

March 16-22, 2026

Genesis 42-50

“GOD MEANT IT UNTO GOOD”

Summary:

Genesis 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.

Genesis 43. Jacob is persuaded to send Benjamin to Egypt—Joseph’s brothers show respect to him—They all eat and drink together.

Genesis 44. Joseph arranges to stop the return of his brothers to Canaan—Judah offers himself in place of Benjamin for their father’s sake.

Genesis 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.

Genesis 46 The Lord sends Jacob and his family of seventy souls to Egypt—The descendants of Jacob are named—Joseph meets Jacob.

Genesis 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.

Genesis 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.

Genesis 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.

Genesis 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.

Supplemental Jewish and Holy Land Insights

What can I learn from the Hebrew word for slave?

Ancient Joseph learned a profound lesson in becoming a slave. The Hebrew

word *Obed* means worker, servant or slave. Once he changed his mind, he

simply became the very best slave or servant he could be. He learned what the Lord would later teach to his disciples. “But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” **(Matthew 23:11-12)** “He that is ordained of God and sent forth, the same is appointed

to be the greatest, notwithstanding he is the least and the servant of all.” (**Doctrine and Covenants 50:26**) When his brothers sought “foreign aid” from the Egyptians, their own brother, Joseph, was the “servant” to save them. First, he did so without revealing his true identity.

How can my life benefit from Joseph’s example?

Ancient Joseph overcame his “pride” and served his brothers forgivingly (at first without identifying himself). He thereby established a pattern for a latter-day Joseph, who for the time being is keeping his identity from Judah and should release all forms of pride as he serves his family forgivingly. The concept of being a servant is also paramount in Judaism: “Being the Chosen People means receiving God’s love and protection, but it also means accepting responsibilities. The prophet Isaiah says that Israel, God’s servant, has been chosen for the task of spreading salvation. Israel must convince the other nations of the world that there is only one God, and must spread the true religion, and through it, happiness.”

(**Encyclopedia Judaica Jr.**)

How does the “history” of Joseph’s actions foreshadow the future, a prophecy?

When Joseph finally revealed himself to his brothers it was in humble family circumstance, and he apparently prophesied that in Latter-days another Joseph would save his family again. From the Book of Mormon we find a reiteration of that prophecy: “. . . For behold, thou art the fruit of my loins; and I am a descendant of Joseph who was carried captive into Egypt. And great were the covenants of the Lord which he made unto Joseph. Wherefore, Joseph truly saw our day. And he obtained a promise of the Lord, that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the

Messiah, but a branch which was to be broken off, nevertheless, to be remembered in the covenants of the Lord that the Messiah should be made manifest unto them in the latter days, in the spirit of power, unto the bringing of them out of darkness unto light--yea, out of hidden darkness and out of captivity unto freedom . . . Yea, Joseph truly said: Thus saith the Lord 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, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers . . . And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation . . . who shall do much good, both in word and in deed, being an instrument in the hands of God, with exceeding faith, to work mighty wonders, and do that thing which is great in the sight of God, unto the bringing to pass much restoration unto the house of Israel, and unto the seed of thy brethren.”

(**Excerpts from 2 Nephi 3**)

How did the prophecy become a reality?

Latter-day Saints feel this prophecy has been fulfilled in the nineteenth century through the mission of Joseph Smith Jr. Part of the testimony of Joseph Smith included the heavenly visitor who laid his hands on him and his companion, Oliver Cowdery. “. . . While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying: Upon you my fellow servants, in the name of Messiah, I confer the

Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness.” (Joseph Smith History 1:68-69)

What have been, and what are Israeli food storage Guidelines?

Examples in the Bible show management of Israelite agriculture. One is to ensure crops would be shared fairly among those most in need. For example, a passerby was at liberty to eat any quantity of corn or grapes, but he was not permitted to carry any amount away. (Deuteronomy 23:24-25; Matthew 12:1). A sheaf in the field was to be left for the poor. (Leviticus 19:9-10; Deuteronomy 24:19.) Excerpts from the modern-day Israel government include: “The National Emergency Authority (RACHEL . . . is the coordinating staff entity for managing home front readiness for national emergencies . . . Emergency food reserve policy is determined by RACHEL as part of the country’s reference scenario . . . The Ministry of Economy’s Emergency Food Supply Division is responsible for implementing the Ministry’s policy in an emergency in order to ensure the supply of products and services under the Ministry’s responsibility, and to assist in maintaining as part of its responsibilities, publishes recommendations regarding the food supply which every household should prepare for an emergency situation. Another department reporting to the Ministry of Economy Emergency Division is The Chief Food Authority, tasked with preparing a reference scenario for food as well as with maintaining a reserve of certain strategic food items to ensure the needs of the economy during a crisis.” (The Knesset Research and Information Center An Emergency Food Authority The

Case of Israel and a Comparative Survey
August 12, 2015 www.knesset.gov.il/mmm)

How was the Messianic pattern is seen in Joseph’s life?

He was rejected, then turning the tables, he saved his brothers. Our Savior was rejected . . . in order to save us. We need to turn (repent) and we will be immediately nourished as the Lord – in mercy – speaks to us kindly. Joseph taught this principle; “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. Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.” (Genesis 50:20-21) Joseph was thirty-years old when he entered the service of Pharaoh. The Savior was thirty-years old when He began His ministry. Joseph cast his brothers into prison, and on third day he saved them. “And Joseph said unto them the third day, This do, and live; *for* I fear (am in awe of) God.” (Genesis 42:18) The brother received “foreign aid,” it was a gift, Joseph put money back in their sacks. Our Lord and Master saved everyone with life again, and provided salvation for all who would repent.

How do Jews revere Ephraim and Manasseh?

In religious Jewish families Ephraim and Manasseh are held in high esteem. “This is why we bless our sons with the words: “May G-d make you like Ephraim and Manasseh.” Perhaps one might say that the highlight of their character is their remarkable upbringing. They were born and raised in Egypt, in a profoundly secular society, a place where the people were not of high character. Yet they remained faithful to the morals and ideals that were espoused by their grandfather Jacob, as they were transmitted through their father Joseph. To be great amongst great people is also a challenge, but to

maintain a high level of spirituality and character amongst a society that is devoid of morals and ethics is the real test. This is why Jacob chose these two boys to be his own. They were able to prove true strength of character.” (Shmuel Kogan, https://www.chabad.org/library/article_cdo/aid/520258/jewish/Why-do-we-bless-our-sons-to-be-like-Ephraim-and-Manasseh.htm)

What roles do the tribes of Joseph and Judah have in building temples?

As stated in the previous lesson, another pattern that is prophetic is that the first Israelite temple in the land of Israel was in the hands of the tribe of Ephraim, son of Joseph. “Situated in the mountains of central Erez (land of) Israel, Shiloh was in the territory of the tribe of Ephraim and housed the “temporary sanctuary” or Tabernacle containing the Ark of the Law.” (Encyclopedia Judaica Jr.) The latest temples outside the land of Israel are now in the hands of Ephraim, the Latter-day Saints. The destiny is that Joseph and Judah will eventually come together to build the temple in Jerusalem, (Jews are anticipating the restoration of the priesthood). That priesthood has been restored to the Latter-day Joseph and continues to this moment. Recall what Baron Edmond Rothschild asked as he was visiting Salt Lake City with the President of the Church, John Taylor, “Elder Taylor, what do you mean by this temple? What is the object of it? Why are you building it?” President Taylor answered, “Your fathers had among them

prophets, who revealed to them the mind and will of God; we have among us prophets who reveal to us the mind and will of God, as they did. One of your prophets said – The Lord whom ye seek shall suddenly come to his temple, but who may abide the day of his coming? For he shall sit as a refiner’s fire and a purifier of silver! . . . Sir, will you point me out a place on the face of the earth where God has a temple? Rothschild said, “Do you consider that this is that temple?” President Taylor answered, “No, sir, it is not. The Lord has told us to build this temple so that we may administer therein [ordinances] for our dead and also to perform some of the sacred matrimonial alliances and covenants that we believe in, that are rejected by the world generally, but which are among the purest, most exalting and ennobling principles that God ever revealed to man.” Rothschild asked, “Well, then, this is not our temple?” And President Taylor responded, “No, you will build a temple, for the Lord has shown us, among other things, that you Jews have quite a role to perform in the latter days, and that all the things spoken by your old prophets will be fulfilled, that you will be gathered to old Jerusalem, and that you will build a temple there; and when you build that temple, and the time has arrived, the Lord whom you seek will suddenly come to his temple.” (Gospel Kingdom, John Taylor, Page 293)