

Chapter 41

1 And at the revolution of the year the sons of Jacob journeyed from Shechem, and they came to Hebron, to their father Isaac, and they dwelt there, but their flocks and herds they fed daily in Shechem, for there was there in those days good and fat pasture, and Jacob and his sons and all their household dwelt in the valley of Hebron.

2 And it was in those days, in that year, being the hundred and sixth year of the life of Jacob, in the tenth year of Jacob's coming from Padan-aram, that Leah the wife of Jacob died; she was fifty-one years old when she died in Hebron.

C.1 Here are some specifics: Jacob was 106. He died at 146. His wife Leah died being only 51. Her sister Rachel had already died when she was 46. Why did God allow both of his wives to die so young one might ask? What about his two concubines? Rachel's handmaid was raped by Jacob's son Reuben secretly in the darkness of the night, after which Jacob did not go into her anymore. As for Leah's handmaid and Jacob's 2nd concubine, what happened to her? That remains to be seen in this story.

3 And Jacob and his sons buried her in the cave of the field of Machpelah, which is in Hebron, which Abraham had bought from the children of Heth, for the possession of a burial place.

4 And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and their fame went throughout the land.

5 And Joseph the son of Jacob, and his brother Benjamin, the sons of Rachel, the wife of Jacob, were yet young in those days, and did not go out with their brethren during their battles in all the cities of the Amorites.

6 And when Joseph saw the strength of his brethren, and their greatness, he praised them and extolled them, but he ranked himself greater than them, and extolled himself above them; and Jacob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colours.

C.2 FAVOURITISM: [Definition]: the practice of giving unfair preferential treatment to one person or group at the expense of another.

7 And when Joseph saw that his father loved him more than his brethren, he continued to exalt himself above his brethren, and he brought unto his father evil reports concerning them.

8 And the sons of Jacob seeing the whole of Joseph's conduct toward them, and that their father loved him more than any of them, they hated him and could not speak peaceably to him all the days.

9 And Joseph was seventeen years old, and he was still magnifying himself above his brethren, and thought of raising himself above them.

C.3 SPOILT It is very clear here that Jacob spoiled Joseph because he was the son of his favourite wife Rachel, who had already died. He obviously very much missed his wife Rachel.

10 At that time he dreamed a dream, and he came unto his brothers and told them his dream, and he said unto them, I dreamed a dream, and behold we were all binding sheaves in the field, and my sheaf rose and placed itself upon the ground and your sheaves surrounded it and bowed down to it.

11 And his brethren answered him and said unto him, 'What means this dream that thou didst dream?' 'Dost thou imagine in thy heart to reign or rule over us?'

12 And he still came, and told the thing to his father Jacob, and Jacob kissed Joseph when he heard these words from his mouth, and Jacob blessed Joseph.

13 And when the sons of Jacob saw that their father had blessed Joseph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.

14 And after this Joseph dreamed another dream and related the dream to his father in the presence of his brethren, and Joseph said unto his father and brethren, Behold I have again dreamed a dream, and behold the sun and the moon and the eleven stars bowed down to me.

15 And his father heard the words of Joseph and his dream, and seeing that his brethren hated Joseph on account of this matter, Jacob therefore rebuked Joseph before his brethren on account of this thing, saying, What meaneth this dream which thou hast dreamed, and this magnifying thyself before thy brethren who are older than thou art?

16 Dost thou imagine in thy heart that I and thy mother and thy eleven brethren will come and bow down to thee, that thou speakest these things?

C.4 'I and thy mother and thy eleven brethren' Here there seems to be a mistake as Jacob mentions Joseph's mother Rachel as being there with him when she had already died sometime before at the birth of Benjamin her 2nd son? The only explanation could possibly be that Jacob was referring to Bildah the handmaiden of Rachel who was also now one of Jacob's concubine wives.

17 And his brethren were jealous of him on account of his words and dreams, and they continued to hate him, and Jacob reserved the dreams in his heart.

C.5 Joseph at 17 years old, acted like a typical spoilt brat that had no control over his tongue or his pride. It didn't seem to bother him by the fact that his brothers got angry at the things that he related to them. Having the prophetic dreams at this early age of 17 only lifted Joseph up in pride, and he also being obnoxious in his communications with his brethren because his father had allowed him to feel superior to his brothers; the things that he was to have to go through because of being spoiled in eventually being sold as a slave into Egypt by his brethren and ending up as a slave for many years and then in prison for 3 years down in Egypt. A very hard learning process for Joseph and yet it was all part of God's greater plan.

ROM.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

18 And the sons of Jacob went one day to feed their father's flock in Shechem, for they were still herdsmen in those days; and whilst the sons of Jacob were that day feeding in Shechem they delayed, and the time of gathering in the cattle was passed, and they had not arrived.

19 And Jacob saw that his sons were delayed in Shechem, and Jacob said within himself, Peradventure the people of Shechem have risen up to fight against them, therefore they have delayed coming this day.

20 And Jacob called Joseph his son and commanded him, saying, Behold thy brethren are feeding in Shechem this day, and behold they have not yet come back; go now therefore and see where they are, and bring me word back concerning the welfare of thy brethren and the welfare of the flock.

21 And Jacob sent his son Joseph to the valley of Hebron, and Joseph came for his brothers to Shechem, and could not find them, and Joseph went about the field which was near Shechem, to see where his brothers had turned, and he missed his road in the wilderness, and knew not which way he should go.

22 And an angel of the Lord found him wandering in the road toward the field, and Joseph said unto the angel of the Lord, I seek my brethren; hast thou not heard where they are feeding? and the angel of the Lord said unto Joseph, I saw thy brethren feeding here, and I heard them say they would go to feed in Dothan.

23 And Joseph hearkened to the voice of the angel of the Lord, and he went to his brethren in Dothan and he found them in Dothan feeding the flock.

24 And Joseph advanced to his brethren, and before he had come nigh unto them, they had resolved to slay him.

25 And Simeon said to his brethren, Behold the man of dreams is coming unto us this day, and now therefore come and let us kill him and cast him in one of the pits that are in the wilderness, and when his father shall seek him from us, we will say an evil beast has devoured him.

26 And Reuben heard the words of his brethren concerning Joseph, and he said unto them, You should not do this thing, for how can we look up to our father Jacob? Cast him into this pit to die there but stretch not forth a hand upon him to spill his blood; and Reuben said this in order to deliver him from their hand, to bring him back to his father.

27 And when Joseph came to his brethren he sat before them, and they rose upon him and seized him and smote him to the earth and stripped the coat of many colours which he had on.

C.6 Think how much hatred Joseph's brothers had towards him. He must have really been a handful always telling his brothers how superior he was to them and how that his father favoured him more than them because he was superior. Sounds like he had been deliberately blindly goading on his older brethren not realizing that the fruit of his negative behaviour was to be rewarded upon him this very day.

28 And they took him and cast him into a pit, and in the pit there was no water, but serpents and scorpions. And Joseph was afraid of the serpents and scorpions that were in the pit. And Joseph cried out with a loud voice, and the Lord hid the serpents and scorpions in the sides of the pit, and they did no harm unto Joseph.

C.7 Poor Joseph, he might have been a spoiled brat, but he certainly didn't deserve to be thrown into a pit filled with serpents and scorpions. Neither did he deserve to be killed or sold as a slave. So why did God allow his brethren to react so fiercely? Well, as extreme as these events seem to us today, it was all part of God's much greater purpose as Joseph's dreams would one day come true in the far future when he was destined to become the ruler of Egypt. Notice that God was working in the background all the while in the above verse, as it clearly states that God protected Joseph from the serpents and scorpions.

29 And Joseph called out from the pit to his brethren, and said unto them, What have I done unto you, and in what have I sinned? why do you not fear the Lord concerning me? am I not of your bones and flesh, and is not Jacob your father, my father? why do you do this thing unto me this day, and how will you be able to look up to our father Jacob?

30 And he continued to cry out and call unto his brethren from the pit, and he said, O Judah, Simeon, and Levi, my brethren, lift me up from the place of darkness in which you have placed me, and come this day to have compassion on me, ye children of the Lord, and sons of Jacob my father. And if I have sinned unto you, are you not the sons of Abraham, Isaac, and Jacob? if they saw an orphan they had compassion over him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him water to drink, or one that was naked, they covered him with garments!

C.8 As extreme as this story is the amazing thing is that God had a great purpose in all of this as God wanted to use Joseph's afflictions as a preparation for the forming of the nation of Israel as we shall see in the next chapters.

31 And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have sinned unto you, surely you will do this on account of my father!

32 And Joseph spoke these words from the pit, and his brethren could not listen to him, nor incline their ears to the words of Joseph, and Joseph was crying and weeping in the pit.

33 And Joseph said, O that my father knew, this day, the act which my brothers have done unto me, and the words which they have this day spoken unto me.

34 And all his brethren heard his cries and weeping in the pit, and his brethren went and removed themselves from the pit, so that they might not hear the cries of Joseph and his weeping in the pit.

Chapter 42

1 And they went and sat on the opposite side, about the distance of a bow-shot, and they sat there to eat bread, and whilst they were eating, they held counsel together what was to be done with him, whether to slay him or to bring him back to his father.

2 They were holding the counsel, when they lifted up their eyes, and saw, and behold there was a company of Ishmaelites coming at a distance by the road of Gilead, going down to Egypt.

3 And Judah said unto them, What gain will it be to us if we slay our brother? peradventure God will require him from us; this then is the counsel proposed concerning him, which you shall do unto him: Behold this company of Ishmaelites going down to Egypt,

C.1 Judah is stating that perhaps God will require the blood of Joseph at their hands in the same way that God did with Cain and cursed him for murdering his brother.

4 Now therefore, come let us dispose of him to them, and let not our hand be upon him, and they will lead him along with them, and he will be lost amongst the people of the land, and we will not put him to death with our own hands. And the proposal pleased his brethren and they did according to the word of Judah.

C.2 Since what was happening to Joseph was all part of God's greater and long distance plan to bring Israel as a nation into existence, how convenient for God to happen to bring along the company of Ishmaelites just at the right moment so as to make sure that Joseph's brothers didn't kill him, as if they succeeded in killing him it would have effected their own destiny.

5 And whilst they were discoursing about this matter, and before the company of Ishmaelites had come up to them, seven trading men of Midian passed by them, and as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Joseph was immured, and they looked, and behold every species of bird was upon him.

6 And these Midianites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Joseph crying and weeping in the pit, and they looked down

into the pit, and they saw and behold there was a youth of comely appearance and well favoured.

7 And they called unto him and said, Who art thou and who brought thee hither, and who placed thee in this pit, in the wilderness? and they all assisted to raise up Joseph and they drew him out, and brought him up from the pit, and took him and went away on their journey and passed by his brethren.

8 And these said unto them, Why do you do this, to take our servant from us and to go away? surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant.

9 And the Midianites answered and said unto the sons of Jacob, Is this your servant, or does this man attend you? peradventure you are all his servants, for he is more comely and well favoured than any of you, and why do you all speak falsely unto us?

C.3 Not a good move! These Midianites obviously had no idea with whom they were talking. These brothers of Joseph could have easily torn them apart limb from limb. The Midianites really struck the wrong cord this time, especially stating that *'he is more comely and well favoured than any of you'* When one thinks about it, that was the very reason why Joseph was thrown in the well by his brethren in the first place. His brethren were jealous of him for his good looks, and for his having been favoured by his father and spoilt, not to mention his goading them on with his 'superior airs'.

10 Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on.

11 And all the sons of Jacob approached them and rose up to them and said unto them, Give us back our servant, and why will you all die by the edge of the sword? And the Midianites cried out against them, and they drew their swords, and approached to fight with the sons of Jacob.

12 And behold Simeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midianites and he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Simeon's shouting.

13 And the Midianites were terrified on account of Simeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed.

14 And Simeon said unto them, Verily I am Simeon, the son of Jacob the Hebrew, who have, only with my brother, destroyed the city of Shechem and the cities of the Amorites; so shall God moreover do unto me, that if all your brethren the people of Midian, and also the kings of Canaan, were to come with you, they could not fight against me.

C.4 Who was this Simeon character, who could utter a ghastly shriek, which could scare the living daylights out of others? How was it possible that as he said, 'Even if all your brethren the people of Midian, and also the kings of Canaan, were to come with you, they could not fight against me.' How is that even physically possible? The only explanation if this story is to be believed, is that Jacob's sons had been supernaturally empowered by God Himself, in order to protect them from their many enemies round about them and in particular the cursed Canaanites with their Giants.

C.5 Here's a thought: If God had not supernaturally empowered Jacob's sons then perhaps Jacob and his sons never would have survived to fulfil God's promise to their great-grandfather Abraham that He would make a special and great nation from the lineage of Abraham. If Jacob's sons had not been so strong then perhaps the nation of Israel would never have happened. Another character mentioned in the Bible, who had supernatural strength was Samson. Samson came on the scene after the children of Israel had come out of the '400 years Captivity' down in Egypt. He was to be the last of the Judges of Israel. (See: Judges 16)

15 Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth.

16 And the Midianites were more afraid of Simeon, and they approached the sons of Jacob with terror and fright, and with pathetic words, saying,

17 Surely you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit; what then will you do with a servant who rebels against his master? Now therefore sell him unto us, and we will give you all that you require for him; and the Lord was pleased to do this in order that the sons of Jacob should not slay their brother.

C.6 Here God is making absolutely sure that Joseph's brothers would not end up killing him, so His Spirit put the idea into their hearts to indeed sell Joseph to the Midianites.

18 And the Midianites saw that Joseph was of a comely appearance and well-favoured; they desired him in their hearts and were urgent to purchase him from his brethren.

19 And the sons of Jacob hearkened to the Midianites and they sold their brother Joseph to them for twenty pieces of silver, and Reuben their brother was not with them, and the Midianites took Joseph and continued their journey to Gilead.

20 They were going along the road, and the Midianites repented of what they had done, in having purchased the young man, and one said to the other, What is this thing that we have done, in taking this youth from the Hebrews, who is of comely appearance and well favoured.

21 Perhaps this youth is stolen from the land of the Hebrews, and why then have we done this thing? and if he should be sought for and found in our hands we shall die through him.

22 Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave unto them.

23 And whilst they were thus discoursing together, they looked, and behold the company of Ishmaelites which was coming at first, and which the sons of Jacob saw, was advancing toward the Midianites, and the Midianites said to each other, Come let us sell this youth to the company of Ishmaelites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil.

C.7 Apparently the Midianites realized that they had very 'hot merchandise' for which they might be held accountable, get themselves killed, so they quickly repented of their deeds, and decided to sell Joseph to the Ishmaelites, who were travelling down to Egypt.

24 And they did so, and they reached the Ishmaelites, and the Midianites sold Joseph to the Ishmaelites for twenty pieces of silver which they had given for him to his brethren.

25 And the Midianites went on their road to Gilead, and the Ishmaelites took Joseph and they let him ride upon one of the camels, and they were leading him to Egypt.

26 And Joseph heard that the Ishmaelites were proceeding to Egypt, and Joseph lamented and wept at this thing that he was to be so far removed from the land of Canaan, from his father, and he wept bitterly whilst he was riding upon the camel, and one of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Joseph continued to cry and weep, and he said, O my father, my father.

27 And one of the Ishmaelites rose up and smote Joseph upon the cheek, and still he continued to weep; and Joseph was fatigued in the road, and was unable to proceed on account of the bitterness of his soul, and they all smote him and afflicted him in the road, and they terrified him in order that he might cease from weeping.

C.8 Poor Joseph! Such a terrible thing to happen to any human being. Sold into slavery and treated like dirt! Well it turned out that God was willing for Joseph to suffer for a little while but not to be unduly tormented so that he smote the Ishmaelites with darkness and confusion and caused their hands to become withered when they smote Joseph..

28 And the Lord saw the ambition of Joseph and his trouble, and the Lord brought down upon those men darkness and confusion, and the hand of every one that smote him became withered.

29 And they said to each other, What is this thing that God has done to us in the road? and they knew not that this befell them on account of Joseph. And the men proceeded on the road, and they passed along the road of Ephrath where Rachel was buried.

30 And Joseph reached his mother's grave, and Joseph hastened and ran to his mother's grave, and fell upon the grave and wept.

C.9 A very unusual story here. Joseph happens to ride by the very tomb of his mother Rachel and stops to cry out to his dead mother at her graveside. Why would he do that? After all she is already dead and gone! But gone where? Is it actually possible to call up the dead or the spirits of the dead who have already passed on to the spirit world and have them come and speak with us directly upon occasion? The story of Saul calling up the spirit of Samuel the prophet would indicate that it is indeed supernaturally possible upon occasion if God Himself warrants it.

1SA.28:3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

1SA.28:9 And the woman said unto him, Behold, thou know what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then lay thou a snare for my life, to cause me to die?

1SA.28:10 And Saul sware to her by the LORD, saying, As the LORD lives, there shall no punishment happen to thee for this thing.

1SA.28:11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

1SA.28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spoke to Saul, saying, Why hast thou deceived me? for thou art Saul.

1SA.28:13 And the king said unto her, Be not afraid: for what saw thou? And the woman said unto Saul, I saw gods ascending out of the earth.

1SA.28:14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

1SA.28:15 And Samuel said to Saul, 'Why hast thou disquieted me, to bring me up'? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

31 And Joseph cried aloud upon his mother's grave, and he said, O my mother, my mother, O thou who didst give me birth, awake now, and rise and see thy son, how he has been sold for a slave, and no one to pity him.

32 O rise and see thy son, weep with me on account of my troubles, and see the heart of my brethren.

33 Arouse my mother, arouse, awake from thy sleep for me, and direct thy battles against my brethren. O how have they stripped me of my coat, and sold me already twice for a slave, and separated me from my father, and there is no one to pity me.

34 Arouse and lay thy cause against them before God, and see whom God will justify in the judgment, and whom he will condemn.

35 Rise, O my mother, rise, awake from thy sleep and see my father how his soul is with me this day, and comfort him and ease his heart.

36 And Joseph continued to speak these words, and Joseph cried aloud and wept bitterly upon his mother's grave; and he ceased speaking, and from bitterness of heart he became still as a stone upon the grave.

C.10 Joseph was so full of grief and sorrow & so self-occupied at this particular time, he was weeping at the grave of his mother and 'talked to her'. From his reaction, when he actually did get a response, he didn't really take it seriously. This is a lot how most people would react today, if someone started talking to them from the spirit world in their very thoughts, they would simply dismiss it, especially if the instructions from the spirit world went against their own plans. God's Spirit is always faithfully trying to instruct the sons of men, but the Holy Spirit is rejected more and more these days, until people become hardened and calloused against hearing the very voice of God.

C.11 In general people today are largely just like Satan before them: they prefer to do things their own way and not God's way and are often in direct rebellion against God by their very actions and words. It takes a lot of concentration and meditation and quietness to learn 'the ways of the Lord' as well as constantly meditating upon His word.

37 And Joseph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:

C.12 An unusual part of the story where the 'voice of the dead' is heard from the grave. It is true that this part of the story is rather unusual, but not uncommon. In the Bible we see Saul the night before a great battle at which he was to die, talking with Samuel the prophet a few days after he had died with the help of a woman psychic at Endor who called up the spirit of Samuel from the grave.

1SA.28:15 And Samuel said to Saul, 'Why hast thou disquieted me, to bring me up'? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets, nor by

dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

1SA.28:16 Then said Samuel, 'Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy'?

1SA.28:17 And the LORD hath done to him, as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

1SA.28:19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and tomorrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

C.13 Note that just as Samuel predicted, the *very next day Saul and his sons were killed in battle*.

38 My son, my son Joseph, I have heard the voice of thy weeping and the voice of thy lamentation; I have seen thy tears; I know thy troubles, my son, and it grieves me for thy sake, and abundant grief is added to my grief.

39 Now therefore my son, Joseph my son, hope to the Lord, and wait for him and do not fear, for the Lord is with thee, he will deliver thee from all trouble.

40 Rise my son, go down unto Egypt with thy masters, and do not fear, for the Lord is with thee, my son. And she continued to speak like unto these words unto Joseph, and she was still.

C.14 Here we see that the spirit of Joseph's dead mother Rachel actually did come to speak to him and told him not to worry but to trust the Lord & that he was in God's hands, therefore he should not be afraid and to go down to Egypt and that everything would work out. Did it turn out to be true what Rachel the mother of Joseph told him? Yes, it turned out that Rachel's counsel was 100% accurate.

41 And Joseph heard this, and he wondered greatly at this, and he continued to weep; and after this one of the Ishmaelites observed him crying and weeping upon the grave, and his anger was kindled against him, and he drove him from there, and he smote him and cursed him.

C.15 It would seem that although Joseph did hear from his mother from the realms beyond, that initially he wasn't too happy with her advice, as he was still learning to hear from the Spirit of the Lord. His heart was set on going back to his father. But God knew that he had to grow up and be 'kicked out

of the nest' evenly forcibly, so that he could fulfil God's greater purpose: That of saving Israel's family; for the famine that would come in the future whilst Joseph was down in Egypt.

42 And Joseph said unto the men, May I find grace in your sight to take me back to my father's house, and he will give you abundance of riches.

C.16 We see here that Joseph was not wanting to follow the counsel of his dead mother from beyond the grave! Why? Because he still was acting like a spoiled 17-year-old rich kid who was wanting to go back to the 'easy way' to the comfort of his father and stepmother, and the wealth of this family. Someone has wisely said, 'The most uncomfortable place for a true follower of God is a 'too comfortable place.' Because Joseph was not listening to God's counsel through the spirit of his dead mother Rachel, therefore he started to get even more chastisements:

43 And they answered him, saying, Art thou not a slave, and where is thy father? and if thou hadst a father thou wouldst not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to smite him and to chastise him, and Joseph wept bitterly.

C.17 Even though Joseph hadn't yet learned to both listen and obey God fully, God would not suffer the Ishmaelites to chastise him further, so God Himself started to chastise them even more than previously:

44 And the Lord saw Joseph's affliction, and Lord again smote these men, and chastised them, and the Lord caused darkness to envelope them upon the earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go.

45 And the beasts and camels stood still, and they led them, but they would not go, they smote them, and they crouched upon the ground; and the men said to each other, What is this that God has done to us? what are our transgressions, and what are our sins that this thing has thus befallen us?

C.18 Even the beasts of the Ishmaelites had more sense and would not move because they knew the Spirit of God was angry and they were scared to move. There a perfect example of this in the Bible called Balaam's Ass:

NUM.22:23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way and went into the field: and Balaam smote the ass, to turn her into the way.

NUM.22:25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

NUM.22:27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

NUM.22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

NUM.22:29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

NUM.22:30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

NUM.22:31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

46 And one of them answered and said unto them, Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and then we shall know on whose account this evil befalleth us, and if God shall have compassion over us, then we shall know that all this cometh to us on account of the sin of afflicting this slave.

C.19 It is good to see that the Ishmaelites, who were also descended from Abraham, were yet God-fearing men, and knew that God was dealing with them, on account of their mistreating Joseph.

47 And the men did so, and they supplicated Joseph and pressed him to forgive them; and they said, 'We have sinned to the Lord and to thee, now therefore vouchsafe to request of thy God that he shall put away this death from amongst us, for we have sinned to him.'

48 And Joseph did according to their words, and the Lord hearkened to Joseph, and the Lord put away the plague which he had inflicted upon those men on account of Joseph, and the beasts rose up from the ground and they conducted them, and they went on, and the raging storm abated and the earth became tranquilized, and the men proceeded on their journey to go down to Egypt, and the men knew that this evil had befallen them on account of Joseph.

C.20 Joseph prayed for God to take away the judgements against the Ishmaelites including the raging storm and the plague which had afflicted them, and God heard the prayer of Joseph and took away both the storm and their afflictions.

49 And they said to each other, ‘Behold we know that it was on account of his affliction that this evil befell us; now therefore why shall we bring this death upon our souls? Let us hold counsel what to do to this slave’.

50 And one answered and said, ‘Surely he told us to bring him back to his father; now therefore come, let us take him back and we will go to the place that he will tell us, and take from his family the price that we gave for him and we will then go away.’

C.21 First of all, the Ishmaelites considered taking Joseph back to his father, but then realised that the distance was too far, and so they then decided it would be better to sell him down in Egypt for a high price, and thus be rid of the ‘evil curse’ now associated with chastising Joseph.

C.22 Joseph probably kept remembering what his mother Rachel had just told him from the spirit world, about having faith in God: *‘Now therefore my son, Joseph, hope in the Lord, and wait for him and do not fear, for the Lord is with thee, he will deliver thee from all trouble.’* And so, Joseph finally calmed down and learned to trust in God and to wait on His instructions: *‘Rise my son, go down unto Egypt with thy masters, and do not fear, for the Lord is with thee, my son.’*

51 And one answered again and said, ‘Behold this counsel is very good, but we cannot do so for the way is very far from us, and we cannot go out of our road’.

52 And one more answered and said unto them, ‘This is the counsel to be adopted, we will not swerve from it; behold we are this day going to Egypt, and when we shall have come to Egypt, we will sell him there at a high price, and we will be delivered from his evil.’

53 And this thing pleased the men and they did so, and they continued their journey to Egypt with Joseph.

Chapter 43

1 And when the sons of Jacob had sold their brother Joseph to the Midianites, their hearts were smitten on account of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.

Comment:1: 'repented of their acts'. This very important part is not mentioned in the Bible. Why so important? As on many other occasions this Book of Jasher gives many more details than the Bible does about the Story of Joseph.

1JN.1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

C.2 God had an important plan in getting Joseph into Egypt. As he had the 'gift of telling dreams' it would eventually enable his family to be nourished by Pharaoh once Jacob's family had moved down to Egypt, where they could both grow and prosper, before it was time for God to bring them out of Egypt once again.

2 And Reuben returned to the pit in which Joseph had been put, in order to lift him out, and restore him to his father, and Reuben stood by the pit, and he heard not a word, and he called out Joseph! Joseph! and no one answered or uttered a word.

3 And Reuben said, Joseph has died through fright, or some serpent has caused his death; and Reuben descended into the pit, and he searched for Joseph and could not find him in the pit, and he came out again.

4 And Reuben tore his garments and he said, The child is not there, and how shall I reconcile my father about him if he be dead? and he went to his brethren and found them grieving on account of Joseph, and counselling together how to reconcile their father about him, and Reuben said unto his brethren, I came to the pit and behold Joseph was not there, what then shall we say unto our father, for my father will only seek the lad from me.

5 And his brethren answered him saying, Thus and thus we did, and our hearts afterward smote us on account of this act, and we now sit to seek a pretext how we shall reconcile our father to it.

C.3 *'our hearts afterward smote us on account of this act'*. As super-humanly strong and tough as these men were, they were not entirely hardened against God's Spirit. Now they all felt great remorse, but it was too late to go and find out what had happened to Joseph. They must have felt like complete jerks for having sold their own brother into slavery. Because they were sorry, God eventually blessed them with a re-uniting with their long-lost brother some 20 years later down in Egypt, once he had become 2nd to Pharaoh.

6 And Reuben said unto them, 'What is this you have done to bring down the grey hairs of our father in sorrow to the grave? the thing is not good, that you have done'.

7 And Reuben sat with them, and they all rose up and swore to each other not to tell this thing unto Jacob, and they all said, 'The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword'.

8 And the sons of Jacob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts.

9 And they afterward sat down to determine and invent something to say unto their father Jacob concerning all these things.

10 And Issachar said unto them, Here is an advice for you if it seem good in your eyes to do this thing, take the coat which belongs to Joseph and tear it, and kill a kid of the goats and dip it in its blood.

11 And send it to our father and when he sees it he will say an evil beast has devoured him, therefore tear ye his coat and behold his blood will be upon his coat, and by your doing this we shall be free of our father's murmurings.

12 And Issachar's advice pleased them, and they hearkened unto him and they did according to the word of Issachar which he had counselled them.

13 And they hastened and took Joseph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then

trampled it in the dust, and they sent the coat to their father Jacob by the hand of Naphtali, and they commanded him to say these words:

14 We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore know whether it be thy son's coat or not.

15 And Naphtali went and he came unto his father and he gave him the coat, and he spoke unto him all the words which his brethren had commanded him.

16 And Jacob saw Joseph's coat and he knew it and he fell upon his face to the ground, and became as still as a stone, and he afterward rose up and cried out with a loud and weeping voice and he said, It is the coat of my son Joseph!

17 And Jacob hastened and sent one of his servants to his sons, who went to them and found them coming along the road with the flock.

18 And the sons of Jacob came to their father about evening, and behold their garments were torn and dust was upon their heads, and they found their father crying out and weeping with a loud voice.

19 And Jacob said unto his sons, Tell me truly what evil have you this day suddenly brought upon me? and they answered their father Jacob, saying, We were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness, and we found this coat filled with blood upon the ground, and we knew it and we sent unto thee if thou could know it.

20 And Jacob heard the words of his sons and he cried out with a loud voice, and he said, It is the coat of my son, an evil beast has devoured him; Joseph is rent in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this has happened to him this day whilst I thought my son was with you.

21 And the sons of Jacob answered and said, He did not come to us, neither have we seen him from the time of our going out from thee until now.

22 And when Jacob heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words,

C.4 We know that God talked clearly to the Patriarchs. In the above verse, it begs the question as to why God didn't speak to Jacob in one form or the other either by vision or by dream to inform him that his son was not dead, so that he didn't have to endlessly grieve? Especially when we realize that his endless grief caused the death of his daughter Dinah and of Rachel's nurse and Jacob's concubine Bildah? I know, the circumstances were very extreme! Well, the answer is simple. If God had told Jacob that Joseph was still alive, and that he was down in Egypt, then Jacob would have sent his sons down to Egypt right away and tried to rescue Joseph when God had a long-term plan. So, in hindsight, it was best that Jacob didn't know the truth about his son Joseph having been sold into slavery. Many times, God has to hide things from us for our own good. At other times He speaks with us freely, as evidenced by God's many conversations with Jacob, Isaac & Abraham.

23 Joseph my son, O my son Joseph, I sent thee this day after the welfare of thy brethren and behold thou hast been torn in pieces; through my hand has this happened to my son.

24 It grieves me for thee Joseph my son, it grieves me for thee; how sweet wast thou to me during life, and now how exceedingly bitter is thy death to me.

25 that I had died in thy stead Joseph my son, for it grieves me sadly for thee my son, O my son, my son. Joseph my son, where art thou, and where hast thou been drawn? arouse, arouse from thy place, and come and see my grief for thee, O my son Joseph.

26 Come now and number the tears gushing from my eyes down my cheeks, and bring them up before the Lord, that his anger may turn from me.

27 Joseph my son, how didst thou fall, by the hand of one by whom

no one had fallen from the beginning of the world unto this day; for thou hast been put to death by the smiting of an enemy, inflicted with cruelty, but surely I know that this has happened to thee, on account of the multitude of my sins.

28 Arouse now and see how bitter is my trouble for thee my son, although I did not rear thee, nor fashion thee, nor give thee breath and soul, but it was God who formed thee and built thy bones and covered them with flesh, and breathed in thy nostrils the breath of life, and then he gave thee unto me.

29 Now truly God who gave thee unto me, he has taken thee from me, and such then has befallen thee

30 And Jacob continued to speak like unto these words concerning Joseph, and he wept bitterly; he fell to the ground and became still.

31 And all the sons of Jacob seeing their father's trouble, they repented of what they had done, and they also wept bitterly.

32 And Judah rose up and lifted his father's head from the ground, and placed it upon his lap, and he wiped his father's tears from his cheeks, and Judah wept an exceeding great weeping, whilst his father's head was reclining upon his lap, still as a stone.

33 And the sons of Jacob saw their father's trouble, and they lifted up their voices and continued to weep, and Jacob was yet lying upon the ground still as a stone.

34 And all his sons and his servants and his servant's children rose up and stood round him to comfort him, and he refused to be comforted.

C.5 'he refused to be comforted'. This was a serious mistake on the part of Jacob as he was resisting the Spirit of God, which is the spirit of comfort. As a result of over a year of sorrow and weeping over Joseph, according to the book of Jubilees, both his daughter Dinah died of grief over the loss of her half-brother Joseph, so also did Jacob's concubine, Rachel's handmaiden Bildah also died of grief. It does not pay to get so bent out of shape with grief as in Jacob's case it actually turned out to be a lack of faith and trust in God. Because God had a better plan for the safety of all of Jacob's children and descendants, but he had to get them down to Egypt first of all.

35 And the whole household of Jacob rose up and mourned a great mourning on account of Joseph and their father's trouble, and the intelligence reached Isaac, the son of Abraham, the father of Jacob, and he wept bitterly on account of Joseph, he and all his household, and he went from the place where he dwelt in Hebron, and his men with him, and he comforted Jacob his son, and he refused to be comforted.

36 And after this, Jacob rose up from the ground, and his tears were running down his cheeks, and he said unto his sons, Rise up and take your swords and your bows, and go forth into the field, and seek whether you can find my son's body and bring it unto me that I may bury it.

37 Seek also, I pray you, among the beasts and hunt them, and that which shall come the first before you seize and bring it unto me, perhaps the Lord will this day pity my affliction, and prepare before you that which did tear my son in pieces, and bring it unto me, and I will avenge the cause of my son.

38 And his sons did as their father had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts.

39 And Jacob was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, Joseph my son, Joseph my son.

40 And the sons of Jacob went into the wilderness to seize the beasts, and behold a wolf came toward them, and they seized him, and brought him unto their father, and they said unto him, This is the first we have found, and we have brought him unto thee as thou didst command us, and thy son's body we could not find.

41 And Jacob took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand, and he spoke with a bitter heart unto the beast, Why didst thou devour my son Joseph, and how didst thou have no fear of the God of the earth, or of my trouble for my son Joseph?

42 And thou didst devour my son for naught, because he committed no violence, and didst thereby render me culpable on his account, therefore God will require him that is persecuted.

43 And the Lord opened the mouth of the beast in order to comfort Jacob with its words, and it answered Jacob and spoke these words unto him,

C.6 *'opened the mouth of the beast'* A very unusual situation where God actually opens the mouth of an animal to speak in a human language. This also happened in the Bible when Balaam's ass suddenly started talking to him in a time of great anguish.

NUM.22:28 And the LORD opened the mouth of the ass, and she said unto Balaam, 'What have I done unto thee, that thou hast smitten me these three times?'

C.7 It also mentioned in the above verse that God had opened the mouth of the wolf to actually speak to Jacob in order to be a comfort to him. However, we notice that Jacob refuses to be comforted which is a form of rebellion against the Spirit of God and as a direct result he caused the death of his daughter Dinah (According to the book of Jubilees) and his concubine because of excessive grief which wasn't a good example to those younger and weaker than himself.

44 As God lives who created us in the earth, and as thy soul lives, my lord, I did not see thy son, neither did I tear him to pieces, but from a distant land I also came to seek my son who went from me this day, and I know not whether he be living or dead.

45 And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before thee, and I have now spoken all my words to thee.

46 And now therefore, O son of man, I am in thy hands, and do unto me this day as it may seem good in thy sight, but by the life of God who created me, I did not see thy son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life.

47 And when Jacob heard the words of the beast, he was greatly astonished, and sent forth the beast from his hand, and she went her way.

48 And Jacob was still crying aloud and weeping for Joseph day after day, and he mourned for his son many days.

JUBILEES 34.13-17 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: ‘An evil beast hath devoured Joseph’; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day. And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son. And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had perished. And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also, his daughter, they buried there. And he mourned for Joseph one year, and did not cease, for he said, ‘Let me go down to the grave mourning for my son’.

C.8 Dinah, the only daughter of Jacob had already suffered and been abused by Shechem when she was only 12- years old.

Now, Dinah had to put up with having to see her father Jacob in such continued sorrow over something that wasn't even true (The supposed death of her half-brother Joseph).

As a direct result, God didn't bless that rebellion and lack of trust in God, so that a real tragedy emerged out of a seeming tragedy.

C.9 This story clearly shows the importance of not getting all bent out of shape about anything but to trust God much more. Of course, it is much easier for us today to see that in hindsight that God had deliberately allowed Joseph to be sold into slavery and that He had a greater plan.

C.10 Why was Joseph so hated by his brethren in the first place? He was obviously a very spoilt brat, who thumbed his nose up at this brothers with his superior airs.

C.11 Why was Joseph so spoiled? Because Jacob obviously didn't discipline him. Why? Favouritism! Jacob loved Joseph extra much because he was the son of Jacob's favourite wife Rachel. Even God didn't like the fact the Jacob loved Rachel more than his wife Leah. As it is stated that when God saw that Rachel was loved and Leah hated, then God allowed Leah to have 4 sons and Rachel didn't conceive for a long season. God was trying to teach Jacob to also love Leah, and not show favouritism to either his wives, or certainly not to give preference to any of his sons, by treating one better than the others. He really learned the hard way, by bitter experience. This was the root of the whole problem in the first place,

C.12 Nevertheless, ‘all things work together for good’ to those that love God. God's longer vision was for Jacob and his sons to move to Egypt and to be protected by Pharaoh, and to be bountifully supplied for by Joseph, Jacob's son, who would become 2nd to Pharaoh himself.

C.13 Jacob did get to see his long-lost son Joseph again some 20 years later when the famine started.

ROM.8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.