What more natural than to bestow the privilege on the first-born of her whom Jacob had intended to make his only wife? At any rate, the result was that "his brethren hated him," till, in the expressive language of the sacred text, "they could not get themselves to address him unto peace,"\*\* that is, as we understand it, to address to him the usual Eastern salutation: "Peace be unto thee!" \* Mr. R. S. Poole (in the article on Joseph, in Smith's Dictionary of the Bible) writes: "The richer classes among the ancient Egyptians wore long dresses of white linen. The people of Palestine and Syria, represented on the Egyptian monuments as enemies or tributaries, wore similar dresses, partly colored, generally with a stripe round the skirts and the borders of the sleeves." \*\* This is the literal translation. It needed only an occasion to bring this state of feeling to an outbreak, and that came only too soon. It seems quite natural that, placed in the circumstances we have described, Joseph should have dreamt two dreams implying his future supremacy. We say this, even while we recognize in them a distinct Divine direction. Yet Scripture does not say, either, that these dreams were sent him as a direct communication from God, or that he was directed to tell them to his family. The imagery of the first of these dreams was taken from the rustic, that of the second from the pastoral life of the family. In the first dream Joseph and his brothers were in the harvest-field - which seems to imply that Jacob, like his father Isaac, had tilled the ground - and Joseph's sheaf stood upright, while those of his brothers made obeisance. In the second dream they were all out tending the flock, when the sun and moon and the eleven stars made obeisance to Joseph. The first of these dreams was related only unto his brethren, the second both to his father and to his brothers. There must have been something peculiarly offensive in the manner in which he told his dreams, for we read not only that they hated him yet the more for his dreams," but also "for his words." Even Jacob saw reason to reprove him, although it is significantly added that he observed the saying. As we now know it, they were prophetic dreams; but, at the time, there were no means of judging whether they were so or not, especially as Joseph had so "worded" them, that they might seem to be merely the effect of vanity in a youth whom favoritism had unduly elated. The future could alone show this; but, meantime, may we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted? But such results are only obtained by one kind of training - that of affliction. The sons of Jacob were pasturing their flocks around Shechem, when the patriarch sent Joseph to inquire of their welfare. All unconscious of danger the lad hastened to execute the commission. Joseph found not his brethren at Shechem itself, but a stranger directed him to "Dothan," the two wells, whither they had gone. "Dothan was beautifully situated, about twelve miles from Samaria. Northwards spread richest pasture-lands; a few swelling hills separated it from the great plain of Esdraelon. From its position it must have been the key to the passes of Esdraelon, and so, as guarding the entrance from the north, not only of Ephraim, but of Palestine itself. On the crest of one of those hills the extensive ruins of Dothan are still pointed out, and at its southern foot still wells up a fine spring of living water. Is this one of the two wells from which Dothan derived its name? From these hills Gideon afterwards descended upon the host of Midian. It was here that Joseph overtook his brethren, and was cast into the dry well. And it was from that height that the sons of Jacob must have seen the

Arab caravan slowly winding from Jordan on its way to Egypt, when they sold their brother, in the vain hope of binding the word and arresting the hand of God. But we are anticipating. No sooner did his brothers descry Joseph in the distance, than the murderous plan of getting rid of him, where no stranger should witness their deed, occurred to their minds. This would be the readiest means of disposing alike of "the dreamer" and of his "dreams." Reuben alone shrunk from it, not so much from love to his brother as from consideration for his father. On pretense that it would be better not actually to shed their brother's blood, he proposed to cast him into one of those cisterns, and leave him there to perish, hoping, however, himself secretly to rescue and to restore him to his father. The others readily acceded to the plan. A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22) Into such an empty well Joseph was now cast, while his brothers, as if they had finished some work, sat down to their meal. We had almost written, that it so happened - but truly it was in the providence of God, that just then an Arab caravan was slowly coming in sight. They were pursuing what we might call the world-old route from the spice district of Gilead into Egypt - across Jordan, below the Sea of Galilee, over the plain of Jezreel, and thence along the sea-shore. Once more the intended kindness of another of his brothers well-nigh proved fatal to Joseph. Reuben had diverted their purpose of bloodshed by proposing to cast Joseph into "the pit," in the hope of being able afterwards to rescue him. Judah now wished to save his life by selling him as a slave to the passing Arab caravan. But neither of them had the courage nor the uprightness frankly to resist the treachery and the crime. Again the other brothers hearkened to what seemed a merciful suggestion. The bargain was quickly struck. Joseph was sold to "the Ishmaelites" for twenty shekels - the price, in later times, of a male slave from five to twenty years old (Leviticus 27:5), the medium price of a slave being thirty shekels of silver, or about four pounds, reckoning the shekel of the sanctuary, which was twice the common shekel (Exodus 21:32), at two shillings and eight-pence. Reuben was not present when the sale was made. On his return he "rent his clothes" in impotent mourning. But the others dipped Joseph's princely raiment in the blood of a kid, to give their father the impression that Joseph had been "devoured by a wild beast." The device succeeded. Jacob mourned him bitterly and "for many days," refusing all the comfort which his sons and daughters hypocritically offered. But even his bitterest lamentation expressed the hope and faith that he would meet his loved son in another world - for, he said: "I will go down into the grave (or into Sheol) unto my son, mourning." Alfred Edersheim, Bible History Old Testament, Chapter 19)

## CHAPTER 38

*Judah has three sons by a Canaanite woman—Er and Onan slain by the Lord—Tamar, as a harlot, bears twins by Judah.*

- 1 AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.
- 2 And Judah saw there a <sup>a</sup>daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in ~~unto~~ (and lay with) her.
- 3 And she conceived, and bare a son; and he called his name <sup>a</sup>Er.
- 4 And she conceived again, and bare a son; and she called his name Onan.
- 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.
- 7 And <sup>a</sup>Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.
- 8 And Judah said unto Onan, Go in ~~unto~~ (and marry) thy brother's <sup>a</sup>wife, ~~and marry her~~, and raise up

seed (un)to thy brother.

9 And Onan knew that the seed should not be his; and it came to pass, when he ~~went in unto~~ (married) his brother's wife, that he ~~spilled it on the ground,~~ (would not lie with her,) lest that he should give (raise up) seed (un)to his brother.

10 And the thing which he did displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in ~~unto~~ (and lie with) thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in ~~unto~~ (and lie with) me?

17 And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, Thy <sup>a</sup>signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in ~~unto~~ (and slept with) her, and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be <sup>a</sup>burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the <sup>a</sup>signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called <sup>a</sup>Pharez. (It will be through Pharez that Jesus will come.)

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called <sup>a</sup>Zarah. (With typical honesty, the Old Testament includes the sordid tale of Judah's incestuous relationship with his daughter-in-law. There seem to be several reasons for its inclusion here. First, once

again are illustrated the effects of the covenant people forgetting the importance of marrying in the covenant. Unlike his father, grandfather, and great-grandfather (Jacob, Isaac, and Abraham), Judah was not concerned about intermarriage with the Canaanites. The negative results of this marriage out of the covenant are clearly shown here. Second, the story shows the lineage of Judah from which the Messiah would eventually come (see Matthew 1:3; Luke 3:33). An additional lesson here shows that ancestry is not the determiner of one's righteousness. Finally, the truth that failure to honor one's commitments often leads to greater trouble is clearly shown. **Had Judah faithfully kept his promise to Tamar, the seduction would never have taken place. Likewise, had Judah been faithful to the laws of morality, he never would have sinned with Tamar.** Institute Manual, 94)

## CHAPTER 39

*Joseph, prospered by the Lord, becomes ruler of Potiphar's house—He resists the advances of Potiphar's wife, is falsely accused, and cast into prison—Keeper of the prison commits its affairs into Joseph's hands.*

1 AND Joseph was brought down to Egypt; and <sup>a</sup>Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the <sup>b</sup>Ishmeelites, which had brought him down thither.

2 And the <sup>a</sup>LORD was with <sup>b</sup>Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to <sup>a</sup>prosper in his hand.

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's <sup>a</sup>sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* <sup>a</sup>goodly *person*, and well <sup>b</sup>favoured. (We meet him next in the slave-market.

Here, as it might seem in the natural course of events, "Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him off the hands of the Ishmaelites." The name Potiphar frequently occurs on the monuments of Egypt (written either Pet-Pa-Ra, or Pet-P-Ra), and means: "Dedicated to Ra," or the sun. According to some writers, "at the time that Joseph was sold into Egypt, the country was not united under the rule of a single native line, but governed by several dynasties, of which the fifteenth dynasty of Shepherd-kings was the predominant one, the rest being tributary to it." At any rate, **he would be carried into that part of Egypt which was always most connected with**

**Palestine.** Potiphar's office at the court of Pharaoh was that of "chief of the executioners," most probably (as it is rendered in our Authorized Version) captain of the king's body-guard. In the house of Potiphar it went with Joseph as formerly in his own home. **For it is not in the power of circumstances, prosperous or adverse, to alter our characters. He that is faithful in little shall also be faithful in much; and from him who knoweth not how to employ what is committed to his charge, shall be taken even that he hath. Joseph was faithful, honest, upright, and conscientious, because in his earthly, he served a heavenly Master, Whose presence he always realized. Accordingly "Jehovah was with him," and "Jehovah made all that he did to prosper in his hand."** His master was not long in observing this. From an ordinary domestic slave he promoted him to be "overseer over his house, and all that he had he put into his hand." The confidence was not misplaced. Jehovah's blessing henceforth rested upon Potiphar's substance, and he "left all that he had in Joseph's hand; and he knew not ought that he had, save the bread which he did eat." The sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. "The property of great men is shown to

have been managed by scribes, who exercised a most methodical and minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered, to check the dishonesty of the laborers, who in Egypt have always been famous in this respect. Probably in no country was farming ever more systematic. Joseph's previous knowledge of tending flocks, and perhaps of husbandry, and his truthful character, exactly fitted him for the post of overseer. How long he filled it we are not told." Edersheim, Vol 1, Ch 19)

7 ¶ And it came to pass after these things, that his master's wife cast her <sup>a</sup>eyes upon Joseph; and she said, Lie with me.

8 But he <sup>a</sup>refused, and said unto his master's wife, Behold, my master ~~knoweth~~ (knoweth) not what is with me in the house, and he hath <sup>c</sup>committed all that he hath to my hand;

**SCRIPTURE MASTERY:** 9 *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great <sup>a</sup>wickedness, and <sup>b</sup>sin against God?* (When ye are exploiting or sinning against your fellow beings, you are only sinning against God. Old Testament Student Manual, p. 95)

10 And it came to pass, as she spake to Joseph <sup>a</sup>day by day, that he hearkened not unto her, to lie by her, or to be with her. (The temptation did not occur just once, but many times over a period of time. Joseph is a great example to us of diligently keeping the commandments, no matter what. Joseph's integrity is in contrast to that of Judah.)

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and <sup>a</sup>fled, and got him out. (Hartman Rector, Jr: "Joseph did the very best thing he could do under the circumstances. . . . In today's language—*he ran*. "Maybe that doesn't sound like a very sophisticated thing to do, but sometimes running is the only thing to do. . . . "It is so important that young people who are unmarried erect barriers against temptation to help them avoid the compromising situations. May I suggest a few barriers. "1. Never go into a house alone with one of the opposite sex. "2. Never, never enter a bedroom alone with one of the opposite sex. "3. Do not neck or pet. . . . "4. Never park on a lonely road with just the two of you alone. "5. Do not read pornographic literature. "6. Do not attend [movies that encourage immoral behavior]. . . . "Yes, Joseph ran, and because he did, he was temporarily placed in prison, where he was shut out from society, but if he had not run, he would have been an eternal prisoner, being shut out from God perhaps forever, because he would not have been in condition to receive the necessary communications that made him the great prophet that he was" (in Conference Report, Oct. 1972, 172–73; or *Ensign*, Jan. 1973, 131).)

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

("Never do anything that could lead to sexual transgression. Treat others with respect, not as objects used to satisfy lustful and selfish desires. Before marriage, do not participate in passionate kissing, lie on top of another person, or touch the private, sacred parts of another person's body, with or without clothing. Do not do anything else that arouses sexual feelings. Do not arouse those emotions in your own body. Pay attention to the promptings of the Spirit so that you can be clean and virtuous. . . .

"Avoid situations that invite increased temptation, such as late-night or overnight activities away from home or activities where there is a lack of adult supervision. Do not participate in discussions or any

media that arouse sexual feelings. Do not participate in any type of pornography. The Spirit can help you know when you are at risk and give you the strength to remove yourself from the situation. Have faith in and be obedient to the righteous counsel of your parents and leaders” (For the Strength of Youth [booklet, 2011], 36.)

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph’s master took him, and put him into the <sup>a</sup>prison, (Potiphar most likely did not believe his wife. He knew that Joseph would not do what he was accused of. If he thought Joseph was guilty he would have had him executed. He at least, to placate his wife, put Joseph in prison.) a place where the king’s prisoners *were* bound: and he was there in the prison. (President Ezra Taft Benson explained Joseph’s actions this way: “When Joseph was in Egypt, what came first in his life—God, his job, or Potiphar’s wife? When she tried to seduce him, he responded by saying, ‘How then can I do this great wickedness, and sin against God?’ (Genesis 39:9). “Joseph was put in prison because he put God first. If we were faced with a similar choice, where would we place our first loyalty? Can we put God ahead of security, peace, passions, wealth, and the honors of men? “**When Joseph was forced to choose, he was more anxious to please God than to please his employer’s wife. When we are required to choose, are we more anxious to please God than our boss, our teacher, our neighbor, or our date?**” (in Conference Report, Apr. 1988, 4; or *Ensign*, May 1988, 4–5). Because Potiphar had great power with the pharaoh and perhaps was even head of the royal executioners, it is remarkable that Joseph was only put into prison and not executed. **A slave accused of attempting to rape his master’s wife would seem to have deserved the most severe punishment, and yet Joseph was only imprisoned. Could it be that Potiphar, knowing of Joseph’s character and his wife’s character, suspected the truth and, although he had to take action, chose comparatively lenient punishment?** Whatever the case, the hand of the Lord certainly preserved Joseph from what would otherwise have been almost certain death. Old Testament Student Manual, p. 95. We have reason to believe that Potiphar could not in every respect have credited the story of his wife. For the punishment awarded in Egypt to the crime of which she accused him, was far more severe than that which Joseph received. Potiphar consigned him to the king’s prison, of which, in his capacity as chief of the body-guard, he was the superintendent. How bitterly it fared there with him at the first, we learn from these words of Psalm 105:17, 18 - “He sent before them a man: Sold for a slave was Joseph, They afflicted with fetters his feet, The iron entered into his soul.” Alfred Edersheim, Bible History Old Testament, Chapter 19)

21 ¶ But the <sup>a</sup>LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. (The ability to turn everything into something good appears to be a godly characteristic. Our Heavenly Father always seems able to do this. Everything, no matter how dire, becomes a victory of the Lord. Joseph, although a slave and wholly undeserving of this fate, nevertheless remained faithful to the Lord and continued to live the commandments and made something very good of his degrading circumstances. People like this cannot be defeated. Elder Hartman Rector, Jr., CR, Oct 1972, p. 170)

22 And the keeper of the prison committed to Joseph’s hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the ~~adæer~~ (overseer) of it.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to <sup>a</sup>prosper. (The spiritual greatness of Joseph is a remarkable thing. How many people have become bitter over some real or imagined slight, or blamed the Lord for some personal tragedy? In the very midst of being faithful and holding true to that which is right, Joseph was falsely accused and thrown into prison. How easy it would have been for him to give up, to say, “What’s the use of trying to serve God? All He does is punish me.” But there was not a trace of bitterness, no blaming the Lord. Joseph just continued being righteous and faithful. Unselfishly he offered to interpret the dreams of his two fellow prisoners, telling them that the knowledge came from God (see Genesis 40:8). He still trusted in the Lord,



although he must have felt doomed to spend his life in prison. If any person had cause for discouragement and bitterness, it was Joseph, but he never faltered in his faith. Truly, Joseph is a model to be emulated. Institute Manual, 95. It is a common mistake to suppose that earnest religion and uprightness must necessarily be attended by success, even in this world. It is, indeed, true that God will not withhold any good thing from those whose Sun and Shield He is; but then success may not always be a good thing for them. Besides, God often tries the faith and patience of His people - and that is the meaning of many trials. Still oftener are they needed for discipline and training, or that they may learn to glorify God in their sufferings. In the case of Joseph it was both a temptation and a trial by which he was prepared, outwardly and inwardly, for the position he was to occupy. **The beauty which Joseph had inherited from his mother exposed him to wicked suggestions on the part of his master's wife, which will surprise those least who are best acquainted with the state of ancient Egyptian society. Joseph stood quite alone in a heathen land and house. He was surrounded only by what would blunt his moral sense, and render the temptation all the more powerful. He had also, as compared with us, a very imperfect knowledge of the law of God in its height and depth. Moreover, what he had seen of his older brothers would not have elevated his views. Still, he firmly resisted evil, alike from a sense of integrity towards his master, and, above all, from dread "of this great wickedness and sin against God."** Yet it seemed only to fare the worse with him for his principles. As so often, the violent passion of the woman turned into equally violent hatred, and she maliciously concocted a false charge against him. The contrast could scarcely be greater than between his former prophetic dreams and his present condition. But even so Joseph remained steadfast. And, as if to set before us the other contrast between sight and faith, the sacred text expressly states it: "But" - a word on which our faith should often lay emphasis - "Jehovah was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." By-and-by, as his integrity more and more appeared, the charge of the prisoners was committed unto him; and as "what he did Jehovah made to prosper," the whole management of the prison ultimately passed into Joseph's hands. Thus, here also Jehovah proved Himself a faithful covenant-God. A silver streak was lining the dark cloud. But still must "patience have her perfect work." Edersheim, Vol 1, Ch 19)

## CHAPTER 40

*Joseph interprets the dreams of Pharaoh's chief butler and chief baker—The butler fails to tell Pharaoh of Joseph.*

- 1 AND it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.
- 2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.
- 3 And he put them in ward in the house of the captain of the guard, into the <sup>a</sup>prison, the place where Joseph *was* bound.
- 4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
- 5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.
- 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.
- 7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day?
- 8 And they said unto him, We have dreamed a <sup>a</sup>dream, and *there is* no interpreter of it. And Joseph said unto them, Do not <sup>b</sup>interpretations *belong* to God? tell me *them*, I pray you. (In spite of the fact that

Joseph had been imprisoned, he still trusted in God.)

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, *This is* the interpretation of it: The three branches *are* three days: (The Pharaoh's birthday was in three days.)

13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head:

17 And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, *This is* the interpretation thereof: The three baskets *are* three days:

19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, *but* <sup>a</sup>forgot him. (Joseph will stay in prison two more years. ELEVEN years had passed since Joseph was sold into Egypt, (Joseph was 28) and yet the Divine promise, conveyed in his dreams, seemed farther than ever from fulfillment. The greater part of this weary time had probably been spent in prison, without other prospect than that of such indulgence as his services to "the keeper of the prison" might insure, when an event occurred which, for a brief season, promised a change in Joseph's condition. Some kind of "offense" - real or imaginary - had, as is so often the case in the East, led to the sudden disgrace and imprisonment of two of Pharaoh's chief officers. The charge of "the chief of the butlers" - or chief of the cupbearers - and of "the chief of the bakers" naturally devolved upon "the captain of the guard," - a successor, as we imagine, of Potiphar, since he appointed Joseph to the responsible post of their personal attendant. They had not been long in prison when, by the direct leading of Divine Providence, both dreamed in the same night a dream, calculated deeply to impress them. **By the same direct guidance of Providence, Joseph was led to notice in the morning their anxiety, and to inquire into its cause. We regard it as directly from God, that he could give them at once and unhesitatingly the true meaning of their dreams. We are specially struck in this respect with the manner in which Joseph himself viewed it. When he found them in distress for want of such "interpreter" as they might have consulted if free, he pointed them straight to God: "Do not interpretations belong to God?" thus encouraging them to tell, and at the same time preparing himself for reading their dreams, by casting all in faith upon God.** In short, whether or not he were eventually enabled to understand their dreams, he would at least not appear like the Egyptian magicians - he would not claim power or wisdom; he would own God, and look up to Him. We say it the more confidently, that Joseph's interpretation came to him directly from God, that it seems so easy and so rational. For, it is in the supernatural direction of things natural that we ought most to recognize the direct interposition of the Lord. The dreams were quite natural, and the interpretation was

quite natural - yet both were directly of God. What more natural than for the chief butler and the chief baker, three nights before Pharaoh's birthday, on which, as they knew, he always "made a feast unto all his servants," to dream that they were each again at his post? And what more natural than that on such an occasion Pharaoh should consider, whether for good or for evil, the case of his absent imprisoned officers? Or, lastly, **what more natural than that the chief butler's consciousness of innocence should suggest in his dream that he once more waited upon his royal master; while the guilty conscience of the chief baker saw only birds of prey eating out of the basket from which he had hitherto supplied his master's table?** Here, then, it may be said, we have all the elements of Joseph's interpretation to hand, just as we shall see they were equally obvious in the dreams which afterwards troubled Pharaoh. Yet as then none of the magicians and wise men of Egypt could read what, when once stated, seems so plainly written, so here all seems involved in perplexity till God gives light. As already stated, the two dreams were substantially the same. In each case the number three, whether of clusters in the vine from which the chief butler pressed the rich juice into Pharaoh's cup, or of baskets in which the chief baker carried the king's bakemeat, pointed to the three days intervening before Pharaoh's birthday. In each case also their dreams transported them back to their original position before any charge had been brought against them, the difference lying in this: that, in the one dream, Pharaoh accepted the functions of his officer; while, in the other, birds which hover about carcasses ate out of the basket. **It is also quite natural that, if the chief butler had a good conscience towards his master, he should have been quite ready at the first to tell his dream; while the chief baker, conscious of guilt, only related his when encouraged by the apparently favorable interpretation of his colleague's.** Perhaps we ought also to notice, in evidence of the truthfulness of the narrative, how thoroughly Egyptian in all minute details is the imagery of these dreams. From the monuments the growth and use of the vine in Egypt, which had been denied by former opponents of the Bible, have been abundantly proved. From the same source we also learn that bakery and confectionery were carried to great perfection in Egypt, so that we can understand such an office as a royal chief baker. **Even the bearing of the baskets furnishes a characteristic trait: as in Egypt men carried loads on their heads, and women on their shoulders.\*** \* This would not have been true of other countries. Thus, in Italy and Spain, women carry their loads on their heads. The event proved the correctness of Joseph's interpretation. On Pharaoh's birthday-feast, three days after their dreams, the chief butler was restored to his office, but the chief baker was executed. When interpreting his dream, Joseph had requested that, on the chief butler's restoration, he, who had himself suffered from a wrongful charge, should think on him, who, at first "stolen away out of the land of the Hebrews," had so long been unjustly kept in apparently hopeless confinement. This wording of Joseph's petition seems to indicate that, at most, he only hoped to obtain liberty; and that probably he intended to return to his father's house. So ignorant was he as yet of God's further designs with him! But what was a poor Hebrew slave in prison to a proud Egyptian court official? It is only like human nature that, in the day of his prosperity, "the chief butler did not remember Joseph, but forgot him!" Edersheim, Vol 1, Ch 20)

## CHAPTER 41

*Pharaoh dreams of the kine and the ears—Joseph interprets the dreams as seven years of plenty and seven of famine—He proposes a grain storage program—Pharaoh makes him ruler of all Egypt—Joseph marries Asenath—He gathers grain as the sand upon the seashore—Asenath bears Ephraim and Manasseh—Joseph sells grain to Egyptians and others during the famine.*

1 **AND** it came to pass at the end of two full years, that Pharaoh <sup>a</sup>dreamed: and, behold, he stood by the river. (How long was Joseph in prison? He was sold into slavery when he was about seventeen, and he was thirty years of age when he became vice-regent to the pharaoh. All together he served thirteen years with Potiphar and in prison. The record does not tell how long he served Potiphar before his

imprisonment, but that he worked his way up to the overseer of the prison implies some period of time before the butler and baker joined him. So it is likely that Joseph was in prison at least three years and possibly much longer. Old Testament Student Manual, p. 95)

2 And, behold, there came up out of the river **seven** well favoured kine (**cattle**) and fatfleshed; and they fed in a meadow.

3 And, behold, **seven** other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, **seven** ears of corn came up upon one stalk, rank and good. (Corn is an archaic English word for grain. The corn mentioned in the KJV translation is a variety of many-headed wheat that is still grown in Egypt and has been found buried with many mummies. George A. Horton, Jr., Studies in Scripture, 3:73)

6 And, behold, **seven** thin ears and blasted with the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was a dream*.

8 And it came to pass in the morning that his spirit was <sup>a</sup>troubled; and he sent and called for all the <sup>b</sup>magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 ¶ Then <sup>a</sup>Pharaoh sent and called Joseph, and they brought him hastily out of the <sup>b</sup>dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to <sup>a</sup>interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: <sup>a</sup>God shall give Pharaoh an answer of <sup>b</sup>peace. (Again, even though Joseph has been mistreated this long time, he still has faith in God. What an example!)

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill favoured kine did eat up the first seven fat kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered, thin, *and* blasted with the <sup>a</sup>east <sup>b</sup>wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath <sup>a</sup>shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of <sup>a</sup>famine.

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the <sup>a</sup>famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for <sup>a</sup>store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

37 ¶ And the thing was <sup>a</sup>good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the <sup>a</sup>Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath <sup>a</sup>shewed thee all this, *there is* none so discreet and <sup>b</sup>wise as thou *art*:

40 Thou shalt be <sup>a</sup>over my house, and according unto thy word shall all my people be ruled: only in the throne will I be <sup>b</sup>greater than thou.

41 And Pharaoh said unto Joseph, See, I have <sup>a</sup>set thee over all the land of Egypt.

42 And Pharaoh took off his <sup>a</sup>ring from his hand, and put it upon Joseph's hand, and <sup>b</sup>arrayed him in <sup>c</sup>vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him <sup>a</sup>ruler over all the land of Egypt. (It is commonly believed that Joseph came to Egypt during the reign of the non-Egyptians called Hyksos. There were Semitic-speaking invaders who conquered Egypt and ruled it for many years. They adopted the Egyptian culture, ruled as pharaohs, and their few remaining monuments and scarabs are scattered from lower Egypt up into Nubia. When Joseph was elevated to authority, most likely it was under one of the pharaohs, otherwise his non-Egyptian connection would never have been countenanced. George A. Horton, Jr., Studies in Scripture, 3:70)

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah; ("he who reveals that which is hidden," or "God speaks" or "God reveals.") and he gave him to wife <sup>a</sup>Asenath (Some believe that Asenath was also Semitic. The wife of Joseph was Asenath, daughter of Poti-pherah, the high priest of On. Dr. A. H. Sayce, an English scholar and archaeologist, states that the name of this priest means "the gift of the sun-god," and the name Asenath probably is not Egyptian. He further says Egyptian law prevented the marriage of Joseph with the daughter of the king as "None but those of the royal blood of Egypt might marry one of the solar race. But the priestly head of the state religion ranked next to the Pharaoh, and in marrying his daughter, therefore, Joseph was taken into the very heart of the royal circle. It placed him at once on a footing of equality with the highest nobles of Egypt." (Joseph and The Land of Egypt, p. 62.) Joseph Fielding Smith, Improvement Era, 1953. In view of the emphasis placed on proper marriage in previous generations of the seed of Abraham, it is likely that Joseph's wife also was chosen for him

through the Lord's influence. It may be assumed that the priests were of the same lineage as the kings of the dynasty; thus, Asenath, daughter of the priest of On, who was given to Joseph as a wife, could have been Semitic (see commentary on Gen. 39:1-6; cf. Gen. 24:1-5; 28:1-5; D&C 86:8). Joseph and Asenath became the parents of Manasseh and Ephraim (commentary on Gen. 41:50-52). Latter-day Saint Commentary on the Old Testament, Genesis, Ellis T. Rasmussen) the daughter of Potipherah <sup>b</sup>priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ And <sup>a</sup>Joseph was thirty years old (the same age as Jesus when he started his ministry.) when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls. (The 20% tax was not at all onerous upon the people since there was so much bounty of crops during the seven years.)

48 And he gathered up all the <sup>a</sup>food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. (Elder L. Tom Perry taught: Just as it is important to prepare ourselves spiritually, we must also prepare ourselves for our temporal needs... We have been instructed for years to follow at least four requirements in preparing for that which is to come. First, gain an adequate education. Second, live strictly within your income and save something for a rainy day. Third, avoid excessive debt. Fourth, acquire and store a reserve of food and supplies that will sustain life. CR, Oct 1995, p. 46-47 President Ezra Taft Benson said: "I ask you earnestly, have you provided for your family a year's supply of food, clothing, and, where possible, fuel? The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah" (in Conference Report, Oct. 1987, 61; or *Ensign*, Nov. 1987, 49). "In order to be self-reliant, we should have sufficient food, clothing, and shelter. We are therefore counseled to store, use, and know how to produce and prepare essential items. We are more secure if we are able to provide for ourselves in times of adversity (see D&C 38:30)" (*A Leader's Guide to Welfare*, 7).)

49 And Joseph gathered corn (wheat) as the sand of the sea, very much, until he left numbering; for *it* was without number.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

51 And Joseph called the name of the firstborn <sup>a</sup>Manasseh: (Forgetting) For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second called he <sup>a</sup>Ephraim: (Fruitful) For God hath caused me to be <sup>b</sup>fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 And the seven years of <sup>a</sup>dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and <sup>a</sup>sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands. (Two other years now passed in prison - probably more dreary and, humanly speaking, more hopeless than those which had preceded. At length deliverance came, suddenly and unexpectedly. This time it was Pharaoh who dreamed successively two dreams. In the first, seven fat kine were feeding among the rich "marsh-grass"\* on the banks "of the Nile." But presently up came from "the river" seven lean kine, which devoured the well-favored, without, however, fattening by them. The second dream showed one stalk of corn with seven ears, "full and good," when up sprang beside it another stalk, also with seven ears, but "blasted with the east wind;" "and the thin ears devoured the seven good ears." So vivid had been the dream that it seemed to Pharaoh like reality - "and Pharaoh awoke, and, behold, it

was a dream." **Only a dream! and yet the impression of its reality still haunted him, so that he sent for "the magicians of Egypt, and all the wise men thereof" to interpret his dreams. But these sages were unable to suggest any explanation satisfactory to the mind of Pharaoh; for we can scarcely believe that they did not attempt some interpretation.** In this perplexity, his memory quickened by Oriental terror at his master's disappointment, the chief of the cup-bearers suddenly remembered his own and the chief baker's dreams just two years before, and Joseph's interpretation of them. The event becomes all the more striking and also natural if we may take the date literally as "at the end of two full years," or on the third anniversary of that birthday of Pharaoh. \* So the literal rendering. Before proceeding, we notice some of the particulars which give the narrative its vivid coloring, and at the same time wonderfully illustrate its historical truthfulness. And, first of all, we again mark the distinctly Egyptian character of all. The "river" is "the Nile," the sacred stream of Egypt, on which its fertility depended - and Pharaoh stands on its banks. Then the term which we have rendered "marsh-grass," or "reed-grass,"\* is certainly an Egyptian word for which there is no Hebrew equivalent, because that to which it applied was peculiar to the banks of the Nile. Next, the whole complexion of the dreams is Egyptian, as we shall presently show. Moreover, it is remarkable how closely recent independent inquiries have confirmed the scriptural expressions about "the magicians" and "the wise men" of Egypt. It has been always known that there was a special priestly caste in Egypt, to whom not only the religion but the science of the country was entrusted. But of late we have learned a great deal more than this. We know not only that magic formed part and parcel of the religion of Egypt, but we have actually restored to us their ancient magical Ritual itself! We know their incantations and their amulets, with a special reference to the dead; their belief in lucky and unlucky days and events, and even in the so-called "evil eye." But what is most to our present purpose, we know that the care of the magical books was entrusted to two classes of learned men, whose titles exactly correspond to what, for want of better designation, is rendered as "magicians," or perhaps "scribes," and "wise men!" It was before this assemblage, then, of the wisest and most learned, the most experienced in "magic," and the most venerable in the priesthood, that Pharaoh vainly related his dreams. Most wise truly in this world, yet most foolish; most learned, yet most ignorant! What a contrast between the hoary lore of Egypt and the poor Hebrew slave fetched from prison: they professedly claiming, besides their real knowledge, supernatural powers; he avowedly, and at the outset, disclaiming all power on his part, and appealing to God! A grander scene than this Scripture itself does not sketch; and what an illustration of what was true then, true in the days of our Lord, true in those of St. Paul, and to the end of this dispensation: "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" \* "Meadow" in our Authorized Version, Genesis 41:2 And yet when we hear the interpretation through the lips of Joseph, how simple, nay, how obvious does it appear, quite commanding Pharaoh's implicit conviction. **Clearly, the two dreams are one - the first bearing on the pastoral, the other on the agricultural life of Egypt. The dreams are about the flocks and the crops.** In both cases there is first sevenfold fatness, and then sevenfold leanness, such as to swallow up the previous fatness, and yet to leave no trace of it. The second dream illustrates the first; and yet the first bears already its own interpretation. For the kine were in Egypt revered as symbol of Isis, the goddess of earth as the nourisher; and in the hieroglyphics the cow is taken to mean earth, agriculture, and nourishment. And then these kine were feeding by the banks of that Nile, on whose inundations it solely depended whether the year was to be one of fruitfulness or of famine. Equally Egyptian is the description of the stalk with many ears, which is just one of the kinds of wheat still grown in Egypt. But, we repeat it, obvious as all this now seems to us, the wise men of Egypt stood speechless before their monarch! And what a testimony, we again say, for God, when Joseph is "brought hastily out of the dungeon!" To the challenge of Pharaoh: "I have heard of thee, to wit: Thou hearest a dream to interpret it" - that is, thou only requirest to hear, in order to interpret a dream, - he answers, simply, emphatically, but believingly: "Ah, not I" ("not to me," "it does not belong to me"), "God will answer the peace of Pharaoh!"\* i.e., what is for the peace of the king. Nor can we omit to notice one more illustration of the accuracy of the whole

narrative, when we read that, in preparation for his appearance before Pharaoh, Joseph "shaved himself." This we know from the monuments was peculiarly Egyptian under such circumstances; whereas among the Hebrews, for example, shaving was regarded as a mark of disgrace. \* We again translate the Hebrew text literally. The interpretation, so modestly yet so decidedly given by Joseph, that the dreams pointed to seven years of unprecedented fruitfulness followed by an equal number of famine, so grievous that the previous plenty should not be known, approved itself immediately to the mind of Pharaoh and "of all his servants." With this interpretation Joseph had coupled most sagacious advice, for the source of which, in so trying a moment, we must look far higher than the ingenuity of man. (See Matthew 10:18, 19) He counseled the king to exact in the years of plenty a tax of one-fifth of the produce of the land, and to have it stored under royal supervision against the seven years of famine. **Viewed as an impost, this was certainly not heavy, considering that they were years of unexampled plenty; viewed as a fiscal measure, it was most beneficial as compared with what we may suppose to have been previously a mere arbitrary system of taxation, which in reality was tyrannical exaction; while at the same time it would preserve the people from absolute destruction.** Lastly, regarded in the light of a higher arrangement, it is very remarkable that this proportion of giving, on the part of Pharaoh's subjects, afterwards became the basis of that demanded from Israel by Jehovah, their heavenly King.\* We can scarcely wonder that Pharaoh should have at once appointed such a council or to superintend the arrangements he had proposed. In point of fact he naturalized him, made him his grand vizier, and publicly proclaimed him "ruler over all the land." Once more every trait in the description is purely Egyptian. Pharaoh gives him his signet, which "was of so much importance with the ancient Egyptian kings, that their names were always enclosed in an oval which represented an elongated signet."\*\* He arrays him "in vestures of byssus,"\*\*\* the noble and also the priestly dress; he puts the chain, or "the collar of gold"# "about his neck," which was always the mode of investiture of high Egyptian officials; he makes him ride "in the second chariot which he had," and he has it proclaimed before him: "Avrech," that is, "fall down," "bend the knee," or "do obeisance."#\* To complete all, on his naturalization Joseph's name is changed to Zaphnath-paaneah, which most probably means "the supporter of life," or else "the food of the living," although others have rendered it "the savior of the world," and the Rabbis, but without sufficient reason, "the revealer of secrets." Finally, in order to give him a position among the highest nobles of the land, Pharaoh "gave him to wife Asenath" (probably "she who is of Neith," the Egyptian goddess of wisdom^), "the daughter of Poti-pherah ("dedicated to the sun"), priest of On," that is, the chief priest of the ancient ecclesiastical, literary, and probably also political capital of the land,^\* "the City of the Sun." This is the more noteworthy, as the chief of the priesthood was generally chosen from among the nearest relatives of Pharaoh. Yet in all this story there is really nothing extraordinary. As Egypt depends for its produce entirely on the waters of the Nile, the country has at all times been exposed to terrible famines; and one which lasted for exactly seven years is recorded in A.D. 1064-1071, the horrors of which show us the wisdom of Joseph's precautionary measures. Again, so far as the sudden elevation of Joseph is concerned, Eastern history contains many such instances, and indeed, a Greek historian tells us of an Egyptian king who made the son of a mason his own son-in-law, because he judged him the cleverest man in the land. What is remarkable is the marvelous Divine appointment in all this, and the equally marvelous Divine choice of means to bring it about. \* This will be fully shown in a future volume, when the religious and charitable contributions of Israel are explained. \*\* Mr. R. S. Poole, as above. \*\*\* The byssus was the Egyptian "white, shining" linen, or rather a peculiar stuff of purely Egyptian growth. # Literally, "a collar, that of gold," not merely indefinitely, "a collar of gold." #\* Cannon Cook rendered it, "Rejoice, then," and supposes the people or the attendants to have shouted this. The Speaker's Comment., vol. 1., p. 482. ^ We must here differ from Mr. Poole, who regards Asenath as a Hebrew, not an Egyptian name, meaning "storehouse," and as parallel to the Hebrew name of Bithiah (1 Chronicles 4:18), a "daughter," or "servant of Jehovah," which an Egyptian woman adopted on her marriage to Mered, or rather on her conversion unto the Lord. But in the case of Asenath the text seems to imply that the name was Egyptian. ^\* Mr.



Poole, as above. This, as the ordinary chronological supposition; but see the note on the subject in the previous chapter. **Joseph was exactly thirty years old on his elevation, the same age, we note, on which our blessed Lord entered on His ministry as "the Savior of the world," "the Supporter of life," and "the Revealer of secrets."** The history of Joseph's administration may be traced in a few sentences. During the seven years of plenty, "he gathered corn as the sand of the sea, very much, until he left numbering," a notice which remarkably agrees with "the representations of the monuments, which show that the contents of the granaries were accurately noted by scribes when they were filled." **Then, during the years of famine, he first sold corn to the people for money. When all their money was exhausted, they proposed of their own accord to part with their cattle to Pharaoh, and lastly with their land. In the latter case exception was made in favor of the priestly caste, who derived their support directly from Pharaoh. Thus Pharaoh became absolute possessor of all the money, all the cattle, and all the land of Egypt, and that at the people's own request.** This advantage would be the greater, if there had been any tendency to dissatisfaction against the reigning house as an alien race. Nor did Joseph abuse the power thus acquired. On the contrary, by a spontaneous act of royal generosity he restored the land to the people on condition of their henceforth paying one-fifth of the produce in lieu of all other taxation. Besides the considerations already stated in favor of such a measure, it must be borne in mind that in Egypt, where all produce depends on the waters of the Nile, a system of canals and irrigation, necessarily kept up at the expense of the State, would be a public necessity.\* But the statement of Scripture, which excepts from this measure of public taxation "the land of the priests only, which became not Pharaoh's," remarkably tallies with the account of secular historians. \* In point of fact, we know that a monarch of the twelfth dynasty, Amenemha III., first established a complete system of canalization, and made the immense artificial lake of Moeris to receive and again distribute the superfluous waters of the Nile. Two things here stand out in the history of Joseph. The same gracious Hand of the Lord, which, during his humiliation, had kept him from sin, disbelief, and despair, now preserved him in his exaltation from pride, and from lapsing into heathenism, to which his close connection with the chief priest of Egypt might easily have led him. More than that, he considered himself "a stranger and a pilgrim" in Egypt. His heart was in his father's home, with his father's God, and on his father's promises. Of both these facts there is abundant evidence. His Egyptian wife bore him two sons "before the years of famine came." He gave to both of them Hebrew, not Egyptian names. By the first, Manasseh, or "he that maketh forget," he wished to own the goodness of God, who had made him forget his past sorrow and toil. By the second, Ephraim, or "double fruitfulness," he distinctly recognized that, although Egypt was the land in which God had caused him "to be fruitful," it was still, and must ever be, not the land of his joy but that of his "affliction!" **If it be asked why, in his prosperity, Joseph had not informed his father of his life and success, we answer, that in such a history safety lay in quiet waiting upon God. If Joseph had learned the great lesson of his life, it was this, that all in the past had been of God. Nor would He now interfere with further guidance on His part. The Lord would show the way, and lead to the end.\* But as for him, he believed, and therefore made no haste. Thus would God be glorified, and thus also would Joseph be kept in perfect peace, because he trusted in Him. \* There is no evidence, that at that time Joseph knew that God purposed to reunite him again to his family, far less that they were to come to him into Egypt.** Edersheim, Vol 1, Ch 20)