

They sat down to eat while their brother was in the pit. Joseph had been stripped of the robe his father had given him and thrown into an empty cistern, a pit normally used to collect water. Above him, the men who shared his family history settled into a meal. Years later, their own words would reveal something the first account leaves unspoken: Joseph had pleaded with them, and they had refused to listen. The distance between the brothers was therefore greater than the depth of the pit. They could hear him and continue eating. Before his life becomes a story about authority, dreams, or national deliverance, it is a story about a young person discovering that familiar faces do not always mean safety. The text allows the betrayal to remain ugly. No later success makes that afternoon harmless, and no celebration of Joseph's endurance should hurry past what his brothers chose to do. Genesis 37:23–28; 42:21

Joseph is seventeen when the main account of his troubles begins. He belongs to the family of Jacob, also called Israel, whose twelve sons stand at the beginning of the story of Israel's tribes. Joseph and Benjamin are the sons of Rachel, while the other brothers have different mothers within Jacob's complicated household. Affection, rivalry, disappointment, and competition for recognition have already shaped this family before Joseph becomes its most visible target. Jacob openly favors him and gives him a distinctive robe, traditionally remembered in the King James Version as a coat of many colors. The exact appearance of the garment is less important than what it communicates inside the family: this son occupies a special place in his father's affection. Favoritism means granting one person preferred treatment in a way that creates unequal standing. A parent can intend a gift as love while the surrounding children receive it as a statement about their own lesser value. Joseph did not create every fracture in the household, but he grew up wearing one of its most visible signs.

Genesis also says that Joseph brings his father a negative report about some of his brothers. Readers sometimes turn that statement into certainty that he was dishonest, arrogant, or determined to make himself look superior. The text does not give enough information to settle those judgments. It does show that his relationships are already strained when he begins sharing dreams in which his family bows before him. In one, bundles of harvested grain bow to his bundle. In another, the sun, moon, and eleven stars bow to him. His brothers understand the suggestion of authority immediately. Even Jacob rebukes the second dream, though he continues thinking about it. Joseph's early life therefore contains a difficult mixture: a future he cannot yet explain, favor he did not distribute, hostility he cannot easily escape, and youth that has not yet lived through the consequences of being exceptional in a wounded household. The narrative does not require us to condemn his excitement. It asks us to notice that receiving a glimpse of significance is different from possessing the maturity to carry responsibility. Genesis 37:1–11

The dreams reveal no travel instructions. Joseph sees no prison, no accusation, no years of waiting, and no famine requiring the storage of grain. That omission is important. A reader who already knows the ending can mistake Joseph's experience for a clearly

marked journey. Joseph himself does not receive the whole story in advance. When Jacob sends him to check on his brothers, he goes looking for them and follows information that leads him to Dothan. They see him approaching and discuss killing him. Reuben intervenes with a plan to leave him in the pit, intending to rescue him later; Judah proposes selling him instead of shedding his blood. Joseph is eventually carried away toward Egypt through a trading caravan, with twenty pieces of silver named in the transaction. What appears to the brothers as a practical alternative to murder remains the sale of their own brother. Their reasoning preserves a measure of self-justification: they can avoid one form of violence while committing another. The person whose future they resent becomes something they can exchange.

Joseph's removal also requires a story for the father left behind. The brothers dip his robe in a goat's blood and present it to Jacob, allowing him to conclude that a wild animal has killed his son. They use a real possession to support a false account. Jacob recognizes the clothing and believes the explanation it seems to carry. His grief then enters the family as a continuing consequence of their deception. The brothers must live beside a father mourning someone they know was taken alive. This is one of the ways wrongdoing becomes larger than its first act: maintaining it requires silence, further deception, and the willingness to watch other people suffer under a false belief. Joseph cannot explain himself to Jacob, and Jacob cannot search for a son he believes is dead. The lie separates them emotionally as well as geographically. The robe that once announced Joseph's favored position now becomes the object through which his absence is falsely explained.

A surprising interruption follows. Genesis turns toward Judah and Tamar, and Joseph temporarily disappears from view. Tamar is Judah's widowed daughter-in-law, whom he has failed to treat justly within the family obligations surrounding marriage and descendants. Through a difficult sequence involving concealed identity and the personal items Judah leaves as a pledge, his own wrongdoing is exposed. He eventually acknowledges that she is more righteous than he is. This chapter matters to Joseph's larger story because Judah will later stand before him in another crisis involving a vulnerable family member. The man who suggested profiting from Joseph's removal is also a man who must confront evidence against himself. His later courage does not arrive without a history of failure. While Joseph is being carried into suffering, the family he has left behind is still morally unfinished. Genesis is preparing more than one person for the eventual reunion. The future will require Joseph to decide what to do with power, and his brothers to become capable of something beyond denial. Genesis 38

In Egypt, Joseph is purchased by Potiphar, an official of Pharaoh and captain of the guard. He has entered slavery, a condition in which another person exercises ownership and control over his life and labor. Calling this merely a difficult job would erase the force of what has happened. Joseph has not selected his employer, negotiated his relocation, or freely decided to build a career abroad. Yet Genesis places a remarkable statement within this loss of freedom: the Lord is with him. The evidence of that presence initially appears through the work he performs. Potiphar notices that his responsibilities prosper

and gradually places the household under his management. Joseph becomes a steward, someone entrusted to administer resources belonging to another. This role requires reliability, attention, and judgment. His circumstances remain unjust, but the narrative shows him acting with care inside them. He is learning to handle what is placed in his hands while much of his own life remains outside his control. Genesis 39:1–6

That development should be understood without making slavery sound beneficial. Joseph's competence does not justify the people who sold or owned him. Nor does his story teach that anyone enduring exploitation must remain silent until an authority notices their usefulness. Later, Joseph explicitly seeks release from imprisonment. What stands out in Potiphar's house is that injury has not completely consumed his ability to act responsibly. Bitterness is the hardening of resentment until it begins to govern how a person treats life and other people. Genesis does not give a diary of Joseph's private emotions, so we cannot claim that he never felt resentment, anger, or despair. We can observe that he continues doing work that requires care. That distinction gives his endurance substance. Faithfulness is visible in actions without requiring an invented picture of a young man who never cried, never struggled, and never wanted to go home. He retains a capacity to contribute while living through a condition he did not deserve.

Then the danger comes from within the household where he has become trusted. Potiphar's wife repeatedly demands that Joseph have sex with her. The account is often reduced to a handsome young man resisting an attractive woman, but Genesis gives a more serious situation: an enslaved man is being sexually pressured by a member of the household that controls him. Her position gives the demand a weight that an ordinary invitation would not carry. The text does not tell us what Joseph feels about her appearance or whether he experiences sexual desire toward her. It tells us that he refuses. His explanation includes the trust Potiphar has placed in him, the fact that she is Potiphar's wife, and the recognition that the act would be a sin against God. Sin, in this setting, means wrongdoing that violates his obligation before God as well as harming human relationships. Joseph's answer shows that access is not permission. Being able to do something privately does not make it his to do.

The pressure continues "day by day," which changes the nature of the struggle. A single refusal can be difficult; repeated refusal requires a boundary that survives repetition. A boundary is a limit placed around conduct or access so that an obligation, value, or person is protected. Joseph does more than give a speech about his principles. He refuses to lie with her or to be with her. He avoids the situation as far as the account describes him being able to do so. There is practical intelligence in that response. Someone who recognizes a dangerous arrangement does not have to remain close to it merely to prove strength. Eventually, she grabs his garment and repeats the demand. Joseph leaves the clothing in her hand and runs outside. His departure may look undignified, and it leaves something behind that can be used against him. Nevertheless, the immediate action is clear: he gets away. Moral courage sometimes has the shape of departure rather than a dramatic confrontation.

Once again, a garment becomes evidence in a false story. Potiphar's wife uses what Joseph left behind to accuse him of sexual misconduct, presenting him as the aggressor. The reader knows how the garment came into her possession, but the people hearing her account are given a different explanation. This creates a painful echo of the bloodied robe. In both scenes, an object genuinely associated with Joseph is made to support a lie about him. His innocence does not give him control over what others believe. Potiphar becomes angry and has him imprisoned. Genesis does not disclose every part of Potiphar's reasoning, and it does not say that he secretly knows Joseph is innocent. The result that matters is the injustice: Joseph's refusal to do wrong does not protect him from punishment. The story breaks the easy expectation that doing the right thing must produce an immediate favorable outcome. His integrity survives the encounter, while his freedom suffers another loss. Genesis 39:7–20

Inside the prison, the narrative repeats that the Lord is with Joseph. This repetition changes how divine presence must be understood within the story. God's presence has not been measured by Joseph's freedom to leave, by the honesty of the people accusing him, or by the speed with which his name is cleared. It appears alongside confinement. The keeper of the prison comes to trust him and places responsibilities under his care. The household administrator becomes a prison administrator, though the new authority still exists inside captivity. The temptation in such circumstances can be to conclude that goodness is useless because it did not prevent injustice. Joseph's conduct offers another possibility: a person can continue living by a conviction even when that conviction has become costly. The passage does not promise every prisoner a promotion or every innocent person a rapid release. It portrays a man whose relationship with God is not confined to places that look like blessing from the outside. The prison is real, and the presence described within it is real to the narrator as well. Genesis 39:21–23

One morning, Joseph notices that two fellow prisoners look troubled. They are Pharaoh's chief cupbearer and chief baker, officials who have fallen into royal displeasure. A cupbearer serves the ruler's drink and occupies a position requiring trust; the baker holds responsibility within the royal food service. Both have dreamed, and both are disturbed because they have no interpreter. Before Joseph explains anything, he asks why they look sad. That small question deserves room. His own suffering has not made him incapable of noticing another person's face. People under prolonged strain can become understandably absorbed by survival, yet the story allows Joseph's attention to extend outward. He does not know that this conversation will eventually affect his future. At the moment it begins, it is an encounter with two distressed people. His gift enters through an act of concern. When he says that interpretations belong to God, he places the coming explanation beyond a performance of personal superiority.

The two interpretations do not produce the same emotional result. Joseph tells the cupbearer that he will be restored to his position within three days. Encouraged by that favorable answer, the baker shares his own dream, but Joseph tells him that he will die. Both outcomes occur as Joseph said. The scene presents discernment as something more demanding than finding an encouraging message for everyone. Joseph cannot

make the second dream pleasant merely because the first one was. He is also honest about his own circumstances. He asks the cupbearer to remember him and mention him to Pharaoh, explaining that he was taken from the land of the Hebrews and has done nothing deserving imprisonment. That request matters for understanding his faith. He seeks help. He names the injustice. He wants to leave. Trusting God has not required him to pretend that the prison is where he wishes to be, nor has it forbidden him from using an available human connection to pursue release. Genesis 40

The cupbearer returns to his position and forgets Joseph. Genesis then moves across two full years with a few words, while the reader must remember that Joseph has to live through them. Waiting is often hardest after a credible opportunity seems to have opened. Before the cupbearer's restoration, Joseph has a general desire for release; afterward, there is a particular person who knows his situation and can speak for him. Nothing happens. The narrative does not tell us how often Joseph hoped for news or what he said in prayer, and those silences should not be filled with certainty. What the chronology does establish is that his useful service and accurate interpretation do not produce immediate recognition. Being forgotten becomes another form of powerlessness. The cupbearer can resume ordinary life while Joseph remains where he was. This is a different pressure from the violent betrayal of his brothers: neglect may lack the visible cruelty of an attack, but its consequences can still keep another person trapped. Genesis 40:23–41:1

Then Pharaoh dreams of cattle and grain, of abundance swallowed by terrible scarcity. None of the explanations available to him resolves his concern, and the cupbearer finally remembers the Hebrew prisoner. Joseph is brought out, shaved, and given a change of clothes before appearing at court. The speed of the summons contrasts with the years preceding it. A long delay ends without Joseph controlling the day on which it ends. Pharaoh tells him that he has heard of his ability to interpret dreams, offering a moment in which Joseph could present himself as indispensable. Instead, Joseph answers that the ability is not his own and that God will give Pharaoh an answer. Humility here is accurate placement of credit. It does not make Joseph timid or prevent him from speaking with authority. He confidently delivers the interpretation while refusing to pretend that he is the source of everything he knows. The prisoner enters the royal presence without allowing the royal attention to become the center of his identity.

The dreams announce seven years of great abundance followed by seven years of famine. A famine is a severe shortage of food across a population, threatening survival rather than merely making meals inconvenient or expensive. Joseph explains that the doubled dream indicates that the matter is established by God and will come to pass. He then offers a practical response: appoint a discerning and wise administrator, collect a fifth of the produce during the abundant years, and store food for the years of shortage. A fifth means twenty percent, or one part out of every five. The plan requires people to restrain present consumption while fields are producing generously. Plenty can create its own temptation—the assumption that present conditions will continue because they feel normal. Joseph's recommendation treats abundance as a responsibility. The food must

be gathered while it exists, organized where it can be used, and preserved before hunger makes preparation impossible. Spiritual insight becomes connected to public administration rather than remaining an impressive statement about the future. Genesis 41:14–36

Pharaoh places Joseph over the work and grants him extraordinary authority, with the throne remaining above him. A signet ring, fine clothing, a chain, and a chariot publicly establish his new position. Joseph is thirty years old. Since he was seventeen when his family story entered its crisis, thirteen years have passed between the young man tending flocks and the administrator standing before Pharaoh. Those thirteen years include enslavement and imprisonment; Genesis does not say that he spent all thirteen in prison. The distinction matters because endurance becomes vague when chronology is handled carelessly. His promotion is sudden within the immediate scene, but it stands at the end of a substantial portion of his young adulthood. The practical abilities visible in Potiphar's house and the prison now serve a much larger population. He travels through Egypt and oversees the gathering of grain. The dreamer must keep records, organize resources, and sustain a plan across years. Authority brings work that cannot be completed by remembering a powerful moment in Pharaoh's court.

Joseph also marries Asenath and has two sons before the famine begins. Their names disclose something of how he understands the life taking shape around him. He names the first Manasseh, associating the name with God enabling him to forget his hardship and his father's household. He names the second Ephraim, associating it with fruitfulness in the land of his affliction. These explanations should not be pressed into the claim that Joseph has lost his memory or ceased loving his family. His later reactions make that impossible. Rather, the names give language to relief and new life after suffering. Egypt remains the land of his affliction even while it becomes the place where his children are born. Both truths occupy the same household. Fruitfulness does not require him to rename every wound a blessing. The story allows marriage, fatherhood, meaningful work, and painful memory to coexist. He has more to live for than the wrong that was done to him, while that wrong remains part of his history. Genesis 41:37–52

The famine reaches Canaan, and Jacob sends ten sons to Egypt for food, keeping Benjamin at home. When the brothers bow before the official who controls the grain, Joseph recognizes them, but they do not recognize him. The dreams return to his memory. More than twenty years have passed since the sale; the chronology places Joseph at about thirty-nine when the family crisis reaches its decisive reunion. He is no longer dependent on their willingness to spare him. They depend on his willingness to feed them. This reversal introduces a struggle that success itself makes possible: what to do when the people who injured you become vulnerable to your authority. Joseph speaks harshly, accuses them of being spies, and places them in custody. His behavior is difficult enough that the reader should resist reducing the entire encounter to a simple display of perfect serenity. The account shows recognition, concealment, pressure, testing, and tears. Reconciliation will develop through a complicated encounter with the

past, rather than through a speech delivered before anyone has faced what happened. Genesis 42:1–17

Joseph eventually keeps Simeon in custody and sends the others home with food, requiring them to return with Benjamin. During the encounter, the brothers speak among themselves about Joseph's anguish years earlier. They assume the Egyptian official cannot understand because he has been communicating through an interpreter. Joseph hears their acknowledgment that they watched their brother plead and would not listen. He turns away and weeps. This is the delayed sound from the pit entering the room where he now holds power. The men who once controlled his fate have begun naming their guilt, and the person they think is absent can hear them. Genesis does not describe him enjoying their fear without feeling anything else. He is moved enough to leave their sight. His tears complicate every shallow account of strength that requires emotional hardness. The powerful official remains a brother who was abandoned. Rank has changed what he can command; it has not erased what those voices mean to him.

Joseph's methods also require careful reading. The narrative connects his actions with testing his brothers, but it does not explain every motive behind every frightening arrangement. It would be unwise to treat his concealment, accusations, and planted evidence as general instructions for repairing a damaged relationship. Readers can recognize the search for truth without assuming that every feature of an ancient royal encounter should be copied. What becomes increasingly clear is the question embodied by the events: will these men abandon another son of Rachel when their own freedom is available? Benjamin has become the object of Jacob's concentrated protectiveness. When the brothers finally return with him, Joseph sees his younger brother and again withdraws to weep. At the meal, Benjamin receives a portion five times larger than the others'. Favor is once more visible at a family table. The narrative places the brothers near conditions resembling those that once fed their jealousy, but it does not immediately tell us how the encounter will end. Genesis 43

A silver cup is hidden in Benjamin's sack at Joseph's command. After the brothers depart, they are pursued, searched, and accused. The cup is found where Joseph ordered it placed. Benjamin has not stolen it, but the evidence appears to establish his guilt. Again, an object is made to tell a story that the accused cannot easily defeat. The brothers return together. Joseph says that the person with the cup will remain as his servant while the others may go home. The situation offers them a recognizable escape: leave Rachel's son behind and save themselves. Years earlier, they had accepted the removal of Joseph and carried a false explanation to their father. Now they have an official accusation they could use to explain Benjamin's absence. The narrative pauses at the place where a family pattern could repeat. Their regret has been spoken, but regret is not yet the same as changed conduct. A person may feel pain about an earlier choice and still repeat it when the cost of doing differently arrives.

Judah steps forward and makes the longest, most consequential appeal of his part in the story. He describes Jacob's attachment to Benjamin and the devastation another loss

would bring. He also explains his own pledge to bring Benjamin home safely. Then he offers to remain enslaved in Benjamin's place. The change is visible in the direction of his sacrifice. Earlier, Judah had proposed gaining something through the sale of a brother; now he is willing to lose his freedom so a brother can return to their father. Repentance means a turning away from wrongdoing toward a different course. It includes acknowledgment, but its credibility appears in what a person is prepared to do when a similar moral decision returns. Judah does not merely announce that he has become a better man. He offers a costly alternative to the family's old behavior. The story that detoured through his failure with Tamar now brings him to a moment in which he accepts responsibility rather than finding a way around it. Genesis 44

Joseph can no longer contain himself. He sends the attendants out and weeps loudly enough for the Egyptians to hear. Then he identifies himself. His brothers cannot answer because they are terrified. Their fear makes sense: the man they sold is alive, powerful, and standing before them after years in which they have lived under the consequences of their own lie. Joseph calls them closer and names what happened. He is their brother, whom they sold into Egypt. He does not begin by declaring that the sale was insignificant or that their intentions were secretly good. He then tells them that God sent him ahead to preserve life, explaining that two years of famine have passed and five remain. His understanding now reaches beyond the injury without denying it. Providence is the theological term for God's governing care and purpose within the course of events. Joseph interprets his survival and position through that care. The brothers acted to remove him; his position has become the means through which their households can live.

That understanding must be handled with the seriousness the story gives it. Joseph's words do not authorize someone to tell a suffering person that abuse was necessary, that grief proves a lack of faith, or that every injury will produce a visible promotion. Joseph speaks from within his own revealed story, after events have allowed him to perceive a life-preserving purpose. The narrative retains human guilt. His brothers' actions remain something they must acknowledge, and God's preservation does not turn their cruelty into obedience. This distinction allows faith to remain morally honest. God's ability to bring life out of human wrongdoing does not require calling the wrongdoing good. Nor does Joseph's forgiveness require him to lose the ability to identify what happened. He can draw his brothers close while still naming the sale. Truth does not obstruct the reunion; it belongs inside it. The family cannot be restored around the fiction that Joseph wandered away and everyone merely lost contact. Genesis 45:1–15

The reunion eventually reaches Jacob. At first, the news that Joseph is alive and ruling in Egypt is more than he can believe. The words and the wagons sent for him help make the claim tangible. Joseph's survival must become credible to a father whose grief has been organized around a bloodied robe for years. When they finally meet, Joseph embraces Jacob and weeps for a long time. The account gives the embrace duration rather than reducing it to a brief celebration on the way to another achievement. Years of absence do not disappear simply because father and son are now in the same place. There is joy, but

there is also the weight of what they could not share. Joseph arranges for the family to settle in Goshen and supplies them with food. Forgiveness acquires a practical form: the people connected to his betrayal receive ongoing provision. His power is being used to sustain a family, including children who did not commit the original offense. Genesis 45:16–46:34

His public administration, however, contains a harder passage that deserves to be read alongside the family's safety. Genesis 47 describes Egyptians spending their money for food, then exchanging livestock, and eventually surrendering land and their service to Pharaoh in order to survive. Joseph supplies seed and establishes an arrangement in which a fifth of the harvest goes to Pharaoh, with an exception for the priests' land. The people thank him for preserving their lives, but the narrative also describes a substantial concentration of land and power in the crown. Admiration for Joseph should not make this cost invisible. The chapter presents survival within an ancient royal economy, and readers have reason to examine the dependence produced by that rescue. Being gifted in crisis administration does not make every consequence of an administrator's policy simple. Scripture allows the reader to see both the saving of lives and the strengthening of Pharaoh's ownership. Joseph's story is richer when its difficult public decisions remain open to serious moral attention rather than being removed from the portrait. Genesis 47:13–26

Jacob lives seventeen more years in Egypt. Joseph has recovered his father's presence, but he cannot make that presence permanent. At Jacob's death, he falls upon him, weeps, and kisses him. The man who prepared a nation for famine cannot prevent the loss of a parent. This brings another boundary to his authority. Earlier suffering may have taught him endurance, but it has not made him immune to grief. He honors Jacob's request for burial in Canaan and participates in the mourning and journey that follow. The story does not treat tears as an interruption of faith. Joseph has wept at recognition, guilt overheard, reunion, and death; emotion remains part of his moral and spiritual life. His endurance has never meant that nothing reaches him. It means that being reached by sorrow does not end his capacity to love, act, and remain responsible. He is allowed to be a grieving son even after becoming an administrator on whom others depend. Genesis 47:28–31; 50:1–14

After the burial, his brothers become afraid again. They wonder whether Joseph's restraint depended on Jacob remaining alive and whether revenge will now begin. Their anxiety exposes something painful about reconciliation: the person who caused harm may struggle to trust mercy even after receiving it. They send a message invoking their father's instruction to forgive, then offer themselves as Joseph's servants. Genesis does not independently establish whether Jacob gave the exact instruction they report, so certainty about its origin would go beyond the text. Joseph weeps when the message reaches him. He has already sustained them, but they still imagine that his kindness may have been a temporary arrangement concealing hatred. Forgiveness must now be expressed again, after the family circumstance has changed. His answer refuses the role

they fear he will assume: “Am I in the place of God?” He recognizes a limit to his position. His ability to punish does not make him the ultimate judge of their lives.

Joseph then gives the statement through which much of his story is remembered: they intended evil against him, but God intended it for good, to preserve many lives. Both intentions are named. Evil belongs to their purpose; preservation belongs to the divine purpose Joseph now recognizes. He does not blur the difference in order to sound forgiving. He follows the explanation with a promise to provide for them and their children, and the chapter says he comforts them and speaks kindly. His answer addresses their fear in words and their future in material terms. Revenge would have made their former power over him the model for his present power over them. Instead, he chooses sustained care. The victory is not that he has forgotten enough to stop noticing the offense. He remembers clearly and refuses to let the offense dictate what he will do with the lives now within his reach. Genesis 50:15–21

Joseph lives to see later generations of his family, but Genesis does not close his life with a celebration of permanent Egyptian greatness. At one hundred and ten, approaching death, he speaks of God bringing his people out of Egypt to the land promised to Abraham, Isaac, and Jacob. He asks that his bones be carried with them. The request is a final act of trust directed beyond his own lifetime. He has learned to act decisively within the years given to him, yet he does not demand to witness every part of the future himself. Hebrews later identifies this request as an expression of his faith, and Exodus records Moses taking Joseph’s bones when the people leave. The powerful man of Egypt does not make Egypt the final measure of God’s promise. His last instructions concern a journey he will not lead in the flesh. Genesis 50:22–26, Hebrews 11:22, Exodus 13:19

The final object in Joseph’s story is therefore a coffin in Egypt. Earlier, a robe had been used to convince his father that a living son was dead. Now the bones of a dead man become a testimony that a living promise has not ended. The contrast gathers the story without making its suffering disappear. Joseph has endured the danger of being favored, the violence of envy, the loss of freedom, sexual coercion, false accusation, confinement, neglect, and the return of old wounds inside new authority. He has also faced the demands of abundance, leadership, family responsibility, bereavement, and a future beyond his control. His faith has had to take different forms because the circumstances have required different responses: refusal in one room, escape in another, a request for help in prison, careful preparation before famine, tears before his brothers, and provision after their father’s death. At the end, he leaves an instruction that others must carry. The man once carried unwillingly into Egypt entrusts his remains to a people he believes God will one day lead out.