

#12: Isaac, Jacob, Joseph
Monte F. Shelley, 11 Apr 2010

Quotes

- Heck is where you go if you don't believe in gosh.
- It is never too late to have a happy childhood. (Tom Robbins)

1. Betrothal and Marriage Covenants

Finding a suitable bride: Men and women rarely interacted. With the approval of the father, a groom's mother, sisters, and aunts were usually responsible to find a suitable bride.

The local well was a good place to see the girls of the village. "Twice a day, the women went to the well to obtain the water necessary for cooking, washing, and watering the family animals" (Donna 16). Jacob saw Rachel at a well. Moses met his wife at a well (Ex 2). At a well, Eliezar [God is my helper] offered the first recorded prayer for divine guidance and then saw Rebekah. "The sharing of food or of drink with another is a symbol of covenanting. ... To give even a cup of cold water to a stranger ... is to proffer recognition to the stranger as one worthy of reception. To ask a cup of water of a stranger, is to ask to be received on terms of peace and good-will. ... When [Rebekah] replied 'Drink, my lord,' it was a sign that he was welcome there. ... A drink of water is the simplest form of pledging amity. It is the primitive symbol of hospitality, with its covenant of protection to the guest." (SOSL 106, 108)

- Betrothal** (*kiddushin*) involved two witnesses and had five parts:
- (a) *Refusing food or drink* until message delivered (24:33)
 - (b) *bride price* (*mōhar*) negotiated by an agent, the father, or the groom. Acceptance is symbolic of acceptance of the husband.
 - (c) a *contract* (*ketubah*) specifies the husband's duties to provide food, clothing, lodging, to cohabit and have sex with wife (Ex 21:10), and to ransom or redeem her if she is taken captive.
 - (d) a *dowry* for the bride in case of divorce or the husband's death. The groom or agent gave the bride gifts. The father gave her part of the bride price and slaves, cattle, or land.
 - (e) *Eat and drink* wine to seal the covenant (Gen 24:54).

⁵⁰ Then Laban and Bethuel ... said, ... ⁵¹ Rebekah is before thee, take her, and go. ... ⁵³ The servant brought forth jewels of silver, and ... gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. ⁵⁴ And they did eat and drink. (Gen 24:50–54)

After betrothal, the bride was consecrated unto the groom and unavailable to others. Cohabitation was forbidden until after the marriage. Betrothal could be dissolved only by death or divorce. The groom would lose the bride price and the dowry gifts for breach of promise without good cause. (EJ-Marriage)

Marriage (*nissu'in*) could be as much as a year later. Anciently, this involved two witnesses and had at least four parts: (a) a feast, (b) a wedding ceremony, (c) the bride entered the groom's house and cohabited with him, and (d) the bridal week (EJ-Marriage).

Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel ... [and] she took a veil, and covered herself. (24:65)

"In ... the East the specific celebration of the marriage rite is called to-day 'the lifting of the veil,' or 'the uncovering of the face,'—a ... custom which has its survival here in the West in the bridegroom's lifting the veil of his bride at the conclusion of the marriage service and giving to her a husband's kiss."

Laban ... made a feast. ... In the evening, he took Leah ... to [Jacob], and he went in unto her. ... Finish this daughter's bridal week; then we will give you the younger one also, in return for another seven years of work." (Gen 29:22–23, NIV 27)

Wives and concubines

Abraham married Sarai (wife), Hagar (concubine), and Keturah (wife). Isaac married Rebekah (wife). Jacob married Leah (wife), Zilpah (concubine), Rachel (wife), and Bilhah (concubine).

"A concubine is woman, usually a slave, married to a man, but who had less legal status in terms of inheritance than a wife."

Wives who were barren or past childbearing gave their handmaids (slaves) to their husbands as concubines so the wives might have "children by her" (Gen. 16:2; 30:3; 30:9).

2. Firstborn — Birthright

In the time of the ancient patriarchs, the firstborn son received the birthright (Gen. 43:33) and thus inherited the leadership of the family upon the death of the father. The firstborn ... could lose his birthright by unrighteousness.

Under the law of Moses, the firstborn son was regarded as belonging to God [BD and special ordinances were provided for his redemption.] The firstborn received a double portion of his father's possessions (Deut. 21:17). After his father's death, he was responsible for the care of his mother and sisters. ...

The firstborn symbolized Jesus Christ and his earthly ministry, reminding the people that the great Messiah would come (Moses 5:4–8; 6:63). Jesus was the firstborn of the spirit children of our Heavenly Father, the Only Begotten of the Father in the flesh, and the first to rise from the dead in the resurrection (Col. 1:13–18). Faithful Saints become members of the Church of the Firstborn in eternity (D&C 93:21–22). (Guide to the Scriptures)

The firstborn son of the first wife normally received the birthright.

Rights: (a) a double portion of flocks, land, and other property, (b) leadership of family, (c) special family possessions (e.g., coat of many colors; sword of Laban, plates of brass, Liahona), and (d) priesthood keys to preside as family religious leader.

Duties: (a) care for mother, sisters, and sons' widows, and (b) preside over family tribe or clan.

Abraham	Isaac	Jacob	Joseph	Nephi
? of 3 sons	2 nd of 8	Youngest twin	11 th of 12	4 th of 6
Father prepared to kill him		Brother(s) tried to kill him		
Found refuge in a foreign land				
Wife barren for many years				
Wife conceived through power of God				
Wife designated birthright son	Birthright: son of favored wife	Jacob designated	Lord chose	

Isaac was firstborn of wife. Ishmael was firstborn of concubine.

Reuben was firstborn of first wife. He lost his birthright because of adultery with his father's concubine (1 Chr 5:1). **Joseph** was firstborn of second wife (intended first wife).

Ephraim was youngest of first wife. Jacob crossed his hands.

Nephi was fourth of six sons and was chosen by the Lord to receive the birthright (1 Ne 2:21–22; 3:29)

These exceptions to the rule suggest that Christ would not come with power or right (as Jews expected) but like a younger son, without position or greatness. It also shows that exaltation does not come by right of birth or religious affiliation (as Jews believed), but by personal righteousness. (*Hidden*, 62–63)

3. Jacob and Esau

^{25:27} Esau was a cunning hunter, a man of the field; and Jacob was a ^b plain man, dwelling in tents.

^b HEB whole, complete, perfect, simple, plain.

Jacob studied at the schools of Shem and Eber... in the pursuit of learning; while Esau became a dissipated idolater. (EJ-Jacob)

Esau ... sold his birthright unto Jacob. ³⁴ Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink. (25:33–34)

Esau killed Nimrod and two of his men. He took the garment Nimrod got from his father, Cush, and fled from his other men. When Esau got to his father's house, he was exhausted and ready to die. He said unto Jacob, "I shall die this day, and wherefore then do I want the birthright? And ... Esau sold his birthright to Jacob." (Jasher 27:1–14).

Rebekah guided Jacob in deceiving Jacob to receive the birthright.

Esau hated Jacob because of the blessing ... and Esau said ... [When my father dies,] then will I slay my brother Jacob. (27:41)

Rebekah had Isaac send Jacob to Haran to find a wife. (Gen 28)

Isaac ... gave [Jacob] many gifts, ... with silver and gold, and he sent him away. ... ³¹ When Jacob went ... Esau called ... his son Eliphaz, and ... [said,] pursue Jacob ... slay him ... and take all belonging to him. ... ³³ Eliphaz ... took ten [men] ... and pursued Jacob. ... ³⁶ Jacob ... supplicated Eliphaz ..., ³⁷ Behold all that I have ..., that take ... and do not slay me. ... ³⁸ The Lord caused Jacob to find favor in the sight of Eliphaz ... Eliphaz ... took all ... [and] they left him nothing. ... ⁴⁰ Esau was indignant at Eliphaz.. (Jasher 29:30–40)

4. Jacob and Rachel

When Jacob saw Rachel ... Jacob ... rolled the stone from the well's mouth, and watered the flock of Laban. ... ¹¹ And Jacob kissed Rachel, and lifted up his voice, and wept.

Jacob told Rachel that he was the son of Rebecca, her father's sister, and Rachel ran and told her father, and Jacob continued to cry because he had nothing with him to bring to the house of Laban [having been robbed on the way]. (Jasher 30:9)

Jacob loved Rachel; and said, I will serve thee seven years for Rachel. ... ²⁰ And Jacob served seven years for Rachel; and they seemed ... but a few days, for the love he had to her. (29:18)

After Jacob complained about getting Leah not Rachel, Laban said, "Fulfil her week, and we will give thee [Rachel] ... [for 7] other years. ²⁸ And Jacob ... fulfilled her week: and he gave him Rachel ... to wife. ... ³⁰ He went in also unto Rachel ... and served ... yet [7] other years." (29:27–30)

5. Jacob returns to Canaan

Jacob served Laban six more years for wages (cattle). Before leaving Laban, he consulted with his wives.

¹⁴ Rachel and Leah ... said ..., *Is there yet any portion or inheritance for us in our father's house?* ¹⁵ ... for he hath sold us, and hath quite devoured also our money.

Rachel stole Laban's images before they left Haran. Scholars believe they were idols, devices to tell the future, or tied to legal rights of inheritance. Laban came after Jacob, but he could not find the images because Rachel sat on them. Jacob accused Laban of deceiving him and changing his wages ten times.

Rachel stole these images ... that Laban might not know through them where Jacob had gone. (Jasher 31:44)

Laban said, "Let us make a covenant." They gathered stones for a pillar to be a witness, "offered sacrifice ... and they did eat bread" (31:54). Laban returned home the next morning.

"Jacob sent messengers before him to Esau his brother." (32:3)

The messengers ... were in reality angels, and their huge numbers terrified Esau. (EJ-Jacob; Jasher 32:27–39)

6. Jacob "wrestled" a man and got a new name

Jacob ... wrestled a man. ... ²⁵ When ... [the man] prevailed not against him. ... [Jacob] said, I will not let thee go, except thou bless me. ... ²⁸ He said, Thy name shall be ... Israel [*God prevails* or *man seeing God*]: for as a prince hast thou power with God and with men, and hast prevailed. ... ³⁰ Jacob called ... the place Peniel: for I have seen God face to face, and my life is preserved.

Nibley: The climax and culmination of the Coronation rites was a ritual embrace of father and son. ... "The embracing ... of the king by the god is the definitive consecration" of the new king, who at that moment ... becomes fully consecrated, crowned and sanctified. ... Before becoming a king ... he must first become a priest, and for that ... he must be "purified with divine water, receive a garment, be crowned and led into the sanctuary to receive the embrace of the god, the head of the Temple." ... One of the most puzzling episodes in the Bible ... [is] the story of Jacob's wrestling with the Lord. When one considers that the word ... translated by "wrestled" ... can ... mean "embrace," and that it was in this ritual embrace that Jacob received a new name and the bestowal of priestly and kingly power at sunrise (Gen 32:24ff), the parallel to the Egyptian coronation embrace becomes at once apparent.

7. Jacob buried Rachel (Gen 35)

The meanings of the Hebrew names in the Old Testament account of Rachel's burial suggest interesting parallels with the nativity story. "And they journeyed from **Beth-el** [*House of God*]; ... and **Rachel** [*ewe or female sheep*] ... had hard labor. ... As her soul was in departing, (for she died) she called his name **Ben-oni** [*son of my sorrow*]; but his father called him **Benjamin** [*son at the right hand*]. Rachel ... was buried in the way to **Ephrath** [*fruitfulness*], which is **Beth-lehem** [*house of bread*]. ... And **Israel** [*God prevails* or *man seeing God*] ... spread his tent beyond **Migdal Eder** [*tower of the flock*]" (Gen. 35:16–21). Like Benjamin, Jesus was Mary's "son of sorrow" during the crucifixion and was later seen standing on "the right hand" of God. (Shelley, *Remembering Christ at Christmas*, 51)

8. Joseph and the Coat of Many Colors

Israel ... made him a coat of *many* ^c colours. (Gen 37:3)

^c The Septuagint word indicates many colors, but the Heb. term may indicate simply a long coat with sleeves.

NIV a richly ornamented robe; RSV a long robe with sleeves.

"'Coat' is translated from the Hebrew word *kuttonet*, and it can mean either garment or robe. This is the very same word used to identify one of the vestments worn by the temple priests of Israel from the time of Moses onward (see Ex 28:39). Indeed, it was understood among later Jewish authors that Joseph's vesture was nothing less than 'the holy tunic of the priest.' ... It is the considered opinion of some biblical interpreters that Joseph's 'coat' was not only a 'royal garment' but it also signified 'the claim of the Joseph tribes to a royal authority independent of the tribe of Judah.' ... Joseph's distinctive vesture could be seen as both the clothing of a king and a priest. This comes as little surprise when one considers that in Jewish lore the gift that was given by Jacob to Joseph was exactly what he himself had received as part of the birthright blessing, 'the garments made by God for Adam.'" (Matthew B. Brown, *The Gate of Heaven*, 43–44)

Hugh Nibley: Here the survival of Joseph's garment guarantees and typifies the survival of Joseph (Alma 46:24).

In the tenth century ... Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel. ...

Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garment of Joseph. In one... there were in the garment of Joseph three marks or tokens when they brought it to his father. ... According to ad-Dahak that garment was of the weave [pattern, design] of Paradise, and the breath [spirit, odor] of Paradise was in it, so that it never decayed or in any way deteriorated [and that was] a sign [omen]. And Joseph gave them that garment, and it was the very one that had belonged to Abraham, having already had a long history...

Note here that there were two remnants of Joseph's garment, one sent by Joseph to his father as a sign that he was still alive (since the garment had not decayed), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob ("Now behold, this was the language of Jacob") as saying: "Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son" (Alma 46:25-26)...

"These interesting little details are typical apocryphal variations on a single theme, and the theme is the one Moroni mentions; the rent garment of Joseph is the symbol both of his suffering and his deliverance, misfortune and preservation." (*An Approach to the Book of Mormon*, 218-20)

9. Joseph was sold into Egypt

Joseph's brothers "conspired against him to slay him" (37:18). Reuben suggested they throw him into a pit so he could later return him to Jacob. Judah suggested they sell him so they sold Joseph for twenty pieces of silver. They then told Jacob that an animal killed Joseph. In Egypt, Joseph was sold to Potiphar.

20 pieces of silver is the same price specified later in the Mosaic law for a slave between 5 and 20 (Lev 27:5). The price for a slave was 30 pieces of silver (Ex 21:32). (OT-I)

10. Judah and Tamar (Gen 38)

Judah committed adultery with Tamar, his widowed daughter-in-law, and threatened to kill her when she became pregnant until he learned that he was the father. She had twins: Pharez and Zarah.

11. Joseph and Potiphar's Wife (Gen 39)

Potiphar's wife enticed him "day by day ... to lie with her."

"When she could not ... persuade him, ... her desire threw her into a grievous sickness." The Egyptian women mocked her, and when she invited them to a feast, she presented each of them with a knife and fruit. She then ordered Joseph to appear before the guests, and when they looked upon him, they were so enraptured by his beauty that they cut their fingers with the knives. "They said ... this slave ... has overcome us, and we could not turn our eyelids from him on account of his beauty. And she said ... I see him day after day. ... How then can I keep ... from perishing ...?" (Jasher 44:26-35)

One day "she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled."

Joseph was afraid of her at her doing this thing, and he rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Joseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear. (Jasher 44:54)

²⁰ Joseph's master ... put him into the prison.

Potiphar took Joseph ... before the priests, who were judges. ... ⁷⁴ The priests said, ... Bring ... Joseph's torn garment, ... and if ... the tear is in front ... then his face must have been

opposite to her and she must have caught hold of him, to come to her. ... ⁷⁵ They brought Joseph's garment ... and they saw ... the tear was in front ... and all the judging priests knew that she had pressed him, and they said, The judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report. (Jasher 44:69)

The keeper of the prison put Joseph in charge of the prison.

12. Joseph interpreted dreams (Gen 40-41)

Joseph interpreted the dreams of Pharaoh's butler and chief baker.

They said unto him, We have dreamed a dream, and *there is no interpreter* of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. (40:8)

Two years later, Joseph interpreted Pharaoh's dream of seven cows and heads of grain (NIV). "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; ⁴³ And he made him to ride in the second chariot ...; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. ... ⁴⁵ Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. ⁴⁶ And Joseph was thirty years old."

Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. (D&C 90:24; Rom. 8:28)

All things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord. (D&C 98:3)

13. Joseph's brothers come for food (Gen 42-45)

Jacob sends his sons to buy grain in Egypt—They bow before Joseph—He accuses them roughly, imprisons Simeon, and sends them back for Benjamin.

^{42:21} They said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

Jacob is persuaded to send Benjamin to Egypt—Joseph's brethren make obeisance to him—They all eat and drink together.

Joseph arranges to stop the return of his brethren to Canaan—Judah offers himself in place of Benjamin for their father's sake.

Joseph makes himself known to his brethren—They rejoice together—Pharaoh invites Jacob and his family to dwell in Egypt and eat the fat of the land.

^{45:4} I am Joseph your brother, whom ye sold into Egypt. ... ⁵ Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

^{50:20} 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.

14. Messiah Ben-Joseph and Messiah Ben-Judah

"According to the Talmud, the Messiah will be a descendant of the House of David and will be preceded by a secondary Messiah, from the House of Joseph . . ." (Encyclopedia Judaica Jr.) When the Chief Rabbi, Avraham HaKohen Kook was appointed in Palestine in the 1920's, he was asked if the Jews could now build the Temple (destroyed since year 70 A.D.). His response was that the priestly rights were gone and referred to the great 12th century rabbi Moses Maimonides. Maimonides said, in effect, "We are waiting for a Messiah Ben-Joseph, to him will be given the keys of the gathering of Israel, he will restore Temple worship."

15. Jacob wants to be buried in Canaan (Gen 47)

^{47:9} Jacob said ..., The ... years of my pilgrimage are [130] years: few and evil have the days ... of my life been.

The word which is translated as “evil” actually means “sorrowful” or “full of toil and trouble.”

[Jacob] said, God ... fed me all my life long. (48:15)

HEB shepherded; i.e., who was my shepherd

16. Jacob blessed his sons and Ephraim and Manasseh

Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. ... ¹⁷ When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him (48:14-17)

“In the same way that priests lift their hands in blessing, so parents place their hands on the heads of their children when they bless them. (... Jacob blessed his grandsons, Ephraim and Manasseh, by placing his hands on their heads.) Placing the hands on another person is symbolic not only of transferring blessing but also of passing on authority. In talmudic times, scholars received their rabbinic ordination through the symbolic act of placing of the hands.” (EJ Jr; Rona 11)

^{49:H} *Jacob blesses his sons and their seed—Reuben, Simeon, and Levi are chastened—Judah shall bear rule until Shiloh (Christ) comes—Joseph is a fruitful bough by a well—His branches (the Nephites and Lamanites) to run over the wall—The Shepherd and Stone of Israel (Christ) shall 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.*

17. Joseph was a type for Christ

1. Both were granted a new name: Joseph=Zaphnath-paaneah (Gen. 41:45), Jesus' divine name was Christ. Although its meaning is uncertain, the Rabbinical commentaries, following the Targum, interpret [Zaphnath-paaneah] as “he who reveals that which is hidden.” (BD Zaphnath-paaneah)
2. Both were good shepherds.
3. Both were known as the most loved of their father.
4. Both were clothed in authority and power of their father. Joseph was given the ‘coat of many colours’ (Gen. 37:3).
5. Both revealed future things (JST Gen. 50:24-38; Matt. 24).
6. Both obeyed the will of their fathers and responded to their calls to serve, saying, ‘Here am I’ (Gen 37:13; Abr 3:27).
7. Both were promised a future sovereignty, speaking equally of a temporal and an eternal role.
8. Both were betrayed by their brothers, at which time they were stripped of their garments.
9. Both were cast into a pit: Christ to the world of spirits, Joseph into an empty cistern.
10. Both were betrayed with hypocrisy (Gen. 37:27; John 18:31).
11. Both were sold for the price of a slave their age. Judah sold Joseph for 20 pieces of silver (Gen 37:26-28) and Judas (Greek for Judah) sold Jesus for 30 pieces of silver (Mt 26:15). The attempt to destroy them set in motion events that would save the house of Israel from death.
12. The blood-sprinkled coat of each was presented to his father. Joseph's coat was dipped in goat's blood (Gen. 37:31-32). The blood of Jesus Christ as the blood of the scapegoat, a sin offering, was symbolically presented to the Father.
13. Both blessed those with whom they labored in prison (Gen. 39:21-23; D&C 138).
14. Both were servants, and all that they touched were blessed.

15. Both were tempted with great sin and both refused its enticements (Gen. 39; Matt. 4:1-11).
16. Both were falsely accused: Joseph by Potiphar's wife, Christ by false witnesses.
17. Both stood as the source of divine knowledge to their day and generation.
18. Both were triumphant, overcoming all.
19. Both were granted rule over all (Gen. 41:40; 1 Pet. 3:22).
20. Both were thirty years old when they began their life's work (Gen. 41:46; Luke 3:23).
21. Both were saviors to their people, giving them the bread of life “without price” (Isa 55:1). Joseph saved his family temporally; Christ as the Bread of Life saves mankind spiritually.
22. The rejection of both brought bondage upon the people.
23. Both were unrecognized by their people (Gen. 45:3-5; D&C 45:51-53).
24. Both would be recognized and accepted by their brothers only at the ‘second time’ (Acts 7:13; D&C 45:51-53).
25. Joseph's brothers bowed to him in fulfillment of prophecy. All will bow the knee to Christ (Gen. 43:26-28; D&C 76:110).
26. Through both, mercy is granted to a repentant people. As Joseph's brothers sought forgiveness of him, so Christ's brothers will eventually seek forgiveness of him.
27. After the reconciliation, Israel is gathered. Having manifest himself to his brothers, Joseph charged them to return and bring their father and families to Egypt. So it shall be in the last days. After Israel have returned to their God, they, like Joseph's brothers, shall be sent to bring all the family of Israel into the kingdom ruled by Christ.” (adapted from J. F. McConkie and D. W. Parry, *A Guide to Scriptural Symbols*, 71-72)

Quotes

Orson Hyde: It is not infrequently the case, that plans and measures devised by the greatest cunning, ingenuity, and wisdom of the wicked against God's chosen, prove to be the most impressive and happy means to bless and exalt those against whom these plans are laid. (JD 2:204)

Neal A. Maxwell: How can you and I really expect to glide naively through life, as if to say, Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then let me come and dwell with Thee and fully share Thy joy!

Hartman Rector Jr.: [The] ability to turn everything into something good appears to be a godly characteristic. ... Joseph, although a slave, ... remained faithful to the Lord ... and made something very good of his degrading circumstances. People like this cannot be defeated. (Ensign, Jan 1973, 130)

Robert H. Schuller: A Jew, one of many hiding from Hitler, once knew such a dark time. We know neither his name nor his face, but we know about his faith. For scrawled on the basement walls of a German house are these courageous words:

- I believe in the sun even when it is not shining.
- I believe in love even when I do not feel it.
- I believe in God, even when He is silent.

Rabbis of the Talmud: A truly rich man is one who is happy with his portion in life and does not envy others.

3 Day Hospitality Rule: [If] a guest seems disposed to prolong his stay beyond the ‘three days of grace,’ his host will suggest to him on the morning of the fourth day, that, as he is now one of the family, there is ... household work to be done in which he can bear his part; and so he is set at work for his living. (SOSL 105)