



# Genesis 42-50

Come Follow Me

"Joseph knew his brethren, but they knew not him." (Gen. 42.8)

Gen. 42: The  
Famine sends  
Jacob's sons  
down to  
Egypt



"Bring your youngest brother unto me: then shall I know that ye are not spies" (Gen. 43.34).

Gen. 43:  
Jacob sends  
Benjamin  
down to  
Egypt





Gen. 44: Joseph arranges to put the brothers in a tough situation!



Gen. 45:  
Joseph reveals  
himself to his  
brethren



"I am Joseph;  
does my father  
yet live?" (Gen. 45.3)

# God instructs Jacob to go to Egypt (Gen. 46.1-4)

"I am God, the God of thy father:  
fear not to go down into Egypt; for  
I will there make of thee a great  
nation: I will go down with thee  
into Egypt; and I will surely bring  
thee up again: and Joseph shall put  
his hand upon thine eyes!"

(Gen. 46.3-4)



Gen. 46:  
Jacob's family  
goes to Egypt







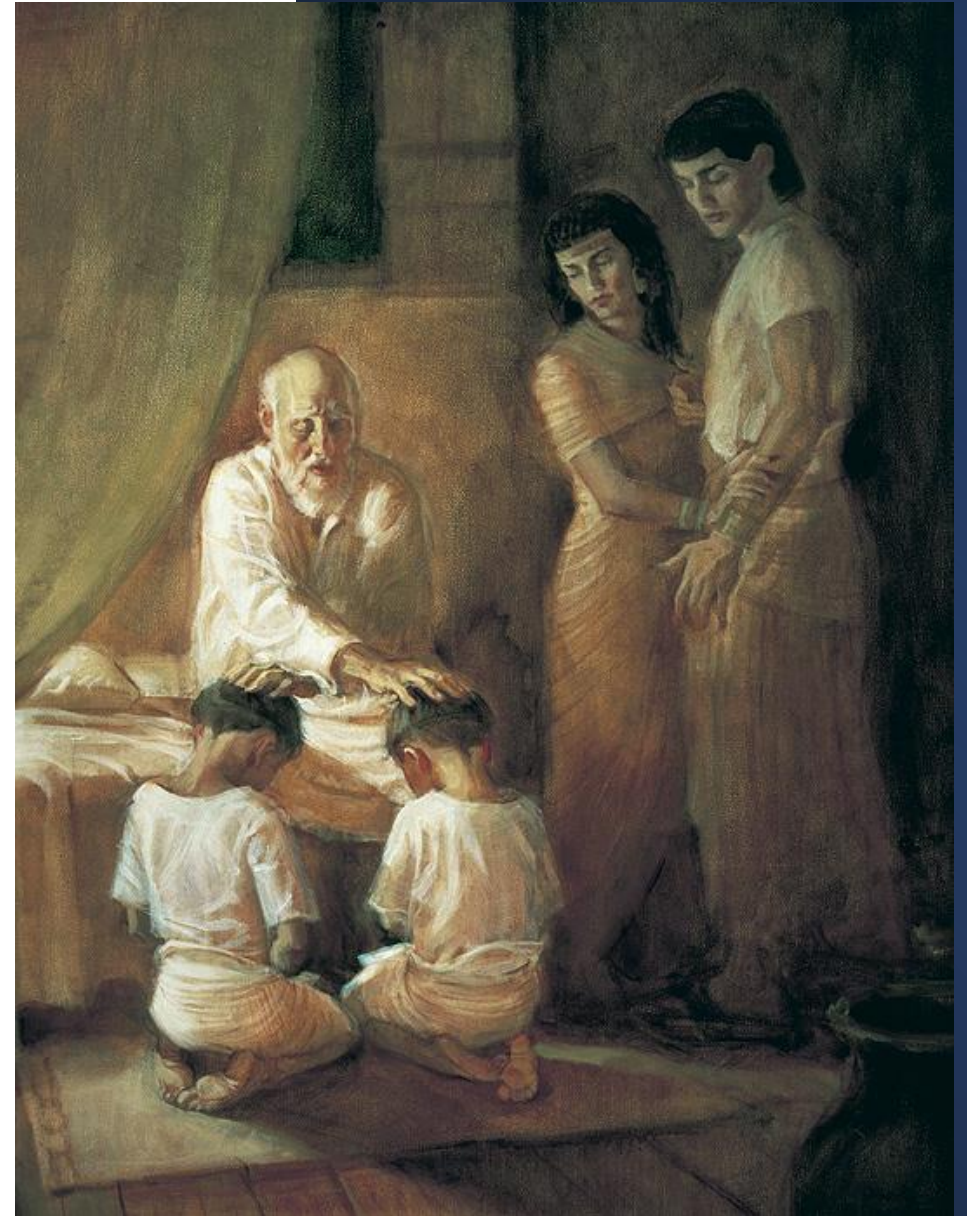
## Joseph presents his father to Pharaoh

"Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."

(Gen. 47.7)

# Gen. 48: The blessing of Ephraim & Manasseh

"thy issue... shall be thine, and shall be called after the name of their brethren in their inheritance." (Gen. 48.6)



# Gen. 49: The Testament of Jacob

Jacob gives blessings to his sons



Gen. 50:  
Jacob dies,  
Joseph  
prophesies



# Joseph: A type of Jesus Christ

1. Joseph was the favored son of his father; so was Jesus (see Genesis 37:3; Matthew 3:17).
2. Joseph was rejected by his brothers, the Israelites, as was Jesus (see Genesis 37:4; John 1:11; Isaiah 53:3; 1 Nephi 19:13–14).
3. Joseph was sold by his brothers into the hands of the Gentiles, just as Jesus was (see Genesis 37:25–27; Matthew 20:19).
4. Judah, the head of the tribe of Judah, proposed the sale of Joseph. Certain leaders of the Jews in Jesus' day turned Jesus over to the Romans. Judas (the Greek spelling of Judah) was the one who actually sold Jesus. (See Genesis 37:26; Matthew 27:3.)

# Joseph: A type of Jesus Christ

5. Joseph was sold for twenty pieces of silver, the price of a slave his age. Christ was sold for thirty pieces of silver, the price of a slave His age. (See Genesis 37:28; Matthew 27:3; Exodus 21:32; Leviticus 27:5.)

6. In their very attempt to destroy Joseph, his brothers actually set up the conditions that would bring about their eventual temporal salvation—that is, Joseph, by virtue of being sold, would become their deliverer. Jesus, by His being given into the hands of the Gentiles, was crucified and completed the atoning sacrifice, becoming the Deliverer for all mankind.

# Joseph: A type of Jesus Christ

7. Joseph began his mission of preparing salvation for Israel at age thirty, just as Jesus began His ministry of preparing salvation for the world at age thirty (see Genesis 41:46; Luke 3:23).

8. When Joseph was finally raised to his exalted position in Egypt, all bowed the knee to him. All will eventually bow the knee to Jesus. (See Genesis 41:43; D&C 88:104.)

9. Joseph provided bread for Israel and saved them from death, all without cost. Jesus, the Bread of Life, did the same for all men. (See Genesis 42:35; John 6:48–57; 2 Nephi 9:50.)

Joseph is a  
perfect type  
for Jesus

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# Some Details that may be useful

The following slides may be helpful when analyzing some of the details of Genesis 42-50.

# Genesis 43.32

And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an [abomination](#) unto the Egyptians.

The dietary exclusionism of the Egyptians is also attested by Herodotus. Both medieval and modern commentators have linked this taboo with an Egyptian prohibition against eating lamb, a staple of Hebrew diet.

# Genesis 44.5

*Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. (KJV)*

Is not this the one from which my lord drinks, and in which he always divines? You have wrought evil in what you did.' (Alter translation)

# How to read the text: The Issue of Presentism

The fact that the goblet is referred to only by a demonstrative pronoun ("the one from which") may reflect a flaunting of the assumption that, as all concerned should recognize, the only thing at issue here is the goblet. The brothers may well have seen Joseph drinking from the goblet at the dinner the day before, whereas its use for divination would have been news to them. The probable mechanism of divination in a goblet would be to interpret patterns on the surface of the liquid it contained or in drops running down its sides. Divination would have been a plausible activity on the part of a member of the high Egyptian bureaucracy, with its technology of soothsaying, but the emphasis it is given here is also linked with Joseph's demonstrated ability to predict the future and his superiority of knowledge in relation to his brothers.



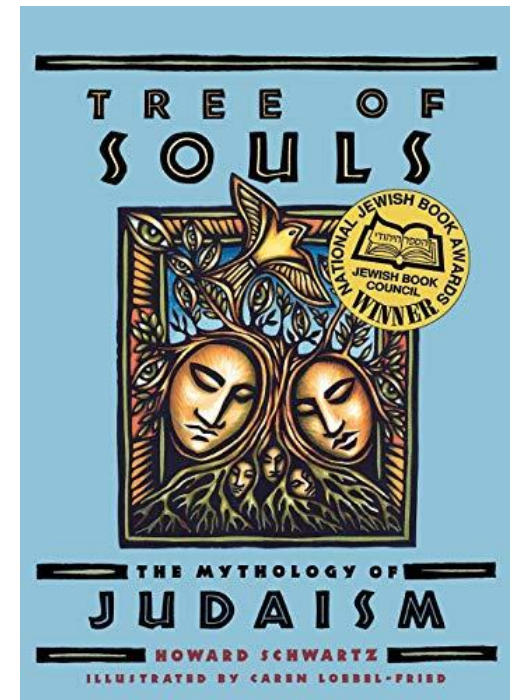


# Another possibility

Jewish legend speaks of Joseph's ability of seership connected with the use of a stone, or *Zohar*.

Howard Schwartz explains, "In mythic tradition, *Tzohar* is sacred and is fully entrusted to worthy prophets for the benefit of all. Adam and Eve lose *Tzohar* at the Fall but receive part of it again in the form of a stone from the angel Raziel after their expulsion from the garden. Adam gives the *Tzohar* stone to Seth on his deathbed. Seth passes the light to Enoch who in turn gives it to Methuselah. Lamech, Methuselah's son, delivers the sacred light to Noah who uses it in the ark but loses it while drunk after the ark has landed. Abraham wore the stone on his person all the days of his life, and before his death, gave the stone to Isaac, who gave it to Jacob at the time of his blessing.

The trajectory of the sacred light continues as the stone is possessed by Abraham, Isaac, Jacob, and Joseph. Jacob made Joseph promise to wear the stone at all times, but he did not reveal its power, which he knew well. And because Joseph's brothers did not know that the amulet was precious, they did not take it from him when they stripped him of his coat. (Schwartz, p. 85-86)



# Genesis 49: The Blessings of the Patriarchs

As with the life-histories of Moses and David, the extended narrative of Jacob and his sons (with the entire Patriarchal Tale behind it) is given literary closure by the introduction of a long poem. Although the poem chiefly looks forward to the future tribal history of Jacob's twelve sons, it begins by harking back to incidents in the preceding narrative and so preserves some sense of the sons as individual characters, not merely eponymous founders of the tribes. (Robert Alter, *Genesis Translation and Commentary*, 1996, p. 292)



# Judah

8 ¶ <sup>a</sup>Judah, thou *art he* whom thy brethren shall <sup>b</sup>praise: thy hand *shall be* in the <sup>c</sup>neck of thine enemies; thy father's children shall <sup>d</sup>bow down before thee.

9 Judah *is* a <sup>a</sup>lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a <sup>b</sup>lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from <sup>a</sup>Judah, nor a <sup>b</sup>lawgiver from between his feet, until <sup>c</sup>Shiloh come; and unto him *shall* the <sup>d</sup>gathering of the people *be*.

## JST Genesis 50.24

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

# Wealth and Kingship

11 Binding his foal unto the vine, and his ass's colt unto the choice <sup>a</sup>vine; he <sup>b</sup>washed his garments in wine, and his clothes in the <sup>c</sup>blood of grapes:

*He binds to the vine his ass.* The hyperbole has been explained most plausibly by ibn Ezra, "The yield of his vineyards will be so abundant that his ass can turn aside to the vine and he won't care if it eats the grapes." This explanation jibes nicely with the next image of washing garments in wine—the wine will be so plentiful that it can be treated as water. (R. Alter, *Genesis*, p. 344)

# Genesis 49.11-15



He binds to the vine his ass,  
to the grape-bough his ass's foal.  
He washes in wine his garment,  
in the blood of the grape his cloak.  
O eyes that are darker than wine  
and teeth that are whiter than milk!  
Zebulun near the shore of the sea shall dwell,  
he'll be near to the haven of ships,  
his flank upon Sidon.  
Issachar, a big-boned donkey,  
crouched amidst hearths.  
He saw that the homestead was goodly,  
that the land was delightful,  
and he put his shoulder to the load,  
became a toiling serf.

# THE TWELVE TRIBES OF ISRAEL

Around 1200-1050 B.C.  
(according to the Book of Joshua)



Jacob Blessing Joseph, by Harry Anderson, © 1915

# Genesis 49.16-20

In historical fact, the tribe of Dan, far from assuming a role of leadership, was obliged to migrate from south to north. Despite its marginal existence, the Israelite people will judge or govern it as one of Israel's tribes. (17) Let Dan be **a snake on the road**. The sudden lethal attack from below on the roadside is an image of the tactic of ambush in guerilla warfare adopted against invaders by the Danite fighters. Again, the image suggests that this tribe, unlike the others, did not enjoy the security of fortified settlement. (see 1 Chr. 12.35)

(Alter, p.297)

16 Dan, his folk will judge

as one of Israel's tribes.

17 Let Dan be a snake on the road,

an asp on the path,

that bites the horse's heels

and its rider topples backward.

18 Your deliverance I await, O LORD!

19 Gad shall be goaded by raiders

yet he shall goad their heel.

20 Asher's bread shall be rich

and he shall bring forth kingly dishes.

# The Blessings (cont.)

Asher provides the food of kings.

Naphtali is a deer (tree? στέλεχος)

Judah is a lion

Benjamin is a wolf

Joseph is a “fruitful bough” פֶּרֶךְ בֵּן פֹּרֵי *bane porat* – see Deuteronomy 33.13-17

Texts to consider:

Hosea 5-14

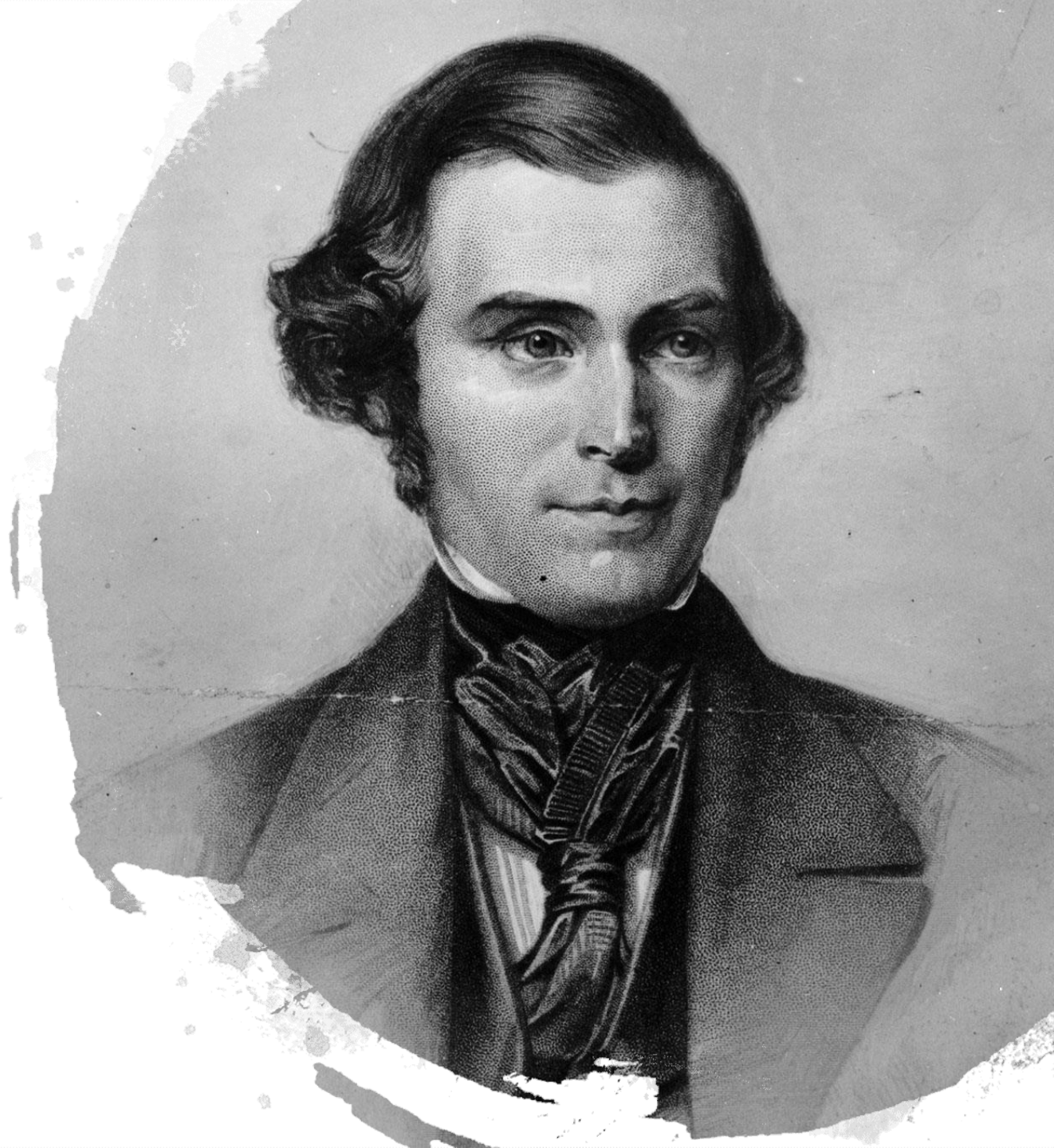
Isaiah 11 & 2 Nephi 21

Ezekiel 27.22-23

# Everlasting Hills

“Joseph’s peculiar blessing, which I have just read to you, was that he should enjoy possessions above Jacob’s progenitors to the utmost bounds of the everlasting hills. This would seem to indicate a very distant land from Palestine.”

(Orson Pratt, in Journal of Discourses, 14:9.)





# Genesis 49:26. America Is the Land of the “Everlasting Hills”

“I suppose that Jacob saw this land as well as Moses, and he designates it a land afar off; the utmost bounds would signify a very distant land. He said this land (The Americas) was over and above, what his progenitors gave to him and he would give it to Joseph. . . . The precious things of heaven were to be given to Joseph on this land. Blessed of the Lord be his land for the precious things of heaven, more precious than the fullness of earth, more precious than the productions of the various climates of the earth, more precious than the grain, and the gold and silver of the earth. The precious things of heaven revealed to the people of Joseph on the great land given to them unto the utmost bounds of the everlasting hills.” (Orson Pratt, in *Journal of Discourses*, 18:167–68.)

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