

THE PATRIARCHS

Joseph and His Brothers

Genesis 37-50

INTRODUCTION

The last story in the Book of Genesis is the story of Joseph and his brothers. It is set apart and different from the other narratives.

First, it is the longest narrative in the Book of Genesis. Second, it is not a collection of various stories, but one complete story. From the beginning to the end, each section is integrated into the entire narrative.¹ Third, the overarching theme in the story of Joseph is the theme of *God's Divine Providence*. Despite the evil intentions and actions of many people in the story, God continues to work out His plan of salvation with profound wisdom, including the fulfillment of His covenant promises.²

“As for you, you meant evil against me; but God meant it for good” (*Gen 50:20*). These are the words of wisdom spoken by Joseph to his brothers in the end. After years of patient waiting and suffering, Joseph learned that God always had His hand in all his affairs. No matter how things looked on the outside, God was working everything for good. In his letter to the Romans, St. Paul writes: “We know that in everything God works for good with those who love Him, who are called according to His purpose.”

The story brings to the forefront several important faith lessons: lessons about family, forgiveness, reconciliation, growth in faith, trustworthiness, honesty, integrity, diligence, hard work, loyalty, obedience, and the fear of God.

Finally, the story underlines the importance of wisdom, as the key to success in life. This is not a worldly wisdom, but a spiritual wisdom that comes to a man as a gift from God, when he has lived his life with personal integrity, moral principles, with diligence, self-discipline, in the fear of God and respect for others. Joseph embodies all these characteristics. He is presented to us as a **model of wisdom, and as a figure of Christ**, the promised Saviour, who is still to come. His story foreshadows Christ's Passion, Death, Resurrection, and final exaltation.

STUDY AND REFLECTION

Joseph and His Brothers (Genesis 37:1-4)

The last story in the Book of Genesis is introduced as “the history of the family of Jacob” (*Gen 37:2*). Although the main character of the story is his son, Joseph, the other brothers are also important to the overall story. In Chapter 38, the story will shift briefly

¹ Dianne Bergant, gen. editor, *The Collegeville Bible Commentary, Old Testament* (Collegeville Minnesota: The Liturgical Press, 1988), p. 71.

² John Bergsma and Brant Pitre, *A Catholic Introduction to the Bible, vol. 1, The Old Testament* (San Francisco, California: Ignatius Press, 2018), p.146.

to Judah and his family. The covenant promise will go through his line. Throughout the narrative, Jacob always remains present in the background as the head of the family clan. The story will end with Jacob's death, funeral, and burial in Canaan, followed by a brief account of Joseph's death and burial in Egypt.

When he was seventeen years of age, Joseph was shepherding flock with his brothers, Dan and Naphtali, Gad and Asher, the sons of the maid servants Bihah and Zilpah. One day, while shepherding the flock out in the fields with his four brothers, something scandalous happened. As a good steward, Joseph reported the behaviour to his father that Jacob might put an end to it. We don't know what exactly they did, but when you consider the immoral actions of Rueben (Gen 35:22), Simeon and Levi (Gen 34:25-26), and other sons (Gen 34:27-28), we can understand that matter was a serious one.

Joseph was different from his other brothers. From a young age, he already manifests many strong qualities of character and talents. He is trustworthy, responsible, diligent, obedient, loyal, innocent, honest, and morally blameless. It is perhaps for this reason mainly, why he is despised and persecuted by his brothers, who have already been morally corrupted.

The relationship between Joseph and his brothers is further aggravated by the gift that Jacob presents to Joseph – a long robe with sleeves (Gen 37:3). Normally, a tunic was sleeveless, and extended only to the knees. The special gift of a long robe with sleeves would have made Joseph look like a prince, and in some way already foretelling his future.

Joseph was the beloved son of his father. Israel loved him. Why? The text tells us, "because he was a son of his old age" (Gen 37:3). What could this mean? Since Joseph was not the youngest son born to Jacob, the mention of "old age" may be a reference to "wisdom," gained by life experience. "Wisdom is with the aged and understanding in length of days" (Job 12:12). Joseph is a child of wisdom, a son who is attentive to the knowledge, instruction, and wisdom of his father.

The garment now further alienates Joseph from his brothers. Their envy and anger now turn to hatred. They cannot speak peaceably to him (Gen 37:4), which mean that could no longer greet him, nor speak kindly to him, nor wish him peace.

As the beloved son of his father, a child of wisdom, and a faithful shepherd, Joseph becomes a type, a prefigure of the Lord Jesus Christ to come, Who is the Beloved Son of the Father (Mt 1:11), the Wisdom of God (1 Cor 1:24; Lk 11:49), and the Good Shepherd (Jn 10:11). Like Joseph, Jesus will be blameless, innocent, and trustworthy. Yet He will be despised by His own, who will plot to kill him (Jn 11:53).

Joseph's Dreams (Genesis 37:5-11)

Joseph has two prophetic dreams. Both come from God, and both are a sign of His Divine Providence at work.

In the first dream, Joseph was binding sheaves with his brothers in the field. Then, his sheaf arose and stood up, aright; and the sheaves of his brothers gathered around it and bowed down to his sheaf. In the second dream, Joseph saw the sun, the moon, and the eleven stars bowing down to him.

In his innocence, Joseph shared his dreams with his brothers and his father. In response, his brothers only hated him more (Gen 37:5). His father rebuked him for exalting himself above his brothers and family, but he does not forget the dreams. He is open to the possibility of what may happen, even though he does not understand.

Joseph is sold into slavery (Genesis 37:12-36)

When his brothers were pasturing their father's flock near Shechem, Jacob sends Joseph to see how they were doing. He finds them at Dothan, a few north of Shechem.

As Joseph approaches, the brothers conspired to kill him and throw his body into one of the open pits, which served as cisterns to collect rainwater. The oldest son, Reuben, convinces them not to shed the blood of their own brother, for his blood will cry out to God for vengeance (Gen 4:10), but to throw him alive into one of the open pits. He secretly planned to rescue Joseph later, and to bring him safely home to his father.

When Joseph arrives, the brothers strip him of his robe and threw him into an empty pit, or cistern. Then they sat down to eat. Reuben had left their presence.

Dothan was located along a trade route from Syria to Egypt. When the brothers saw a caravan of Midianite traders pass by on their way to Egypt, Judah proposed that they sell Joseph to the Midianites.³ So, they pulled Joseph out of the cistern and sold him for twenty shekels of silvers. Joseph was taken to Egypt as a slave.

When Reuben returned and saw that Joseph was no longer in the pit, he rent his clothes and came to his brothers, saying: "The lad is gone; and I, were shall I go?" (Gen 37:30). As the eldest son of Leah and the chief shepherd, he would have been held accountable for the loss of his brother. Then they killed a goat, dipped Joseph's robe into the blood; and brought it back to their father, saying that they had found it. Jacob believed that Joseph was torn by wild beasts.

In the meantime, the Midianites had sold Joseph in Egypt to a man named Potiphar, who was an officer of Pharaoh, the captain of the guard (37:36).

Here, we see Joseph as a figure of Christ and His Passion. At his arrest, Jesus is taken to the house of Caiphas, the high priest, where according to tradition, he was kept in an empty cistern that was used as a prison cell. Jesus was sold for 30 pieces of silver, abandoned by His eleven disciples, and delivered into the hands of the Gentiles.

Judah and Tamar (Genesis 38)

In this chapter the story shifts briefly from Joseph to Judah, the fourth son of Jacob. There are several important connections between the lives of Joseph and Judah.

Judah is the one who agreed with Reuben against the murder of their brother, and proposed that Joseph be sold to the Midianites: "What profit is there if we slay our

³ The Midianites were members of a nomadic tribe, who were descendants of Abraham's son, Ishmael. They are also called Ishmaelites (Gen 37:25, 27). They most likely lived east of the Gulf of Aqaba, in the northwestern region of the Arabic Desert.

brother and conceal his blood? Come let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh" (Gen 37:26-27).

After Joseph had been sold by his brothers, Judah decided to separate himself from them. He married a Canaanite woman, who lived near Bethlehem. His wife bore him three sons: Er, Onan, and Shelah. The eldest son, Er, also married a Canaanite woman, Tamar. But for whatever reason, Er was wicked in the sight of God and he died, without fathering a son. According to law, Onan was obligated to marry Tamar, and to father a child in place of his brother. But Onan was unwilling to raise up a son for his brother, which would mean that he would lose control of his brother's property. So, he avoids having children with Tamar, by not completing the sexual act and spilling his semen on the ground. Onan's sin is the conscious disruption of sexual intercourse to prevent procreation. This sin distorts the meaning of marriage and conjugal love. In her teaching, the Church confirms that masturbation and contraception are grave sins, contrary to natural law.⁴

What Onan did was displeasing to the Lord, and he died. Since the third son, Shelah, was still young, Tamar returned to her father's house and dwelt there. In time, the wife of Judah died. After losing two sons, Judah is hesitant to complete the marriage of Shelah and Tamar.

When Judah travels to Timnah for the sheering of sheep, Tamar takes advantage of the situation. She disguises herself as a prostitute, and seduces Judah at Enaim, on the road to Timnah. She insists on taking his seal and staff as a pledge of future payment. Later, when Judah sends his servant with the payment, Tamar cannot be found.

It so happened that Tamar had conceived a child. The pregnancy become known to Judah, who sentenced her to death for committing adultery. However, at the right moment, Tamar reveals the seal and the staff to Judah, which identifies him as the father. Judah acknowledges Tamar and her legal right; and admits that he is at fault for not fulfilling the law. "She is more righteous than I, inasmuch as I did not give her to my son Shelah" (Gen 38:26).

Tamar gives birth to two sons, who struggle to leave the womb first. Perez is born first, followed by his brother Zerah. Through Tamar's boldness and persistence to provide and heir for her deceased husband, Judah's line is saved from extinction. King David will proceed from that line, and eventually, the universal King, whose kingdom will have no end.

Many years later, when famine will force Jacob to send his sons into Egypt to buy grain a second time, Judah will promise to protect Benjamin and bring him home safely (Gen 43:8). When Benjamin is falsely accused of stealing and taken as a slave, Judah offers his life in exchange for Benjamin's (Gen 44:33).

In the end, the special blessing due to the first-born will be bestowed upon Judah, and the covenant line will go through him. Primacy will be given to the tribe of Judah, which will hold the royal sceptre of a king until the promised Saviour appears, a descendant of

⁴ *Catechism of the Catholic Church*, paragraphs 2352 and 2370.

Judah. The royal sceptre belongs to Him and He will rule as a universal King, having establish a kingdom that will have no end (Gen 49:10-12).

Joseph in the house of Potiphar (Genesis 39:1-20)

Upon arrival in Egypt, Joseph is sold as a slave to Potiphar, an officer of Pharaoh and captain of the guard. As a slave, Joseph is diligent, hardworking, and trustworthy. The Lord is with him, and Joseph is successful at everything that he does. So, Potiphar make him the overseer (chief steward) in his house, his fields, and all his property. Joseph manages Potiphar's affairs wisely; and "the Lord blessed the Egyptian's house for Joseph's sake" (Gen 39:5).

Now Joseph was a handsome and good-looking man. After watching him closely for some time, Potiphar's wife begins to make sexual advances, but Joseph refused to commit adultery, saying: "You are his wife, how then can I do this great wickedness, and sin against God?" (Gen 39:9).

The wife, however, continues to be persistent in her advances. One day, while Joseph is in the house to do his work, she grabs him by his garment, but Joseph flees, leaving the garment behind in her hand. Insulted by Joseph's refusal, she falsely accuses him of trying to seduce her, using the garment as evidence against him.

The punishment for adultery was death. Strangely, Joseph, a slave, was is not executed, but sent to the king's prison instead. Potiphar may have suspected that his wife's accusation was false.

Joseph in prison (Genesis 39:21-23)

The Lord God does not abandon Joseph in prison, but "showed him His steadfast love" (Gen 39:21). Joseph is an honest, dependable, and trustworthy man. Over time, he gains the favour of the prison keeper (the warden), who makes Joseph his prison steward. Joseph is given the responsibility of looking after all the prisoners, and to take care of whatever needs to be done. In Potiphar's house, Joseph, a slave, became a trusted steward of house and property. Now, in the king's prison, he again becomes a trusted steward.

Joseph interprets dreams in prison (Genesis 40:1-23)

After some time, a situation arose where the king of Egypt was offended by his chief butler and his chief baker. Both were put in the king's prison, where Joseph was confined. The captain of the guard assigned Joseph to serve them.

One night, both the butler and the baker had unusual dreams. They next day, seeing that they were troubled, Joseph offers to interpret their dreams. He acknowledges that the interpretation of dreams is a gift from God. This gift has been given to Joseph.

So, the chief butler told his dream to Joseph. In his dream, he saw a vine before him and on the vine, there were three branches. As soon as it budded, its blossoms came forth, and the clusters ripened into grapes. The butler took the grapes and pressed them

into Pharaoh's cup and placed the cup into Pharaoh's hand. Then Joseph gave him the interpretation. The three branches represent three days. In three days, but butler would be restored to his position in the service of Pharaoh.

The chief baker then shared his dream. He saw three cake baskets on his head, and in the top basket were all kinds of baked food for Pharaoh, but birds were eating of the basket on his head. Then Joseph gave his interpretation. The three baskets represent three days. In three days, the baker would be hanged on a tree, and birds would come to eat his flesh.

Within three days both dreams come true. The third day happened to be Pharaoh's birthday. To celebrate, he made a feast for all his servants. He restored the chief butler to his service, but had the chief baker hanged.

Dreams and visions (or "waking dreams") are an important part of many Biblical passages and stories. God uses them to communicate with His people. Some dreams are high symbolic and require proper interpretation, which in itself – is a gift from God. Other dreams are more direct and provide clear instructions. There are more than thirty dreams and vision recorded in the Holy Scriptures. Ten of them are found in the Book of Genesis alone.

So, what about our own personal dreams? How are we to deal with them? It is important to be aware that there are four different categories of dreams. The first category are the dreams that come to us from our subconscious, our every-day impressions, thoughts, reflections, and feelings. The second category are the dreams that originate from our passions, our sinful thoughts and desires that are motivated by gluttony, avarice, lust, anger, dejection, sloth, pride, and vainglory. The third category are the dreams that come the evil one. These are demonic dreams. They can be disturbing, deceptive, or misleading. The fourth category are the dreams that come from God. These are revelations that are associated with inner purity. These dreams are the kind that we find recorded in the Holy Scriptures.

When it comes to our own dreams, they should not be trusted, but always carefully examined: Is the dream coming from my own subconscious, my ever-day impressions? Is it coming from my passions? Is it demonic? Is it coming from God? In most cases, the source of our dreams are our every-day impression and our passions. It can be difficult at times to discern the source of our dreams. Therefore, it is best not to rely on them, to trust or believe in them.

The best approach is to treat dreams as indications or signs. They can disclose our spiritual health or sickness. If we are experiencing many passion dreams, we may be attached to something. Dreams can indicate our state of being: Are we enslaved to the passions, or are we servants of the evil one, or are we servants of God?

Joseph interprets Pharaoh's dreams (Genesis 41)

After two years had passed, Pharaoh had an unusual dream. He was standing by the Nile, and coming up from the Nile, were seven cows, sleek and fat, and they began to feed in the reed grass. Then, seven other cows, ugly and thin, came up from the Nile

after them. These went over and stood beside the other cows on the bank of the Nile. The ugly and thin cows ate the seven healthy cows. Then Pharaoh awoke. This was the first dream.

Pharaoh fell asleep and dreamed a second time. In this dream, he saw seven ears of grain that were plump and good, growing on one stalk. Then, another seven ears of grain sprouted. These were thin and damaged by the wind. The thin and damaged ears of grain swallowed the seven healthy ones. Then Pharaoh awoke. This was the second dream.

In the morning, when Pharaoh awoke, he was troubled. He sent for all the magicians and wise men of Egypt to come and interpret his dreams. No one was able to interpret them. So, the chief butler told Pharaoh about Joseph, a young Hebrew slave, who had accurately interpreted his own dream while in prison. Pharaoh sent for Joseph and they brought him out of the dungeon. After shaving himself and changing his clothes, he came before Pharaoh.

After hearing the content of the dreams, Joseph gave his interpretation. The two dreams are one. God has revealed to Pharaoh what He is about to do. The seven healthy cows and the seven good ears of grain represent seven good and plentiful years. The seven thin cows and the seven damaged ears of grain represent seven years of famine, which will come after the seven good years. The famine will consume everything in the land, and the seven good years will be forgotten. The dreams, one after the other, mean that the events are fixed by God, and God will shortly bring it to pass.

After giving his interpretation, Joseph gives Pharaoh his practical advice. Let Pharaoh select a man discrete and wise, and set him over the land of Egypt. Let Pharaoh proceed to appoint overseers over the land and take the fifth part of the produce each year, for seven years, and store it, so that there is enough food in reserve for the years of famine that are coming.

The proposal seemed good to Pharaoh, so he said: "Can we find such a man, in whom is the Spirit of God?" So, he said to Joseph, "Behold, I have set you over all the land of Egypt" (Gen 41:41). He took his ring, a royal seal, and put it on Joseph's hand. He clothed him in fine garments and put a gold chain about his neck, which was probably a ceremonial emblem of his new office as Pharaoh's administrator of the land. He made him ride in his second chariot, as a sign of his noble status. He gave him a new name, *Zaphenath-paneah*. He also gave him in marriage Asenath, the daughter of a priest. Before the year of famine came, Joseph had two sons, whom Asenath bore to him: Manasseh and Ephraim.

Joseph was 30 years old when he appeared before Pharaoh (Gen 41:46). He had lived thirteen years as a slave in Egypt.

Joseph tests his brothers (*Genesis 42-43*)

When the years of famine began, Jacob was forced to send his sons to Egypt, because he had heard that there was food there. Benjamin stayed behind.

Joseph's dreams are partially fulfilled when his brothers bow down before him. He recognizes them, but they do not recognize him. And so, the game begins.

Joseph accuses them of being spies. Eager to defend themselves, they reveal what Joseph wanted to know about the family. He insists that they bring Benjamin to him, to prove that they are not spies. Joseph wants to know if his brothers have changed. Do they bear the same jealous hatred against Benjamin that they once directed against him?

At first, Joseph insists that all the brothers must stay in prison, while one returns to bring Benjamin. But then, he decides to keep only Simeon in prison, as a guarantee that the other brothers will return. Joseph then takes the money that they had used to pay for grain, and secretly returns it to their travel bags. They will not discover it until later, in their way home to Canaan.

Now the famine continued to be severe. When the grain ran out, Jacob was forced to send his sons to Egypt again. When Judah promises to look after Benjamin and bring him back safely, Jacob gives in and allows Benjamin to go.

When the brothers arrive in Egypt, everything seems to be going well. Simeon is returned to them. A banquet is prepared for them.

Upon seeing Benjamin, Joseph is overcome with emotion. He leaves the room to regain control, and then returns to the banquet again.

Joseph's final test (Genesis 44:1-34)

Then comes the final test. Joseph instructs his steward to return the money of his brothers, and to place his own silver cup in Benjamin's bag.

The next morning, the brothers begin their journey home, with all their animals packed with sacks of grain. They went only a short distance, when the chief steward caught up to them, accusing them of stealing his master's silver cup. All the brothers are searched, and the cup is found in Benjamin's bag. They then rent their clothes and returned to the city.

When Judah and his brothers returned to Joseph's house, they fell before him to the ground. Now Joseph's dream is fulfilled. Joseph then says to them: "What deed is this that you have done? ... the man in whose hand the cup was found shall be my slave; but as for you, go up in peace to your father" (Gen 44:17).

Judah then speaks on behalf of his brothers. He fears that his will die if Benjamin does not return home. In the spirit of self-sacrifice, Judah offers to remain in Egypt as a slave, in place of Benjamin.

Joseph reveals himself to his brothers (Genesis 45:1-28)

Joseph could not control himself any longer. He realizes that his brothers had changed. In private, he reveals himself to his brothers. "Come near to me, I pray you." And they came near. And he said, "I am your brother, Joseph, whom you sold into Egypt. And now

do not be distressed or angry with yourselves, because you sold me here; for God sent me before you to preserve life” (Gen 45:4-5).

When Pharaoh found about what happened, he was pleased. And he said to Joseph, “Say to your brothers, ‘Do this: lad your beasts and go back to the land of Canaan; and take your father and your households, and come to me, and I will give you the best of the land of Egypt, and shall eat the fat of the land.’” (Gen 45:17-18). And so, Joseph’s brothers returned home to Canaan, and reported to their father what had happened. “Joseph is still alive, and he is ruler over all of the land of Egypt” (Gen 45:26).

Jacob travels to Egypt and settles there (Genesis 46, 47)

Jacob will not leave the land on his own, without God’s permission. To leave without God’s blessing, would jeopardize the covenant promise. So, Jacob (Israel) journeys to Beersheba, where he offered sacrifices to God. And God speaks to him in visions: “I am God, the God of your father; do not be afraid to go down to Egypt; for I will there make of you a great nation. I will go down with you to Egypt, and I will bring you up again, and Joseph’s hand shall close your eyes” (Gen 46:3-4).

So, Jacob set out with all his sons, their wives, their children, and all their cattle and possessions; and they came to Egypt, to the land of Goshen. All the persons of the house of Jacob, that came to Egypt were seventy (Gen 46:27).

Joseph made his chariots ready and went up to meet his father in Goshen. He presented himself to him, and fell on his neck, and wept. Israel said to Joseph, “Now let me die, since I have seen your face and know that you are still alive” (Gen 47:30). Then Joseph settled his father and his brothers and gave them possession in the land of Egypt.

When the time came for Israel to pass away, he called his son Joseph and made him promised that he would not bury him in Egypt, but return his body to Canaan and bury him in the family burial cave that Abraham had purchased. Joseph promised.

The blessing of Ephraim and Manasseh (Gen 48:1-22)

When Jacob (Israel) fell ill, Joseph came to him with his two sons, Manasseh and Ephraim. Jacob sat up in bed and blessed his two sons, adopting them as his own. The adoption makes them full members of the Israel’s family and tribal leaders. Their tribes will be equal to the other tribes. In his blessing, Jacob gives precedence to the younger son, Ephraim. In the future, the tribe of Ephraim will surpass the tribe of Manasseh and become the most powerful tribe in the northern kingdom.

Jacob gives his final blessing (Gen 49:1-27)

After blessing Manasseh and Ephraim, Jacob calls for all his sons. When they have gathered, Jacob proclaims his prophetic blessings upon them.

Because of the sin he committed against his father (Gen 35:33), Reuben will lose primacy and will not inherit the covenant blessing due to him as the first-born. His tribe

will possess the land east of the Dead Sea. At first, it will be a leading tribe, but will eventually be absorbed by the Moabites.

Simeon and Levi will also not inherit the blessing of the first-born, because of the violence they committed at Shechem (Gen 34:25-30). Simeon will eventually be absorbed into Judah. Levi will not inherit land but will be scattered throughout Israel.

Judah will be given primacy and inherit the covenant blessing due to the first-born. Judah will remain strong. It will hold the royal sceptre of a king, until the promised Saviour appears.

When Jacob finished speaking to his sons, he breathed his last, and died.

Joseph fell on his father's face, and wept over him, and kissed him. He then commanded his physicians to embalm his father. After seventy days, Joseph and his brothers brought back his father's body to Canaan, and buried him in the cave at Machpelah, to the east of Mamre, which Abraham had purchased and as burial place.

When the brothers returned to Egypt, they were afraid that Joseph might get back at them for all evil they had done to him. But Joseph reassured them, saying: "Fear not... you meant evil against me; but God meant it for good, to bring it about that man people should be kept alive, as they are today" (Gen 50:19-20).

The stage is now set for the period in the history of salvation, Egypt and the Exodus.

Joseph is a type or figure of Christ

Joseph is a type or figure of Christ, who foreshadows the Passion, Resurrection, and exaltation of Jesus. When we compare the lives of Joseph and Jesus, we find many different parallels.

Joseph is the firstborn son of Rachel and the beloved son of Jacob. Jesus is the firstborn son of Mary and the beloved Son of God.

Joseph is seized by his brothers and held prisoner in an empty cistern. Jesus is arrested by his own and held prisoner in an empty cistern in the house of Caiaphas.

Joseph is sold for twenty pieces of silver by Judah and his brothers. Jesus is sold for thirty pieces of silver by Judas and abandoned by his disciples.

Joseph is trustworthy, humble, forgiving, and strong in the face of temptation. Jesus is trustworthy, humble, forgiving, and strong in the face of temptation.

Joseph is false accused. Jesus is false accused.

Joseph descends into the king's prison. Jesus descends into death and the prison of Hades.

Joseph is with two condemned men (butler and baker); one of who is pardoned and give physical life. Jesus is with two condemned men on the cross, one of whom is pardoned and given everlasting life.

Joseph is exalted to the right hand of the Pharaoh and given authority over the land of Egypt. Jesus is exalted to the right hand of the Father and all authority is given to Him.

Joseph saves Israel and Gentiles from physical death and feeds them with grain. Jesus saves Israel and Gentiles from spiritual death and feeds them with life-giving bread.

Joseph is revealed to his brothers, who do not recognize him at first, after he is exalted in Egypt. Jesus is revealed to his disciples, who do not recognize him at first, after he is raised from the dead.

Joseph reconciles his brothers to their father. Jesus (both God and man) reconciles his brothers and sisters to their Heavenly Father.

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