

Come Follow Me March 14-20

Genesis 42-50

“God Meant It unto Good”

Reading the scriptures invites the Spirit. Listen for His promptings as you read, even if they don't seem directly related to what you're reading.

Record Your Impressions

It had been about 22 years since Joseph was sold into Egypt by his brothers. He had suffered many trials, including being falsely accused and imprisoned. When he finally saw his brothers again, Joseph was the governor of all Egypt, second only to the pharaoh. He could easily have taken revenge on them, and considering what they had done to Joseph, that might seem understandable. And yet Joseph forgave his brothers. Not only that, but he helped them see divine purpose in his suffering. “God meant it unto good” ([Genesis 50:20](#)), he told them, because it put him in a position to save “all his father’s household” ([Genesis 47:12](#)) from famine.

In many ways, Joseph’s life parallels that of Jesus Christ. Even though our sins caused Him great suffering, the Savior offers forgiveness, delivering all of us from a fate far worse than famine. Whether we need to receive forgiveness or extend it—at some point we all need to do both—Joseph’s example points us to the Savior, the true source of healing and reconciliation.

GENESIS CHAPTER 42

Jacob sends his sons to buy grain in Egypt—They bow before Joseph—He makes harsh accusations against them, imprisons Simeon, and sends them back for Benjamin.

1 Now when Jacob saw that there was corn 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.

3 ¶ 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.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

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.

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.

8 And Joseph knew his brethren, but they knew not him.

(8-14) Genesis 42:8. Why Did Joseph's Brothers Fail to Recognize Him?

It had been twenty-two years since the sons of Jacob had last seen Joseph—thirteen years of slavery and prison for Joseph, seven years of plenty, and two years of famine (see [Genesis 45:11](#))—before Jacob's family was forced to go to Egypt for grain. Joseph was a teenager when his family had last seen him. Now he was a mature, middle-aged man. And, even if Joseph still looked very much as he did when he was younger, who would believe that a brother who was sold as a slave to a caravan of Arabians would have become the second most powerful man in Egypt?

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 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:

15 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.

18 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, 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.

(8-15) Genesis 42:21

Over twenty years had passed since his brothers had sold Joseph into slavery, and yet they still felt tremendously guilty about what they had done.

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.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall traffick in the land.

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of *my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

GENESIS CHAPTER 43

Jacob is persuaded to send Benjamin to Egypt — Joseph's brothers show respect to him — They all eat and drink together.

1 And the famine *was* sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

(8-16) Genesis 43:8–9

By demanding that Benjamin be brought back to Egypt (see [Genesis 42:15](#)), Joseph allowed his brothers to show whether or not they truly were sorry for what they had done to him so many years before. Would they now show the same lack of concern for

Benjamin? It is significant that Judah, who suggested that Joseph be sold (see [Genesis 37:26–27](#)), became the one who was willing to become “the surety” for Benjamin. There does seem to be evidence of sincere repentance on the brothers’ part, and Joseph’s stratagem allowed them to demonstrate this repentance. When the pressure was on, Judah’s change of heart was shown to be complete (see [Genesis 44:33](#)).

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 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.

(8-17) Genesis 43:28. “And They Bowed Down Their Heads, and Made Obeisance”

The phraseology in this verse is the same as that used in Genesis 37:7, 9. It had taken over two decades, but the Lord’s revelations were now fulfilled.

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.

(8-18) Genesis 43:32. Why Was It an Abomination for Egyptians to Eat with Hebrews?

Several Egyptian deities were represented by cattle, especially female cattle. Since the Hebrews were herdsmen who slaughtered and ate cattle, regardless of sex, this practice would have been viewed by the Egyptians as a terrible abomination. Whatever the reason, Joseph seemed to respect the custom of Egyptians and Hebrews eating separately. (See Keil and Delitzsch, Commentary, 1:1:362; Clarke, Bible Commentary, 1:245; cf. Genesis 43:34.)

33 And they sat before him, the firstborn according to his “birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* “messes unto them from before him: but “Benjamin’s mess was five times so much as any of theirs. And they drank, and were merry with him.

GENESIS CHAPTER 44

Joseph arranges to stop the return of his brothers to Canaan — Judah offers himself in place of Benjamin for their father’s sake.

1 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.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 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.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

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 for ever.

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.

GENESIS CHAPTER 45

Joseph makes himself known to his brothers — They rejoice together — Pharaoh invites Jacob and his family to dwell in Egypt and eat the fat of the land.

1 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.

4 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.

9 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:

(8-19) Genesis 45:4–8. Joseph—A Type of Christ

This touching scene, in which Joseph finally revealed himself to his brothers, demonstrates the Christlike nature of his character. He forgave without bitterness, extended love when undeserved, and saw the Lord’s hand in all that happened. But his similarities to Christ go much deeper. As Nephi said, all things from the beginning of the world were given to typify, or symbolize, Christ (see 2 Nephi 11:4; Moses 6:63). It has already been shown how Abraham was a type of the Father and Isaac a type of Jesus when Abraham was commanded to offer Isaac in sacrifice. This act was “a similitude of God and his Only Begotten Son” (Jacob 4:5).

Elder Bruce R. McConkie taught that all prophets are types of Christ: “A prophet is one who has the testimony of Jesus, who knows by the revelations of the Holy Ghost to his soul that Jesus Christ is the Son of God. In addition to this divine knowledge, many of them lived in special situations or did particular things that singled them out as types and patterns and shadows of that which was to be in the life of him who is our Lord.” (The Promised Messiah, p. 448.)

Likewise, the life and mission of Joseph typifies the life and mission of Jesus. Consider the following:

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](#).)
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.
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](#).)

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.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also regard not your stuff; for the good of all the land of Egypt *is* yours.

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

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.

Ideas for Personal Scripture Study

Genesis 45:1–8; 50:20

“God sent me before you to preserve you.”

As you have read about Joseph, have you noticed any similarities between his story and the atoning mission of Jesus Christ? You might ponder how Joseph's role in his family is similar to the Savior's role in God's family. What parallels do you see between Joseph's experiences and the mission of the Savior, who was sent “to save [us] by a great deliverance”? ([Genesis 45:7](#)).

Genesis 45; 50:15–21

Forgiveness brings healing.

Reading about Joseph forgiving his brothers for the terrible things they did to him may prompt you to think about someone you are currently struggling to forgive. Or perhaps a difficult test of forgiveness is in your future. Either way, it might help to ponder why Joseph was able to forgive. What clues about Joseph's character and attitude do you find in [Genesis 45; 50:15–21](#)? How might his experiences have influenced him to be more forgiving? What does Joseph's example suggest about how you can become more forgiving with the Savior's help?

Notice also the blessings that came to Joseph's family because of his forgiveness. What blessings have you seen from forgiveness? Do you feel inspired to reach out to someone who has wronged you?

See also [Genesis 33:1–4](#); [Doctrine and Covenants 64:9–11](#); Larry J. Echo Hawk, "Even as Christ Forgives You, So Also Do Ye," *Ensign or Liahona*, May 2018, 15–16.

GENESIS CHAPTER 46

The Lord sends Jacob and his family of seventy souls to Egypt—The descendants of Jacob are named—Joseph meets Jacob.

1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

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

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:

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.

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; Hushim.

24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

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

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.

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

31 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 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.

GENESIS CHAPTER 47

The Israelites settle in Goshen—Jacob blesses Pharaoh—Joseph sells grain to the Egyptians—Pharaoh receives the Egyptians' cattle and lands—Jacob desires to be buried with his fathers in Canaan.

1 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.

5 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.

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

8 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.

(8-20) Genesis 47:9. Were Jacob's Days "Few and Evil"?

In comparison with Abraham, who lived 175 years, and Isaac, who lived to be 180, Jacob's 130 years to this point could be described as smaller or "few." The word which is translated as "evil" actually means "sorrowful" or "full of toil and trouble."

Remembering Jacob's flight to Haran to escape Esau's wrath, his years of labor for Laban, his wives and their contentions, his pilgrimage in the land of Canaan, the death of Rachel, and his years of sorrowing for the loss of Joseph contributes to a better understanding of why he would say his days were full of trouble and toil.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the priests bought he not; for the priests had a portion *assigned* *them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of ᵃJacob was an hundred forty and seven years.

29 And the ᵃtime drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my ᵇthigh, and deal kindly and truly with me; ᵇbury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and ᵃbury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel ᵃbowed himself ᵇupon the ᵇbed's head.

GENESIS CHAPTER 48

Jacob tells of the appearance of God to him in Luz—He adopts Ephraim and Manasseh as his own children—Jacob blesses Joseph—He puts Ephraim before Manasseh—The seed of Ephraim will become a multitude of nations—The children of Israel will come again into the land of their fathers.

1 And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.

2 And *one* told ᵃJacob, and said, Behold, thy son Joseph cometh unto thee: and Israel ᵇstrengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God ᵃAlmighty ᵇappeared unto me at ᵇLuz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee ᵃfruitful, and multiply thee, and I will make of thee a multitude of people; and will give this ᵇland to thy seed after thee *for* an everlasting ᵇpossession.

5 ¶ ᵃAnd now thy two sons, ᵇEphraim and ᵇManasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, ᵃRachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will ᵃbless them.

10 Now the eyes of Israel were ᵃdim for age, *so that* he could not see. And he brought them ᵇnear unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

(8-21) Genesis 48:5–11. What Additional Information about Joseph’s Seed Do We Learn from the Joseph Smith Translation?

Joseph Smith made the following changes in this passage when he worked on the inspired translation of the Bible:

“And now, of thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt; behold, they are mine, and the God of my fathers shall bless them; even as Reuben and Simeon they shall be blessed, for they are mine; wherefore they shall be called after my name. (Therefore they were called Israel.)

“And thy issue which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance, in the tribes; therefore they were called the tribes of Manasseh and of Ephraim.

“And Jacob said unto Joseph when the God of my fathers appeared unto me in Luz, in the land of Canaan; he sware unto me, that he would give unto me, and unto my seed, the land for an everlasting possession.

“Therefore, O my son, he hath blessed me in raising thee up to be a servant unto me, in saving my house from death;

“In delivering my people, thy brethren, from famine which was sore in the land; wherefore the God of thy fathers shall bless thee, and the fruit of thy loins, that they shall be blessed above thy brethren, and above thy father’s house;

“For thou hast prevailed, and thy father’s house hath bowed down unto thee, even as it was shown unto thee, before thou wast sold into Egypt by the hands of thy brethren; wherefore thy brethren shall bow down unto thee, from generation to generation, unto the fruit of thy loins for ever;

“For thou shalt be a light unto my people, to deliver them in the days of their captivity, from bondage; and to bring salvation unto them, when they are altogether bowed down under sin.” (JST, Genesis 48:5–11.)

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon “Ephraim’s head, who *was* the younger, and his left hand upon Manasseh’s head, “guiding his hands wittingly; for Manasseh *was* the firstborn.

15 ¶ And he blessed “Joseph, and said, God, before whom my fathers Abraham and Isaac did “walk, the God which “fed me all my life long unto this day,

16 The “Angel which redeemed me from all evil, bless the lads; and let my “name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right “hand upon the head of “Ephraim, “it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be “great: but truly his younger brother shall be greater than he, and his “seed shall become a “multitude of “nations.

20 And he blessed them that day, saying, “In thee shall Israel “bless, saying, God make thee as Ephraim and as Manasseh: and he set “Ephraim before Manasseh.

21 And Israel said unto Joseph, Behold, I die: but “God shall be with you, and “bring you again unto the “land of your fathers.

22 Moreover I have given to thee one “portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

(8-22) Genesis 48:22. How Did Jacob Give to Joseph “One Portion” More Than to His Brothers?

“Joseph, son of Jacob, because of his faithfulness and integrity to the purposes of the Lord, was rewarded with the birthright in Israel. It was the custom in early times to bestow upon the firstborn son special privileges and blessings, and these were looked upon as belonging to him by right of birth. Reuben, the first of Jacob’s sons, lost the birthright through transgression, and it was bestowed upon Joseph, who was the most worthy of all the sons of Jacob [1 Chronicles 5:1–2].

“When Jacob blessed Joseph, he gave him a double portion, or an inheritance among his brethren in Palestine and also the blessing of the land of Zion—‘the utmost bound of the everlasting hills.’ He also blessed him with the blessings of heaven above, of the deep which lieth under, and of posterity [Genesis 49:22–26]. Jacob also blessed the two sons of Joseph with the blessings of their father, which they inherited, and he placed Ephraim, the younger, before *Manasseh*, the elder, and by inspiration of the Lord conferred upon Ephraim the *birthright in Israel*.” (Smith, *Doctrines of Salvation*, 3:250–51.)

GENESIS CHAPTER 49

Jacob blesses his sons and their seed—Reuben, Simeon, and Levi are chastened—Judah will rule until Shiloh (Christ) comes—Joseph is a fruitful bough by a well—His branches (the Nephites and Lamanites) will run over the wall—The Shepherd and Stone of Israel (Christ) will bless Joseph temporally and spiritually—Jacob chooses to be buried with his fathers in Canaan—He yields up the ghost and is gathered to his people.

1 And ^aJacob called unto his ^bsons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the ^clast days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your ^afather.

3 ¶ ^aReuben, thou *art* my firstborn, my might, and the ^bbeginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's ^abed; then ^bdefiledst thou *it*: he went up to my couch.

5 ¶ ^aSimeon and ^bLevi *are* brethren; instruments of ^ccruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou ^aunited: for in their ^banger they ^cslew a man, and in their selfwill they digged down a wall.

7 ^aCursed *be* their ^banger, for *it was* fierce; and their wrath, for it was ^ccruel: I will divide them in Jacob, and scatter them in Israel.

8 ¶ ^aJudah, thou *art he* whom thy brethren shall ^bpraise: thy hand *shall be* in the ^cneck of thine enemies; thy father's children shall ^abow down before thee.

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

10 The sceptre shall not depart from ^aJudah, nor a ^blawgiver from between his feet, until ^cShiloh come; and unto him *shall* the ^agathering of the people *be*.

11 Binding his foal unto the vine, and his ass's colt unto the choice ^avine; he ^bwashed his garments in wine, and his clothes in the ^cblood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

(8-24) Genesis 49:8–12. What Significant Portion of the Birthright Blessing Was Given to Judah?

The blessing given to Judah indicates that kings would come from his lineage (see [1 Chronicles 5:1–2](#); [Hebrews 7:14](#)). Old Testament history teaches that this promise was fulfilled. King David, King Solomon, and King Rehoboam are just three of the kings who came through Judah's lineage. The King of Kings, Jesus Christ, referred to here as Shiloh, also came through this line. Elder Ezra Taft Benson said of this promise: "The great blessing to Judah is that it contemplated the coming of Shiloh who would gather his people to him. This prophecy concerning Shiloh has been subject to several

rabbinic and Christian interpretations and the object of considerable controversy. The interpretation given this passage by the Mormon Church is one based on revelation to modern prophets, not on scholarly commentary. It was revealed to Joseph Smith that Shiloh is the Messiah. (See [JST, [Genesis 50:24](#)].)” (“[A Message to Judah from Joseph](#),” Ensign, Dec. 1976, p. 71.)

13 ¶ [“Zebulun](#) shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ [“Issachar](#) *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ [“Dan](#) shall *judge* his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 I have [“waited](#) for thy salvation, O LORD.

19 ¶ [“Gad](#), a *troop* shall overcome him: but he shall overcome at the last.

20 ¶ Out of [“Asher](#) his bread *shall be* fat, and he shall yield royal dainties.

(8-23) [Genesis 49:1–20](#). What Criterion Was Used in Determining Which Tribes Would Have Prominence?

“Through a careful study and consideration of the blessings of the Lord pronounced through Jacob, upon his twelve sons, it is evident that they were not to share equally in the promises of the Lord.

“It is evident that the blessings given to Judah and Joseph were choice above the blessings pronounced upon their brothers.” (Richards, *Israel! Do You Know?* pp. 9–10.)

One’s activities in his premortal life had an influence on his being born into a particular situation on this earth. President Harold B. Lee made this observation:

“‘When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.’ ([Deut. 32:8](#).)

“Now, mind you, this was said to the children of Israel before they had arrived in the ‘Promised Land,’ which was to be the land of their inheritance.

“Then note this next verse: ‘For the Lord’s portion is his people; Jacob is the lot of his inheritance.’ ([Deut. 32:9](#).)

“It would seem very clear, then, that those born to the lineage of Jacob, who was later to be called Israel, and his posterity, who were known as the children of Israel, were born

into the most illustrious lineage of any of those who came upon the earth as mortal beings.

“All these rewards were seemingly promised, or foreordained, before the world was. Surely these matters must have been determined by the kind of lives we had lived in that premortal spirit world. Some may question these assumptions, but at the same time they will accept without any question the belief that each one of us will be judged when we leave this earth according to his or her deeds during our lives here in mortality. Isn’t it just as reasonable to believe that what we have received here in this earth life was given to each of us according to the merits of our conduct before we came here?”

(“Understanding Who We Are Brings Self-Respect,” Ensign, Jan. 1974, p. 5.)

In Deuteronomy 33:6–29, Moses recounted again the blessings given to each tribe. This passage should be studied and compared to Jacob’s original blessings recorded in Genesis 49.

21 ¶ “Naphtali is a hind let loose: he giveth goodly words.

22 ¶ “Joseph is a fruitful “bough, even a fruitful bough by a well; whose “branches “run over the wall:

23 The archers have sorely grieved him, and shot *at him*, and hated him:

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:)

25 *Even* by the *God* of thy father, who shall help thee; and by the “Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the “womb:

26 The “blessings of thy father have prevailed above the blessings of my progenitors unto the “utmost bound of the everlasting “hills: they shall be on the head of “Joseph, and on the crown of the head of him that was separate from his brethren.

(8-25) Genesis 49:22–26. What Is the Significance of Joseph’s Blessing?

“There are several things to be understood in the prophecy. First, he should become a multitude of nations. We understand what this means. In the second place, his branches should run over the wall. Now what does this mean? The Lord in ancient times had a meaning for everything. It means that his tribe should become so numerous that they would take up more room than one small inheritance in Canaan, that they would spread out and go to some land at a great distance. ...

“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.)

The seed of Joseph came to the land of America at the time Lehi and his family departed from the Mediterranean world. The land of America is specifically designated by the Lord as the land reserved for “a remnant of the house of Joseph” ([3 Nephi 15:12](#)).

(8-26) [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 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.)

27 ¶ [Benjamin](#) shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the [twelve tribes](#) of Israel: and this *is it* that their father spake unto them, and [blessed](#) them; every one according to his [blessing](#) he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my [people](#): [bury](#) me with my fathers in the cave that *is* in the field of Ephron the Hittite,

30 In the cave that *is* in the field of [Machpelah](#), which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of [Ephron](#) the Hittite for a possession of a buryingplace.

31 There they [buried](#) Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the [ghost](#), and was [gathered](#) unto his people.

Genesis 49

What does the symbolism in Jacob’s blessings mean?

Jacob’s blessings to his posterity contain vivid imagery, but some readers may also find them difficult to understand. Thankfully, the restored gospel gives us some additional understanding. When you read the blessing to Joseph in [Genesis 49:22–26](#), read the following verses too, and see what insights they provide: [1 Nephi 15:12](#); [2 Nephi 3:4–5](#); [Jacob 2:25](#); [Doctrine and Covenants 50:44](#).

As you read about Judah’s blessing in [Genesis 49:8–12](#), remember that both King David and Jesus Christ are descendants of Judah. What words and phrases in these verses

remind you of the Savior? When you study Judah's blessing, it may help to also read [Revelation 5:5–6, 9](#); [1 Nephi 15:14–15](#); [Doctrine and Covenants 45:59](#); [133:46–50](#). If you'd like to learn more about Jacob's sons and the tribes of Israel who descended from them, there is an entry for each in the [Guide to the Scriptures](#) (scriptures.ChurchofJesusChrist.org).

GENESIS CHAPTER 50

Jacob's body is embalmed—Joseph buries him in Canaan—Joseph comforts his brothers—The children of Israel multiply—Joseph promises that God will bring Israel out of Egypt into Canaan—Joseph dies in Egypt and is embalmed.

- 1 And Joseph fell upon his father's face, and wept upon him, and kissed him.
- 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.
- 3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.
- 4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,
- 5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.
- 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
- 7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
- 8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.
- 9 And there went up with him both chariots and horsemen: and it was a very great company.
- 10 And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.
- 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan.
- 12 And his sons did unto him according as he commanded them:
- 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

19 And Joseph said unto them, Fear not: for *am* I in the place of God?

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

(8-27) Genesis 50:24. The Prophecies of Joseph

In 2 Nephi 3, the prophet Lehi told his son Joseph of the great prophecies of their progenitor, Joseph who was sold into Egypt. These prophecies were evidently on the brass plates that Lehi had but have been lost from our present Bible. Through revelation, Joseph Smith restored the lost scriptures by adding thirteen verses between Genesis 50:24 and 25 of the King James Version. Because of their significance for Saints of the latter days, the verses are reprinted here. (They are also found in the appendix of the LDS edition of the King James Version of the Bible.)

“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.

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

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

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

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

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

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

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

“And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days.

“And that seer will I bless, and they that seek to destroy him shall be confounded; for this promise I give unto you; for I will remember you from generation to generation;

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

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

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

“And it shall be done unto thee in the last days also, even as I have sworn.” ([JST, Genesis 50:24–36.](#))

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Genesis 50:24–25; Joseph Smith Translation, Genesis 50:24–38 (in the Bible appendix)

“A seer shall the Lord my God raise up.”

Through Joseph’s dreams (see [Genesis 37:5–11](#)) and his interpretations of others’ dreams (see [Genesis 40–41](#)), the Lord revealed things that would happen days or years in the future. But the Lord also revealed to Joseph what would happen in the coming centuries. Specifically, he learned about the prophetic missions of Moses and Joseph Smith. As you read Joseph’s words in [Genesis 50:24–25](#) and in [Joseph Smith Translation, Genesis 50:24–38](#) (in the Bible appendix), ask yourself how knowing these things might have blessed Joseph and the children of Israel. Why do you think it was important for the Lord to restore this prophecy through Joseph Smith? (see also [2 Nephi 3](#)).

How has Joseph Smith fulfilled the prophecies in Joseph Smith Translation, Genesis 50: 27–28, 30–33? (see [Doctrine and Covenants 1:17–23; 20:7–12; 39:11; 135:3](#)).

Points to Ponder

(8-28) Write a short essay entitled “Joseph in Egypt—A Model for Personal Righteousness.” The purpose of the essay is not to summarize the story of Joseph but to show its application to you today. How might a modern Saint use the example of Joseph in his day-to-day living? As you prepare your essay, consider the following:

“Joseph vividly demonstrated why he was favored of the Lord, or, as the scriptures said, why ‘the Lord was with Joseph, and he was a prosperous man. ... ’ ([Gen. 39.](#)) His reliance was upon the Lord. His trust was in the Lord, and his allegiance ran to the Lord.

“I believe this is the greatest lesson that can be learned by the youth of Zion—to do the right thing because you love the Lord. It is so vitally important that, I feel, if you do anything in righteousness for any other reason than you love the Lord, you are wrong—at least you are on very shaky ground. And, somewhere your reasons for acting in righteousness will not be strong enough to see you through. You will give way to expediency, or peer group pressure, or honor, or fame, or applause, or the thrill of the moment, or some other worldly reason. Unless your motives are built upon the firm foundation of love of the Lord, you will not be able to stand.” (Hartman Rector, Jr., [“Live above the Law to Be Free,”](#) Ensign, Jan. 1973, p. 130.)

(8-29) As you reflect on what you have just read concerning the sons of Jacob receiving a blessing from their father, ask yourself what great value each son’s blessing would have to help him meet the challenge of his life. Contemplate the far-reaching effects of that blessing on his posterity and all mankind. As a descendant of Israel, you have many of the same challenges facing you in your life. How can you best use the great truths your blessing contains to help you achieve your maximum potential and be of greatest service to the Lord?

Elder Bruce R. McConkie has commented on this question:

“Nearly every member of the Church is a literal descendant of Jacob who gave *patriarchal blessings* to his 12 sons, predicting what would happen to them and their posterity after them. ([Gen. 49](#); Teachings, p. 151.) As inheritors of the blessings of Jacob, it is the privilege of the gathered remnant of Jacob to receive their own patriarchal blessings and, by faith, to be blessed equally with the ancients. Patriarchal blessings may be given by *natural patriarchs*, that is by fathers in Israel who enjoy the blessings of the patriarchal order, or they may be given by *ordained patriarchs*, specially selected brethren who are appointed to bless worthy church members.

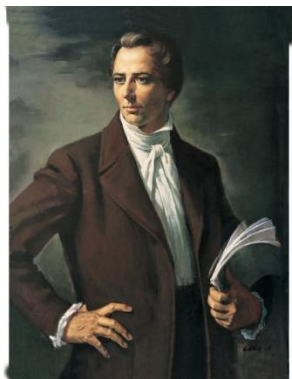
“The First Presidency (David O. McKay, Stephen L Richards, J. Reuben Clark, Jr.), in a letter to all stake presidents, dated June 28, 1957, gave the following definition and explanation: ‘Patriarchal blessings contemplate an inspired declaration of the lineage of the recipient, and also where so moved upon by the Spirit, an inspired and prophetic statement of the life mission of the recipient, together with such blessings, cautions, and admonitions as the patriarch may be prompted to give for the accomplishment of such

life's mission, it being always made clear that the realization of all promised blessings is conditioned upon faithfulness to the gospel of our Lord, whose servant the patriarch is. All such blessings are recorded and generally only one such blessing should be adequate for each person's life. The sacred nature of the patriarchal blessing must of necessity urge all patriarchs to most earnest solicitation of divine guidance for their prophetic utterances and superior wisdom for cautions and admonitions.'" (Mormon Doctrine, p. 558.)

Every person who has a father who can bless his children should ask for and receive a father's blessing when one is needed. In addition, every eligible person in the Church may receive a patriarchal blessing from an ordained patriarch. One's patriarchal blessing should be read and reread with intelligent consideration of its meaning. Just as blessings are given through the inspiration of the Lord, so too will their meaning be made clear by the same power. Their fulfillment will be in His hands. Regarding patriarchal blessings, Elder John A. Widtsoe wrote:

"These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned. Otherwise they are but empty words. Indeed, they rise to their highest value when used as ideals, specific possibilities, toward which we may strive throughout life. To look upon a patriarch as a fortune-teller is an offense to the Priesthood; the patriarch only indicates the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price.

"Such a blessing, given in the spirit of a father's love, and sealed upon us in the authority of the Priesthood, becomes a power in our lives; a comfort to our days. It is a message which if read and honored aright, will become an anchor in stormy days, our encouragement in cloudy days. It states our certain destination here and hereafter, if we live by the law; and as life goes on, it strengthens our faith and leads us into truth." (Evidences and Reconciliations, 1:74–75.)



"Thus saith the Lord God of my fathers unto me, A choice seer will I raise up" ([JST, Genesis 50:27](#)).

Ideas for Family Scripture Study and Home Evening

[Genesis 42–46.](#)

Your family might enjoy acting out the story of Joseph reuniting with his brothers. (“[Joseph and the Famine](#)” in *Old Testament Stories* might help.) Have fun with it—use costumes and props if you’d like. Encourage family members to try to understand the emotions and perspectives of the characters. You might focus especially on the feelings of Joseph toward his brothers and on how they might have felt when he forgave them. This could lead to a discussion about how forgiveness can bless your family.

When Joseph met his brothers again after many years, how did they demonstrate that they had changed since he last saw them? What can we learn about repentance from their experiences?

[Genesis 45:3–11; 50:19–21.](#)

Joseph recognized that although his experience in Egypt had been difficult, “God meant it unto good” ([Genesis 50:20](#)). Has your family experienced any trials that God turned into blessings?

A hymn about God’s goodness during times of trial (such as “[How Firm a Foundation](#)” [*Hymns*, no. 85]) could enhance this discussion. What details from Joseph’s experiences exemplify what the hymn teaches?

[Genesis 49:9–11, 24–25.](#)

What do we find in these verses that teaches us about the roles and mission of Jesus Christ? (For help understanding phrases in these verses, see the material about [Genesis 49](#) in “Ideas for Personal Scripture Study.”)

For more ideas for teaching children, see [this week’s outline](#) in *Come, Follow Me—For Primary*.

Suggested song: “[How Firm a Foundation](#),” *Hymns*, no. 85.



Jacob Blessing His Sons, by Harry Anderson