

SYNCHRONIZING THE HOLY BIBLE (KJV&NAS) and JASHER

The story format is for easier reading. Duplications removed.

Jacob's story to Joseph continues, Part 15

By Maralyn B. Dyck

Introduction: Where the Dead Sea Scrolls are the same as the Bible, I have, for the most part, used the Dead Sea Scrolls for this story. The Bible version, of course, you can read from the Bible. My comments are in brackets. The Holy Bible will be in black normal writing and the scrolls will be in Italics. Remember, the scrolls are not divine scripture, but they appear to be very accurate as far as history is concerned; they give more details which are very interesting. Various interpreters could have changed things a bit over the years.

Genesis 41:1-37; Jasher 47-48

And Isaac the son of Abraham was still living in those days in the land of Canaan, he was very aged, 180 years old, and Esau his son, the brother of Jacob, was in the land of Edom, and he and his sons had possessions in it amongst the children of Seir.

And Esau heard that his father's time was drawing nigh to die, and he and his sons and household came unto the land of Canaan, unto his father's house, and Jacob and his sons went forth from the place where they dwelt in Hebron, and they all came to their father Isaac, and they found Esau and his sons in the tent.

And Jacob and his sons sat before his father Isaac, and Jacob was still mourning for his son Joseph.

And Isaac said unto Jacob, bring me hither thy sons and I will bless them, and Jacob brought his eleven children before his father Isaac.

And Isaac placed his hands upon all the sons of Jacob, and he took hold of them and embraced them, and kissed them one by one, and Isaac blessed them on that day, and he said unto them, May the God of your fathers bless you and increase your seed like the stars of heaven for number.

And Isaac also blessed the sons of Esau, saying, May God cause you to be a dread and a terror to all that will behold you, and to all your enemies.

And Isaac called Jacob and his sons, and they all came and sat before Isaac, and Isaac said unto Jacob, The Lord God of the whole earth said unto me, Unto thy seed will I give this land for an inheritance if thy children keep my statutes and my ways, and I will perform unto them the oath which I swore unto thy father Abraham.

Now therefore my son, teach thy children and thy children's children to fear the Lord, and to go in the good way which will please the Lord thy God, for if you keep the way of the Lord and his statutes the Lord will also keep unto you his covenant with Abraham, and will do well with you and your seed all the days.

And when Isaac had finished commanding Jacob and his children, he gave up the ghost and died, and was gathered unto his people.

And Jacob and Esau fell upon the face of their father Isaac, and they wept, and Isaac was one hundred and eighty years old when he died in the land of Canaan, in Hebron, and his sons carried him to the cave of Machpelah, which Abraham had bought from the children of Heth for a possession of a burial place.

And all the kings of the land of Canaan went with Jacob and Esau to bury Isaac, and all the kings of Canaan showed Isaac great honor at his death.

And the sons of Jacob and Esau went barefooted round about, walking and lamenting until they reached Kireath-arba.

And Jacob and Esau buried their father Isaac in the cave of Machpelah, which is in Kireath-arba in Hebron, and they buried him with very great honor, as at the funeral of kings.

And Jacob and his sons, and Esau and his sons, and all the kings of Canaan made a great and heavy mourning, and they buried him and mourned for him many days.

And at the death of Isaac, he left his cattle and his possessions and all belonging to him to his sons; and Esau said unto Jacob, Behold I pray thee, all that our father has left we will divide it in two parts, and I will have the choice, and Jacob said, we will do so.

And Jacob took all that Isaac had left in the land of Canaan, the cattle and the property, and he placed them in two parts before Esau and his sons, and he said unto Esau, Behold all this is before thee, choose unto thyself which thou wilt take.

And Jacob said unto Esau, Hear thou I pray thee what I will speak unto thee, saying, The Lord God of heaven and earth spoke unto our fathers Abraham and Isaac, saying, Unto thy seed will I give this land for an inheritance forever.

Now therefore all that our father has left is before thee, and behold all the land is before thee; choose thou from them what thou desirest.

If thou desirest the whole land take it for thee and thy children forever, and I will take this riches, and if thou desirest the riches take it unto thee, and I will take this land for me and for my children to inherit it forever.

And Nebayoth, the son of Ishmael, was then in the land with his children, and Esau went on that day and consulted him, saying, Thus has Jacob spoken unto me, and thus has he answered me, now give thy advice and we will hear.

And Nebayoth said, What is this that Jacob hath spoken unto thee? Behold all the children of Canaan are dwelling securely in heir land, and Jacob sayeth he will inherit it with his seed all the days.

Go now therefore and take all thy father's riches and leave Jacob thy brother in the land, as he has spoken.

And Esau rose up and returned to Jacob, and did all that Nebayoth the son of Ishmael had advised; and Esau took all the riches that Isaac had left, the souls, the beasts, the cattle and the property, and all the riches; he gave nothing to his brother Jacob; and Jacob took all the land of Canaan, from the brook of Egypt unto the river Euphrates, and he took it for an everlasting possession, and for his children and for his seed after him forever.

Jacob also took from his brother Esau the cave of Machpelah, which is in Hebron, which Abraham had bought from Ephron for a possession of a burial place for him and his seed forever.

And Jacob wrote all these things in the book of purchase, and he signed it, and he testified all this with four faithful witnesses.

And these are the words that he wrote in the book, saying: The land of Canaan and all the cities of the Hittites, the Hivites, the Jebusites, the Amorites, the Perizzites, and the Gergashites, all the seven nations from the river of Egypt unto the river Euphrates.

And the city of Hebron Kireath-arba, and the cave which is in it, the whole did Jacob buy from his brother Esau for value, for a possession and for an inheritance for his seed after him forever.

And Jacob took the book of purchase and the signature, the command and the statutes and the revealed book, and he placed them in an earthen vessel in order tht they should remain for a long time, and he delivered them into the hands of his children.

Esau took all that his father had left him after his death from his brother Jacob, and he took all the property, from man and beast, camel and ass, ox and lamb, silver and gold, stones and bdellium, and all the riches which had belonged to Isaac the son of Abraham; there was nothing left which Esau did not take unto himself, from all that Isaac had left after his death.

And Esau took all this, and he and his children went home to the land of Seir the Horite, away from his brother Jacob and his children.

And Esau had possessions amongst the children of Seir, and Esau returned not to the land of Canaan from that day forward.

And the whole land of Canaan became an inheritance to the children of Israel for an everlasting inheritance, and Esau with all his children inherited the mountain of Seir.

In those days, after the death of Isaac, the Lord commanded and caused a famine upon the whole earth.

At that time Pharaoh king of Egypt was sitting upon his throne in the land of Egypt, and lay in his bed and dreamed dreams, and Pharaoh saw in his dream that he was standing by the side of the river of Egypt.

And whilst he was standing he saw and behold seven fat fleshed and well favored kine came up out of the river.

And seven other kine, lean fleshed and ill favored, came up after them, and the seven ill favored ones swallowed up the well favored ones, and still their appearance was ill as at first.

And he awoke, and he slept again, and he dreamed a second time, and he saw and behold seven ears of corn came up upon one stalk, rank and good, and seven thin ears blasted with the east wind sprang up after them, and the thin ears swallowed up the full ones, and Pharaoh awoke out of his dream.

And in the morning the king remembered his dreams, and the king hastened and sent and called for all the magicians of Egypt, and the wise men, and they came and stood before Pharaoh.

And the king said unto them, I have dreamed dreams, and there is none to interpret them; and they said unto the king, relate thy dreams to thy servants and let us hear them.

And the king related his dreams to them, and they all answered and said with one voice to the king, may the king live forever, and this is the interpretation of thy dreams.

The seven good kine which thou didst see denote seven daughters that will be born unto thee in the latter day, and the seven kine which thou sawest come up after them, and swallowed them up, are for a sign that the daughters which will be born unto thee will all die in the life-time of the king.

And that which thou didst see in the second dream of seven full good ears of corn coming up upon one stalk, this is their interpretation, that thou wilt build unto thyself in the latter days seven cities throughout the land of Egypt; and that which thou sawest of the seven blasted ears of corn springing up after them and swallowing them up whilst thou didst behold them with thine eyes, is for a sign that the cities which thou wilt build will all be destroyed in the latter days, in the life-time of the king.

And when they spoke these words the king did not incline his ear to their words, neither did he fix his heart upon them, for the king knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the king, the king answered them, saying, What is this thing that you have spoken unto me? Surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams, that you may not die.

And the king commanded after this, and he sent and called again for other wise men, and they came and stood before the king, and the king related his dreams to them, and they all answered him according to the first interpretation, and the king's anger was kindled and he was very wroth, and the king said unto them, Surely you speak lies and utter falsehood in what you have said.

And the king commanded that a proclamation should be issued throughout the land of Egypt, saying, It is resolved by the king and his great men, that any wise man who knoweth and understandeth the interpretation of dreams, and will not come this day before the king, shall die.

And the man that will declare unto the king the proper interpretation of his dreams, there shall be given unto him all that he will require from the king. And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt and in Goshen, in Rameses, in Tachpanches, in Zoar, and in all the places on the borders of Egypt, and they all stood before the king.

And all the nobles and the princes, and the attendants belonging to the king, came together from all the cities of Egypt, and they all sat before the king, and the king related his dreams before the wise men, and the princes, and all that sat before the king were astonished at the vision.

And all the wise men who were before the king were greatly divided in their interpretation of his dreams; and some of them interpreted them to the king, saying, The seven good kine are seven

Kings, who from the king's issue will be raised over Egypt. And the seven bad kine are seven princes, who will stand up against them in the latter days and destroy them; and the seven ears of corn are the seven great princes belonging to Egypt, who will fall in the hands of the seven less powerful princes of their enemies, in the wars of our lord the king.

And some of them interpreted to the king in this manner, saying, The seven good kine are the strong cities of Egypt, and the seven bad kings are the seven nations of the land of Canaan, who will come against the seven cities of Egypt in the latter days and destroy them.

And that which thou sawest in the second dream, of seven good and bad ears of corn, is a sign that the government of Egypt will again return to thy seed as at first.

[There are many more ridiculous claims related. I will skip them and get back to the story.]

And the king heard all the words of the wise men of Egypt and their interpretation of his dreams, and none of them pleased the king.

And the king knew in his wisdom that they did not altogether speak correctly in all these words, for this was from the Lord to frustrate the words of the wise men of Egypt, in order that Joseph might go forth from the house of confinement, and in order that he should become great in Egypt.

And the king saw that none amongst all the wise men and magicians of Egypt spoke correctly to him, and the king's wrath was kindled, and his anger burned within him.

And the king commanded that all the wise men and magicians should go out from before him, and they all went out from before the king with shame and disgrace.

And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt, and not one of them should be suffered to live.

And the captains of the guards belonging to the king rose up, and each man drew his sword, and they began to smite the magicians of Egypt, and the wise men.

And after this Merod, the chief butler to the king came and bowed down before the king and sat before him.

And the butler said unto the king, May the king live forever, and his government be exalted in the land.

Thou was angry with they servant in those days, now two years past, and didst place me in the ward and I was for some time in the ward, I and the chief of the bakers.

And there was a Hebrew servant belonging to the captain of the guard, his name was Joseph, for his master had been angry with him and placed him in the house of confinement, and he attended us there.

And in some time after when we were in the ward, we dreamed dreams in one night, and I and the chief of the bakers; we dreamed, each man according to the interpretation of his dream.

And we came in the morning and told them to that servant, and he interpreted to us our dreams, to each man according to his dream, did he correctly interpret.

And it came to pass as he interpreted to us, so was the event; there fell not to the ground any of his words.

And now therefore my lord and king do not slay he people of Egypt for naught; behold that slave is still confined in the house by the captain of the guard his master, in the house of confinement.

If it pleaseth the king let him send for him that he may come before thee and he will make known to thee, the correct interpretation of the dream which thou didst dream.

And the king heard the words of the chief butler, and the king ordered that the wise men of Egypt should not be slain.

And the king ordered his servants to bring Joseph before him, and the king said unto them, Go to him and do not terrify him lest he be confused and will not know to speak properly.

And the servants of the king went to Joseph, and they brought him hastily out of the dungeon, and the king's servants shaved him, and he changed his prison garment and he came before the king.

And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Joseph wondered greatly at the king.

And the throne upon which the king sat was covered in gold and silver, and with onyx stones, and it had seventy steps.

And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him.

If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king.

And any man who could not complete the seventy, he ascended as many steps as the language which he knew to speak in.

And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.

And when Joseph came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Joseph.

And the king said unto Joseph, I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all of the magicians of Egypt and the wise men thereof, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.

And after this I this day heard concerning thee, that thou art a wise man, and canst correctly interpret every dream that thou hearest.

And Joseph answered Pharaoh, saying, Let Pharaoh relate his dreams that he dreamed; surely the interpretations belong to God; and Pharaoh related his dreams to Joseph, the dream of the kine, and the dream of the ears of corn, and the king left off speaking.

And Joseph was then clothed with the spirit of God before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king.

And Joseph found favor in the sight of the king, and the king inclined his ears and his heart, and he heard all the words of Joseph. And Joseph said unto the king, Do not imagine that they are two dreams, for it is only one dream, for that which God has chosen to do throughout the land he has shown to the king in his dream, and this is the proper interpretation of thy dream:

The seven good kine and ears of corn are seven years, and the seven bad kine and ears of corn are also seven years; it is one dream.

Behold the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of famine; and all the plenty will be forgotten from the land, and the famine will consume the inhabitants of the land.

The king dreamed one dream, and the dream was therefore repeated unto Pharaoh because the thing is established by God and will shortly bring it to pass.

Now therefore I will give thee counsel, and deliver thy soul and the souls of the inhabitants of the land from the evil of the famine, that thou seek throughout thy kingdom for a man very discreet and wise, who knoweth all the affairs of government, and appoint him to superintend over the land of Egypt.

And let the man whom thou placest over Egypt appoint officers under him, that they gather in all the food of the good years that are coming, and let them lay up corn and deposit it in thy appointed stores.

And let them keep the food for the seven years of famine, that it may be found for thee and thy people and thy whole land, and that thou and thy land be not cut off by the famine.

Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven good years, and they place it in their stores, that it may be found for them in the days of the famine and that they may live upon it.

This is the proper interpretation of thy dream, and this is the counsel given to save thy soul and the souls of all thy subjects.

And the king answered and said unto Joseph, Who sayeth and who knoweth that thy words are correct? And he said unto the king, This shall be a sign for thee respecting all my words, that they are true and that my advice is good for thee.

Behold thy wife sitteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have gone forth from the mother's womb, thy first born son that has been born these two years back shall die, and thou wilt be comforted in the child that will be born unto thee this day.

And Joseph finished speaking these words to the king, and he bowed down to the king and he went out, and when Joseph had gone out from the king's presence, those signs which Joseph had spoken unto the king came to pass on that day.

And the queen bare a son on that day and the king heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the king's presence, the king's servants found the first born son of the king fallen dead upon the ground.

And there was great lamentation and noise in the king's house, and the king heard it, and he said, What is the noise and lamentation that I have heard in the house? And they told the king that his first born son had died; then the king knew that all Joseph's words that he had spoken were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken.

(Continued in the next article.)

Ancient Book of Jubilees by Ken Johnson, Th.D., The Books of Enoch by Joseph B. Lumpkin, Ancient Book of Jasher by Ken Johnson, Th.D. OR all three in one volume called Genesis by Rob Skiba. Available on Amazon.