

## **Joseph's Dreams Come True**

**Joseph imprisonment was during the rule Hyksos Kings of Egypt**

**Genesis 41:38-44 And Pharaoh said unto his servants, Can we find [such a one] as this [is], a man in whom the Spirit of God [is]? 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, [there is] none so discreet and wise as thou [art]: 40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 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 [ruler] over all the land of Egypt. 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.**

**"Bow the knee ..." This is from a Hebrew term (abrek)," which "Throughout Egypt until today, this very word is used as a cry for the camel to kneel!" This goes a long way toward establishing the validity of our translation here, "Bow the knee."**

**Can “we can identify Joseph’s royal ring. After more than 3,700 years, you would think that finding a tiny ring in an Egyptian archaeological context would be impossible. As it turns out, finding it was less of a problem than identifying what it is. Understood historically, we can link a specific ring discovered in the Nile Delta with Joseph himself.**

**The story of Joseph is the longest, single narrative in the five Books of Moses (Torah). It’s told in the Book of Genesis and it’s a tale of epic proportions. Joseph is one of the 12 sons of the patriarch “Jacob”, also called “Israel”. He is sold into slavery in Egypt by his**

**jealous brothers and he is thrown into a dungeon, when he is falsely accused by his master's wife of attempted rape. In prison, he meets up with some powerful Egyptian ministers who have run afoul of Pharaoh and he successfully deciphers their dreams. His dream decoding leads him to Pharaoh himself and, after successfully interpreting Pharaoh's dreams, he is elevated to the status of a near Pharaoh. cf:**

**Genesis 41:41-42 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;**

**It's a Rags-to-Riches tale. But is it history? ... can we find the ring?**

**We know for a fact, from both textual and archaeological evidence, that the rulers of Egypt were, indeed, called "Pharaohs". We also know for a fact that they wore royal rings which were their seals. Meaning, other members of the ruling house and its administration wore those seals when they stamped documents in the name of Pharaoh. Furthermore, we know what these seals looked like and what they had inscribed on them. Basically, they attested to the divinity of Pharaoh. They established his divinity by claiming that he was a son of (a) god i.e., the son of this or that particular god. So, for example, Rameses means the "son" of the sun god "Ra".**

**So it seems that the Biblical narrative, whereby the ring is placed on Joseph's finger, is consistent with history and archaeology, in the sense that such rulers did wear royal rings of authority.**

**But if such a ring was placed on Joseph's finger it would have created an immediate theological problem for Joseph. After all, he was a monotheist. Monotheism is, by definition, exclusive. It does not allow for the celebration of other gods. Put simply, wearing the ring**

**attesting to the divinity of Pharaoh would have been a huge problem for Joseph. It would be tantamount to idolatry.**

**So what do you do if you are Joseph? You either quit your job or you have another ring designed that is, mono'-theis-tically speaking, "kosher". Among the Egyptians, the purpose of the ring was to deify Pharaoh, but for Joseph the purpose of any ring would have been to celebrate God. More than this, pharaohs denied their earthly fathers and celebrated their heavenly "fathers". In contrast, Joseph would have wanted to celebrate his earthly father i.e., Jacob, by proclaiming Jacob's exalted status as the chosen one of God. Put simply, Egyptian pharaohs celebrated themselves as sons of god, Joseph would have celebrated himself as the son of a human chosen by the one and true God. Is there any tradition in the Biblical or rabbinic literature treating Jacob in this "chosen one of God" way? ..."**

**Genesis 49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:)**

**"it refers to God as "the Mighty (God) of Jacob". In the Babylonian Talmud (b. Sota 36b.) the rabbis slightly shift the emphasis when referring specifically to Joseph. There, they called Joseph's father, "the Mighty One, Jacob". In other words, the Biblical tradition refers to Jacob in near divine terms and declares that he is God's chosen one. In Genesis 47:10, it is Jacob that blesses Pharaoh and not the other way around. This idea is encapsulated in a formula that is still repeated every day in the Jewish prayer service. It's a quote from Psalms 135:4. The formula is "God selected Jacob as his Own, Israel as His treasure". In Hebrew – and this is very, very important – the first part of the formula is stated this way; "Yakob (i.e., Jacob) Bahar (i.e., He chose)". In other words, if you were the Biblical Joseph, you would not declare yourself to be a "son of God", but a son of Jacob**

**who is “chosen by God”. You would then have only one formula available to you: “Yak-ob Bah'-ar”.**

**In Egyptian inscription practices, when you were running out of space and you had the same letter ending one word and beginning another, you could save space by writing that letter once. Given the minimal space available on a ring, what we would expect to find on Joseph's royal ring is the term “Yakob Har” with the “b” serving as the last letter in “Yakob” and the first letter in “Bahar”. The “a's” and the “o” wouldn't be there because Hebrew doesn't have vowels, only consonants. So, to sum up, the Book of Genesis says that when Joseph was raised to Pharaoh-like status, Pharaoh put a royal signet ring on his hand. The Biblical and rabbinic texts give us a formula for what that (a) ring (of Joseph) might state (which is): “Ykb Hr”.**

**Professor Bietak has found nine rings with Jacob's name on them. They were probably worn by Joseph and his court officials. Here we have perfect synchronicity between the Biblical text and Egyptian archaeology. Joseph's royal ring has been found in a 3,700 year old archaeological haystack! By: Simcha Jacobovici**

**Professor Bietak is excavating Tell-El-Dab'a or Avaris where he found Minoan frescoes identical to the ones found at Minos on Crete. Avaris was the capital of the Hyk-sos kings who ruled Egypt from the Nile delta.**

**Genesis 41:45 And Pharaoh called Joseph's name; and he gave him to wife As'-e-nath the daughter of Pot-i-phe'-rah priest of On. And Joseph went out over [all] the land of Egypt.**

**" Zaph'-nath-pa-a-ne'-ah..." This new name conferred upon Joseph by Pharaoh is also one with disputed meanings, is "Salvator Mundi", as in the Septuagint (LXX) and followed by the Vulgate, meaning "Salvation of the World," which, in a sense, Joseph surely was.**

**"Priest of On ..." "On is Heliopolis, seven miles northeast of Cairo, anciently a center of the worship of the sun-god Ra."**

**"As'-e-nath" has the meaning of, "She who is of Neith, the Minerva of the Egyptians." Thus Joseph's marriage was to the daughter of a pagan priest, she herself being named after one of the pagan goddesses of Egypt. This marriage was disastrous in its ultimate consequences. Their sons Ephraim and Manasseh were later leaders in Israel's idolatry. There can be little doubt that the idolatrous tendencies of Joseph's sons had originated with their mother As'-e-nath.**

**Genesis 41:46-53 And Joseph [was] thirty years old 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. 48 And he gathered up all the 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. 49 And Joseph gathered corn 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 (As'-e-nath) the daughter of Potipherah (Pot-i-phe'-rah) priest of On bare unto him. 51 And Joseph called the name of the firstborn Manasseh: 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 Ephraim: For God hath caused me to be fruitful in the land of my affliction. 53 And the seven years of plenteousness, that was in the land of Egypt, were ended.**

**"gathered up all the food of the seven years V:48 (the plenteous years)" means all the food under consideration, a double tithe of 10%,**

**or which is 20% or one-fifth of the whole crops that had been appointed to be stored up.**

**Joseph's first-born Manasseh in Hebrew is Men-ash-sheh meaning "causing (me) to forget**

**"For God hath caused me to be fruitful" The name which Joseph used for God, was [~'Elohiym], the great Creator-God.**

**The terrible years of famine were about to begin, and during the rigors of those years, and his eventual reunion with his family, all of his faith in the blessed covenant of the coming Messiah through God'd chosen people was renewed. And, later on his deathbed he requested that when Israel entered Canaan, they would carry his bones with them (Genesis 50:26).**

**Genesis 41:54-57 And the seven years of 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 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] (wheat); because that the famine was [so] sore in all lands.**

**"... but in all the land of Egypt there was bread" V:54 ... This first statement refers to the beginning of the famine, and also to the vast storehouse of food accumulated during the years of plenty. (grainery)**

**"... And when all the land of Egypt was famished) ..." The second statement applies to the second phase of the famine, when the supplies the people had available were depleted and they began to be in want.**

**And all countries came into Egypt to buy [corn] (wheat); The famine was sore in all the lands (Genesis 41:57) ..." These expressions are usually understood by un-believers and critics as hyperbole, and there cannot be any doubt that this figure of speech is used throughout the Bible, even in the N.T. However, critical men today after 4,000 are in no position to tell us what really happened ... they don't know if it covered the whole earth.**

**Concerning this as a universal famine, "We do not deny the possibility of a world-wide famine at that time." ... so it might be literal and not a hyperbole.**

**This chapter sets the stage for the removal of Israel or Jacob along with his whole descendants to Egypt, an event that begins to unfold in the very next chapter.**

**Genesis 42:1-2 Now when Jacob saw that there was corn (wheat) in Egypt, Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.**

**This record of a family council because of the realities of the terrible famine and the threat of death from starvation emphasizes the authority and decisiveness of Jacob. Jacob being the Patriarchal father shows the energy and resourcefulness in striking contrast to the perplexity of the sons.**

**Genesis 42:3-4 And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.**

**Benjamin had become Jacob's favorite following what he supposed was the death of Joseph, and he might have been afraid that the same kind of hatred that had previously resulted from his partiality to Joseph might possibly have been transferred to Benjamin. Jacob in the passing 13 years may have come to question some of the things his sons had told him. In any event, he refused to entrust Benjamin to them on this trip to Egypt because he was his final link to his beloved Rachel ...**

**Genesis 42:5-7 And the sons of Israel came to buy [*corn*] among those that came: for the famine was in the land of Canaan.**

**When the brothers arrived in Egypt the literal Hebrew says “they came in the midst of the comers.”**

**Genesis 42:6 And Joseph [*was*] the governor over the land, [*and*] he [*it was*] that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him [*with*] their faces to the earth.**

**Remember the Dream which was a Prophecy we studied last week?**

**Genesis 37:5-8 And Joseph dreamed a 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 obeisance 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.**

**Now Joseph begins to play a cat and mouse game with his brothers.**

**Matthew 5:44-46 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?**

**Matthew 18:33-35 Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that**



**was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**

**Colossians 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also [do] ye.**

**Ephesians 4:31-32 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

**Can Joseph forgive his brothers plotting his murder and selling him into slavery?**

**Genesis 42:7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.**

**The brothers encountered none other than their brother Joseph. Joseph would not have personally doled out grain to everyone, but he would have made periodic inspection tours. That he was on-site when his brothers arrived could be nothing other than the providence of God working in history. Joseph recognized his brothers immediately but they did not recognize him. The man they encountered did not look like a Hebrew.**

**He was clean-shaven and dressed in the linen garments of Egypt. Joseph spoke Egyptian, and chose to work through a translator. The brothers came to Egypt, and, may have wondered what became of the 17 year-old boy Joseph, but never in their wildest imagination would they have looked for him sitting upon the second throne in the land.**

**Genesis 42:7** And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

Whether he was vindictive, or merely probing his brothers for their present character, is unknown. Perhaps the whole episode was testing his ability to forgive. Joseph began a cat-and-mouse game with a question for which he already had the answer.

**Genesis 42:13-14** And they said, Thy servants [are] twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest [is] this day with our father, and one [is] not. 14 And Joseph said unto them, That [is it] that I spake unto you, saying, Ye [are] spies:

Joseph announced the verdict of their trial the summary judgment was **Guilty!** Under the rules of that ancient society, every accused was considered guilty until proved innocent and the burden of proof was always upon the defendants.

**Genesis 42:15-17** Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether [there be any] truth in you: or else by the life of Pharaoh surely ye [are] spies. 17 And he put them all together into ward three days.

So the accused must prove themselves to be innocent.

After a period of three days Joseph decided to again reviewed the case ...

**Genesis 42:18-25** And Joseph said unto them the third day, This do, and live; [for] I fear God: 19 If ye [be] true [men], let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: 20 But bring your youngest brother unto

me; so shall your words be verified, and ye shall not die. And they did so. 21 And they said one to another, We [are] verily guilty concerning our brother (Joseph), in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 23 And they knew not that Joseph understood [them]; for he spake unto them by an interpreter. 24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. 25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

Joseph would test their story and let them prove their innocence by sending one of them back for the younger brother they had mentioned.

Joseph reduced the number to be held hostage from ten to only one who would be left in prison. Joseph remembered the members of his father's house and thought of their dire need of food, and therefore he sent them all home except Simeon, their sacks laden with grain, and their money returned.

Jacob would not allow Benjamin to return to Egypt, until the grain they brought back began to run out ... so Joseph sent them back with Benjamin and he sent double money

Genesis 43:16-32 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring [these] men home, and slay, and make ready; for [these] men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our

sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. 19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 20 And said, O sir, we came indeed down at the first time to buy food: 21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, [every] man's money [was] in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. 23 And he said, Peace [be] to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 24 And the man brought the men into Joseph's house, and gave [them] water, and they washed their feet; and he gave their asses provender. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 26 And when Joseph came home, they brought him the present which [was] in their hand into the house, and bowed themselves to him to the earth. 27 And he asked them of [their] welfare, and said, [Is] your father well, the old man of whom ye spake? [Is] he yet alive? 28 And they answered, Thy servant our father [is] in good health, he [is] yet alive. And they bowed down their heads, and made obeisance. 29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, [Is] this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought [where] to weep; and he entered into [his] chamber, and wept there. 31 And he washed his face, and went out, and refrained himself, and said, Set on bread. 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.**

**Genesis 44:1-6 And he commanded the steward of his house, saying, Fill the men's sacks [with] food, as much as they can carry, and put every man's money in his sack's mouth. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. 3 As soon as the morning was light, the men were sent away, they and their asses. 4 [And] when they were gone out of the city, [and] not [yet] far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 5 [Is] not this [it] in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. 6 And he overtook them, and he spake unto them these same words.**

**Genesis 44:9-12 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. 10 And he said, Now also [~~let~~] it [~~be~~] according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. 11 Then they speedily took down every man his sack to the ground, and opened every man his sack. 12 And he searched, [~~and~~] began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.**

**Soon, Benjamin was charged with theft. But Joseph then decreed that everyone but Benjamin was free to leave.**

**Genesis 44:16-34 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we [are] my lord's servants, both we, and [he] also with whom the cup is found. 17 And he said, God forbid that I should do so: [but] the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. 18 Then Judah came near unto him, and said,**

**Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou [art] even as Pharaoh. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for [if] he should leave his father, [his father] would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, [and] buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother [be] with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two [sons]: 28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 30 Now therefore when I come to thy servant my father, and the lad [be] not with us; seeing that his life is bound up in the lad's life; 31 It shall come to pass, when he seeth that the lad [is] not [with us], that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. 33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, and the lad [be] not with me? lest peradventure I see the evil that shall come on my father.**

**Judah fervently pleaded, for his father's sake, that he be kept instead of Benjamin. Whether Joseph had been toying with his brothers, or had been looking for signs of repentance and unselfishness, his charade came to an end.**

**God Loves a sinner who repents.**

**Acts 17: 30-31 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by [that] man whom he hath ordained; [whereof] he hath given assurance unto all [men], in that he hath raised him from the dead. The story now reaches its turning point.**

**Joseph suddenly announced that he wanted to be alone with the Canaanites.**

**Genesis 45:1-3 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 3 And Joseph said unto his brethren, I [am] Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.**

**Genesis 45:4-8 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [am] Joseph your brother, whom ye sold into Egypt. 5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years [hath] the famine [been] in the land: and yet [there are] five years, in the which [there shall] neither [be] earing nor harvest. 7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 8 So now [it was] not you [that] sent me hither, but God:**

**and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.**

**Genesis 45:9-11 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 11 And there will I nourish thee; for yet [there are] five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.**

**The brothers were supplied with wagons and food to speed their journey to Canaan and back.**

**Genesis 45:25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26 And told him, saying, Joseph [is] yet alive, and he [is] governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 28 And Israel said, [It is] enough; Joseph my son [is] yet alive: I will go and see him before I die.**

**Right here, the die is cast. Jacob and all the children of Israel would go down into Egypt, where the long sojourn God had foretold to Abraham would begin. Note also, that Jacob is pointedly referred to here as "Israel." It is the covenant relationship of God to His chosen people that dominates every word of the Book of Genesis.**

**What a wonder is this record of HOW it happened! God over-ruled the hatreds, jealousies, and envious wickedness of men to place one of Jacob's sons on the throne of the land of Egypt, who, in time, brought the whole posterity of Israel to live there. The Egyptians detested**



**foreigners, especially shepherds; and, thus there would be no easy possibility of Jacob's posterity forming marriages with pagans, as had already begun to happen in the case of Judah. Not only that, in Egypt, they would have the protective arm of a powerful central government which would secure them against hostile attack. Under those divinely appointed conditions, they would indeed grow into a mighty nation! How marvelous are the ways of God and His providence for His Chosen.**

**Genesis 46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.**

**"And came to Beersheba ..." In a sense, this outpost, was somewhat a "point of no return" on the way to Egypt, lying at the southern extremity of the land of Canaan, being also the place where Isaac, the father of Jacob, had lived, and had erected an altar unto God. This possibly could be the same altar upon which Jacob offered the sacrifices mentioned here. At any rate, God appeared to him in a vision, thus removing all doubt.**

**Genesis 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here [am] I.**

**" And God spake unto Israel in the visions of the night ..." As far as the scriptural record goes, this was the last appearance of God to Jacob, there was eight appearances in all: (1) Genesis 28:13; (2) 31:3; (3) 31:11; (4) 32:1; (5) 32:30; (6) 35:1; (7) 35:9; (8) 46:2.**

**The appearance of God to Jacob came not for the personal benefit of the patriarch but upon occasions pertinent to the welfare of the covenant nation. God did not appear to Jacob and comfort him with regard to the fact that Joseph was indeed alive during those years when Jacob thought he was dead.**

**" And God spake unto Israel in the visions of the night and said, Jacob ..." Note that the terms "Israel" and "Jacob" are here used interchangeably. "In the rest of the Book of Genesis, these names are used indiscriminately and interchangeably."**

**Genesis 46:3 And he said, 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:**

**But let it be particularly noticed what God said to Jacob: He told him not to be afraid, but to go on down into Egypt. He promised to be with Jacob and his descendants in Egypt. He promised to bring them up again out of Egypt. He foretold the death of Jacob in Egypt.**

**Genesis 46:4 I will go down with thee into Egypt; and I will also surely bring thee up [again]: and Joseph shall put his hand upon thine eyes.**

**Long afterward, when Joseph himself came to die, he spoke of it, and how God would take up the people out of Egypt and deliver them into the land of Canaan, requesting that the children of Israel would carry along his bones when the promise was fulfilled! Oh yes, this is the Word of God!**

**"And Joseph shall put his hand upon thine eyes ..." This is an idiomatic expression which is a prophecy that Joseph shall perform the last rites at his father's death. The closing of the eyes in death was a rite anciently performed by the hands of a loved one. In colonial America, after loving hands had closed the eyes, coins (usually nickles) were placed upon the eyes until rigor mortise ensued. Later after 1864 when the size of a penny was reduced from a "large Cent" to it's present size a penny was used. From this came the proverb for a petty larceny thief that "He would steal a pennies off a dead man's eyes!"**

**Genesis 46:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.**

**Judah, in this "going before Israel" is a type of Jesus Christ our "forerunner" cf: Hebrews 6:20.**

**Genesis 46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.**

**What a remarkable picture the procession of Joseph in the Second Chariot of Egypt must have provided as Joseph with full honors of the nation went up to greet his father and welcome him into the land of Goshen!**

**When Joseph came out to meet them in his chariot. It was a tearful reunion. Joseph coached his father and brothers in what they should say when they meet Pharaoh. They were to tell him that they were not only shepherds, but, that the family had been shepherds for generations. Joseph wanted his father and brothers settled in the largely undeveloped plain of Goshen, rather than with him in one of the population centers. Goshen contained good pasture land, and the family could keep the lifestyle they had always known in Canaan land.**

**Notice that Jacob did not seem to be impressed with the fact of Joseph's being a ruler of Egypt, but only with the fact that he was still alive. His unbelief of the brothers at the outset of their glorying report is understandable enough. Apparently, the sight of the wagons proved to be the factor that convinced him of the truth of their messages.**

**"To Goshen ..."** It was not accidental that Israel came to Goshen; from the very first, Joseph had foreseen that Goshen was the correct place for his father's people. It was primarily pasture land with scant, if any population. And it provided exactly the isolation that the Hebrews needed if conflict with the populations of Egypt was to be avoided. Joseph had already cleared this with Pharaoh, even before he had finished testing his brothers, and Pharaoh had already confirmed the

place as the location of Israel, but Joseph apparently feared that after Pharaoh's meeting with Joseph, Pharaoh might, as a special favor to Joseph's father, locate his posterity in what the Egyptians might consider a more favorable location. Joseph knew that if the occupation of his kindred was clearly understood by Pharaoh, such a change in the plans would not occur.

"And wept on his neck a great while ..." This tearful reunion between Jacob and Joseph was intensely emotional. It is not recorded that either of them said anything for a long time. The long and tearful embrace lasted, and lasted. It was Jacob who broke the posture with words:

**Genesis 46:30** And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou [art] yet alive.

"Now let me die, since I have seen thy face ..." Jacob may indeed have thought that his death was near, but God spared him for many more years to behold the glory of his son Joseph, and to see his posterity get settled in Goshen.

**Genesis 46:31-34** And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which [*were*] in the land of Canaan, are come unto me; 32 And the men [*are*] shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What [*is*] your occupation? 34 That ye shall say, Thy servants' trade hath been about cattle (shepherding) from our youth even until now, both we, [*and*] also our fathers: that ye may dwell in the land of Goshen; for every shepherd [*is*] an abomination unto the Egyptians.

**" I will go up, and shew Pharaoh ..." This cannot mean that the coming of Israel was in any manner news to Pharaoh. What was new lay in the fact of their having brought all their properties, consisting largely of great flocks and herds of cattle. That indeed was a new development, for Pharaoh had invited them to come without regard to possessions left behind (Genesis 45:20). Joseph also knew that by stressing their occupation as SHEPHERDS, there would be eliminated the possibility that Pharaoh might seek intergradation of the people with the Egyptians by settling them up in the cities.!**

**"Thy servants have been keepers of cattle (shepherds) ..." (Genesis 46:34). This should be rendered, "Thy servants are shepherds," for that is what the expression "keepers of cattle" meant. The Good News Bible and other translations have so rendered it. Besides, in Joseph's projection of what he would do (Genesis 46:32), Pharaoh would already have been informed by Joseph himself that his brethren were shepherds. What Joseph guarded against here was any move on the part of his brethren to hide or soften this fact. Joseph himself was certainly not ashamed of it, but he might have feared that some of his brethren might be timid because of it.**

### **ON BEING ASHAMED OF HUMBLE WORK**

**"Every shepherd is an abomination unto Egyptians ..." This is a sad comment upon their civilization, that those who produced the principle supply of their food should have been despised. There indeed must be discovered one of the reasons why their highly sophisticated and proud civilization eventually perished from the earth. Our Lord Jesus Christ was an apprentice carpenter. Even Jesus' church is reminded that, "We are workers ...!"**

**This disdain for Shepherds is mentioned nowhere else in the Bible, but it is described vividly in Egyptian literature. This matter of the Hebrews being unacceptable to Egyptians socially, due to their**

**occupation, must be seen as precisely one of the reasons why God moved them into that situation. Simeon and Judah, perhaps others, of the Twelve Sons had already broken over the boundary in the marriage of Canaanite wives who were pagans. God's answer to that was the placement of them in a situation where intermarriage with the Egyptians would have been very difficult.**

**Genesis 47:1-4 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they [*are*] in the land of Goshen. 2 And he took some of his brethren, [*even*] five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What [*is*] your occupation? And they said unto Pharaoh, Thy servants [*are*] shepherds, both we, [*and*] also our fathers. 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine [*is*] sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.**

**The first two verses here are not to be understood as the original announcement to Pharaoh of the arrival of Israel in Egypt, that being already known, even the place to which they would go having already been determined.**

**On the other hand, this brings to Pharaoh's attention the added information that Israel had not arrived empty-handed, as they had been invited to do, but they had come with baggage, wagons, flocks, herds - everything that they had!**

**Also, the formal permission of Pharaoh was required, and this interview afforded the occasion for that. Jacob did not appear at this time, probably being of too advanced an age and in a state of health that made it more appropriate for the sons to negotiate with Pharaoh. Note too, that despite his having oversight of all Egypt, Joseph did not**

**undertake this settlement of his folks in Goshen without the formal consent of the ruling monarch. This explains the request of the five brothers to be permitted residence in Goshen, stressing their occupation.**

**Genesis 47:5-6 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 6 The land of Egypt [*is*] before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest [*any*] men of activity among them, then make them rulers over my cattle.**

**Pharaoh's statement "Thy father and thy brethren are come unto thee" This is also an acknowledgment of the fact that they were there upon Pharaoh's invitation, as confirmed by his stating again the permission granted along with the invitation for them to live in Egypt.**

**Pharaoh here not only granted formal royal permission for the settlement in Goshen, not merely through Joseph, but by direct word in the presence of five representatives of Israel, even throwing in the proposition that, if Joseph approved, it would be good to place his own cattle under their supervision!**

**Genesis 47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.**

**The old shepherd, Israel, blessed the monarch himself, a blessing which was to perpetuate that society for several hundreds of years into the future.**

**It was only after they reversed their policies and began their oppression of Israel that the blessing of God was withdrawn and their nation was eventually destroyed.**

**Genesis 47:8-10 And Pharaoh said unto Jacob, How old [*art*] thou? 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage [*are*] an hundred and thirty years: few and evil have the days of the**

**years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from before Pharaoh.**

**"And Jacob blessed Pharaoh ..." The word for "blessed," "to bless with an invocation."**

**This episode is one of the grand scenes of the Bible. Pharaoh was the autocratic ruler of the mightiest nation on earth; Jacob was the patriarchal head of God's Chosen People, through whom redemption would come to all mankind. Jacob was fully conscious of his own status in that situation is evident in what he did. As long as Egypt sheltered and protected the covenant people, that is how long, God blessed and protected Egypt.**

**But when another king arose who "knew not Joseph," and when Egypt turned viciously upon the Israel of God, the heavenly blessing was withdrawn, and one disaster after another overwhelmed them. One may wonder if Pharaoh appreciated this blessing.**

**To him, Jacob might have seemed to be merely an old man seeking relief from the starvation that threatened to wipe out his family, but the hand of the Almighty was upholding Jacob, and the blessing of God was surely his to bestow as the greater always blesses the lesser.**

**"The years of my pilgrimage..." Here is a glimpse of the way Jacob viewed his life. Neither he nor his father ever owned any of the land of promise except the burial place at Mach'-pel-ah and a few acres around Shechem. "They looked for the city that hath the foundations, whose builder and maker is God" Jacob's word here is a testimonial to his acceptance of the promise God made to Abraham, and of his absolute belief in the ultimate fulfillment of it. None of the patriarchs viewed the world as their permanent dwelling place, nor the earth as the true home of the soul. The mightiest king on earth had just given him a deed to Goshen, but Jacob was still a "pilgrim." Our English**



**word for "pilgrim" literally means "one who crosses the field," and came into usage during the Crusades, when, upon nearly any given morning, settled residents could see a lonely "wanderer" on the way to the Holy Land, "crossing the field." thus:**

**A pilgrim is one seeking a country that has not yet been reached. The remembrance of this keeps the life God-ward. Its blessedness consists not in present enjoyment, but in preparation for the life to come.**

**Hebrews 11:8-10 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as [in] a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker [is] God.**

**Hebrews 12:22-24 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than [that of] Abel.**

**Hebrews 11:11-16 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, [so many] as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of [them], and embraced [them], and confessed that they were strangers**

**and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that [country] from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better [country], that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.**

**"few and evil have the days ..."** Jacob's father and grandfather had attained ages of 175 for Abraham (25:7), and 180 for Isaac (35:28); and Jacob's words here indicated that he did not expect to live as long a life as his "fore-fathers". Of course, he lived 17 years after he made this statement, but even at 147, his age when he died, his words remained true.

**"Evil ..."** This is not a reference to the severe and trying experiences which life had brought to him. Not all of the terrible experiences were the result of his own doing, but some were: the preference that his father had for Esau; his purchase of the birthright; the ensuing hatred of Esau; the shameful treatment he received from his father-in-law Laban; the long years of servitude in the outdoors; the unhappiness of his wives due to internal conditions in his family; the hatred of his sons toward Jacob's favorite, Joseph; their sale of Joseph, represented to Jacob as Joseph's death; the rape of Dinah; the shameless massacre of the Shechemites by two of his sons; Joseph's disappearance, Jacob's horror upon learning Benjamin would have to go to Egypt; the following anxiety about him ... all these things left their mark upon the heart of Jacob, hence, his reference to them here.

**Sources: KJV Bible, theWord.com, Burton Coffman, BW Johnson, Adam Clark, FF Bruce, McKnight and JW McGarvey, George Faull Commentaries, Archaeology & the Old Testament by Alfred Hoerth,**

**On the Reliability of the O.T. K.A. Kitchens, Google Images, Halley's Handbook, Wikipedia. & Simcha Jacobovici**