Am I My Brother’s Keeper: An Exploration of Family Drama in the Torah

A Shavuot Study Session Presented by Cantor Faryn Rudnick, 6/4/22

Cast of Characters:

1. Cain and Abel
2. Sarah and Hagar, and Sarah and Abraham
3. Isaac and Ishmael
4. Jacob and Esau
5. Rebecca and Jacob
6. Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Dinah, Joseph, Benjamin
7. Leah and Rachel
8. Moses, Aaron, and Miriam

Guiding Questions:

1. What do we know about each of these families?
2. What does the Torah teach us about relationships?
3. Do we recognize ourselves or our family history in the stories of our ancestors?

Genesis 16: 1-16

1. Sarai, Abram’s wife, had borne him no children. She had an Egyptian maidservant whose name was Hagar. 2. And Sarai said to Abram, “Look, יהוה has kept me from bearing. Consort with my maid; perhaps I shall have a child\****have a child*** *Lit. “be built up,” play on ben “child” and banah “build up.” See the Dictionary under ben.* through her.” And Abram heeded Sarai’s request. 3. So Sarai, Abram’s wife, took her maid, Hagar the Egyptian—after Abram had dwelt in the land of Canaan ten years—and gave her to her husband Abram as concubine. 4. He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was lowered in her esteem. 5. And Sarai said to Abram, “The wrong done me is your fault! I myself put my maid in your bosom; now that she sees that she is pregnant, I am lowered in her esteem. יהוה decide between you and me!” 6. Abram said to Sarai, “Your maid is in your hands. Deal with her as you think right.” Then Sarai treated her harshly, and she ran away from her. 7. A messenger of יהוה found her by a spring of water in the wilderness, the spring on the road to Shur, 8. and said, “Hagar, slave of Sarai, where have you come from, and where are you going?” And she said, “I am running away from my mistress Sarai.” 9. And the messenger of יהוה said to her, “Go back to your mistress, and submit to her harsh treatment.” 9. And the messenger of יהוה said to her, “I will greatly increase your offspring, And they shall be too many to count.” 10. The messenger of יהוה said to her further, “Behold, you are pregnant And shall bear a son; You shall call him Ishmael,\****Ishmael*** *I.e., “God heeds.”* For יהוה has paid heed to your suffering. 12. He shall be a wild ass of a person; His hand against everyone, And everyone’s hand against him; He shall dwell alongside of all his kin.” 13. And she called יהוה\*יהוהThe messenger who spoke is labeled with the principal’s name, to underscore that the message was delivered on the principal’s behalf. (A narrative convention in the Hebrew Bible.) who spoke to her, “You Are El-roi,”\***El-roi** Apparently “God of Seeing.” by which she meant, “Have I not gone on seeing after my being seen!”\***Have I not gone on seeing after my being seen** Meaning of Heb. Uncertain. 14. Therefore the well was called Beer-lahai-roi;\***Beer-lahai-roi** Apparently “the Well of the Living One who sees me.” it is between Kadesh and Bered.— 15. Hagar bore a son to Abram, and Abram gave the son that Hagar bore him the name Ishmael. 16. Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Proverbs 30:23: The earth shudders when a slave-girl supplants her mistress. Does Hagar’s pregnancy lower Sarah’s status? Hagar is named as an Egyptian slave, but is elevated to concubine. Does the demand for justice provide justice? This is a rare example of when God’s preference for Israel overrides God’s sympathy for the oppressed. What is the relationship between Abraham and Sarah? Sarah and Hagar?

Genesis 21: 8-21

8. The child grew up and was weaned, and Abraham held a great feast on the day that Isaac was weaned. 9. Sarah saw the son whom Hagar the Egyptian had borne to Abraham playing. 10. She said to Abraham, “Cast out that slave-woman and her son, for the son of that slave shall not share in the inheritance with my son Isaac.” 11. The matter distressed Abraham greatly, for it concerned a son of his. 12. But God said to Abraham, “Do not be distressed over the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued\****continued*** *Lit. “called.”* for you. 13. As for the son of the slave-woman, I will make a nation of him, too, for he is your seed.” 14. Early next morning Abraham took some bread and a skin of water, and gave them to Hagar. He placed them over her shoulder, together with the child, and sent her away. And she wandered about in the wilderness of Beer-sheba. 15. When the water was gone from the skin, she left the child under one of the bushes, 16. and went and sat down at a distance, a bowshot away; for she thought, “Let me not look on as the child dies.” And sitting thus afar, she burst into tears. 17. God heard the cry of the boy, and a messenger of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Fear not, for God has heeded the cry of the boy where he is. 18. Come, lift up the boy and hold him by the hand, for I will make a great nation of him.” 19. Then God opened her eyes and she saw a well of water. She went and filled the skin with water, and let the boy drink. 20. God was with the boy and he grew up; he dwelt in the wilderness and became skilled with a bow. 21. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

What is the relationship between Isaac and Ishmael here? What is Sarah feeling? What does this scene foreshadow? Why is Ishmael described as younger than his actual age?

Genesis 25:19-34

**19** And these are the generations of Isaac, Abraham's son: Abraham begot Isaac. **20** And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to be his wife. **21** And Isaac entreated the LORD for his wife, because she was barren; and the LORD let Himself be entreated of him, and Rebekah his wife conceived. **22** And the children struggled together within her; and she said: 'If it be so, wherefore do I live?' And she went to inquire of the LORD. **23** And the LORD said unto her: Two nations are in thy womb, and two peoples shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. **24** And when her days to be delivered were fulfilled, behold, there were twins in her womb. **25** And the first came forth ruddy, all over like a hairy mantle; and they called his name Esau. **26** And after that came forth his brother, and his hand had hold on Esau's heel; and his name was called Jacob. And Isaac was threescore years old when she bore them. **27** And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents. **28** Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob. **29** And Jacob sod pottage; and Esau came in from the field, and he was faint. **30** And Esau said to Jacob: 'Let me swallow, I pray thee, some of this red, red pottage; for I am faint.' Therefore was his name called Edom. **31** And Jacob said: 'Sell me first thy birthright.' **32** And Esau said: 'Behold, I am at the point to die; and what profit shall the birthright do to me?' **33** And Jacob said: 'Swear to me first'; and he swore unto him; and he sold his birthright unto Jacob. **34** And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. So Esau despised his birthright.

What are signs of activity when a child or children are in the womb? The Torah teaches us that while in her womb, she felt more than normal activity, that she felt Esau and Jacob “battling,” foreshadowing that the babies would become two great nations and that the younger would be superior to the older. From Jacob and Esau arose two nations who became bitter enemies: Jacob – Israel, and Esau – Edom – Rome. For as long as anyone can remember, the people, Israel, have been at war with other peoples, descendants of Edom. Jacob is the persecuted Jew, while Esau is the non-Jewish persecutor. It seems that bearing grudges also originates from this story of sibling rivalry. Rabbi Elazar ben Judah taught: “the most beautiful thing a person can do is forgive.” The Torah teaches: “You shall not hate an Edomite, for he is your brother. You shall not hate an Egyptian, for you were a stranger in his land.” (Deut. 23:8)

Genesis 27:1-46:

**1** And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said unto him: 'My son'; and he said unto him: 'Here am I.' **2** And he said: 'Behold now, I am old, I know not the day of my death. **3** Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me venison; **4** and make me savoury food, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.' **5** And Rebekah heard when Isaac spoke to Esau his son. And Esau went to the field to hunt for venison, and to bring it. **6** And Rebekah spoke unto Jacob her son, saying: 'Behold, I heard thy father speak unto Esau thy brother, saying: **7** Bring me venison, and make me savoury food, that I may eat, and bless thee before the LORD before my death. **8** Now therefore, my son, hearken to my voice according to that which I command thee. **9** Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury food for thy father, such as he loveth; **10** and thou shalt bring it to thy father, that he may eat, so that he may bless thee before his death.' **11** And Jacob said to Rebekah his mother: 'Behold, Esau my brother is a hairy man, and I am a smooth man. **12** My father peradventure will feel me, and I shall seem to him as a mocker; and I shall bring a curse upon me, and not a blessing.' **13** And his mother said unto him: 'Upon me be thy curse, my son; only hearken to my voice, and go fetch me them.' **14** And he went, and fetched, and brought them to his mother; and his mother made savoury food, such as his father loved. **15** And Rebekah took the choicest garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son. **16** And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. **17** And she gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob. **18** And he came unto his father, and said: 'My father'; and he said: 'Here am I; who art thou, my son?' **19** And Jacob said unto his father: 'I am Esau thy first-born; I have done according as thou badest me. Arise, I pray thee, sit and eat of my venison, that thy soul may bless me.' **20** And Isaac said unto his son: 'How is it that thou hast found it so quickly, my son?' And he said: 'Because the LORD thy God sent me good speed.' **21** And Isaac said unto Jacob: 'Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.' **22** And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.' **23** And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he blessed him. **24** And he said: 'Art thou my very son Esau?' And he said: 'I am.' **25** And he said: 'Bring it near to me, and I will eat of my son's venison, that my soul may bless thee.' And he brought it near to him, and he did eat; and he brought him wine, and he drank. **26** And his father Isaac said unto him: 'Come near now, and kiss me, my son.' **27** And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son is as the smell of a field which the LORD hath blessed. **28** So God give thee of the dew of heaven, and of the fat places of the earth, and plenty of corn and wine. **29** Let peoples serve thee, and nations bow down to thee. Be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee. **30** And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. **31** And he also made savoury food, and brought it unto his father; and he said unto his father: 'Let my father arise, and eat of his son's venison, that thy soul may bless me.' **32** And Isaac his father said unto him: 'Who art thou?' And he said: 'I am thy son, thy first-born, Esau.' **33** And Isaac trembled very exceedingly, and said: 'Who then is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.' **34** When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father: 'Bless me, even me also, O my father.' **35** And he said: 'Thy brother came with guile, and hath taken away thy blessing.' **36** And he said: 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing.' And he said: 'Hast thou not reserved a blessing for me?' **37** And Isaac answered and said unto Esau: 'Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him; and what then shall I do for thee, my son?' **38** And Esau said unto his father: 'Hast thou but one blessing, my father? bless me, even me also, O my father.' And Esau lifted up his voice, and wept. **39** And Isaac his father answered and said unto him: Behold, of the fat places of the earth shall be thy dwelling, and of the dew of heaven from above; **40** And by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt break loose, that thou shalt shake his yoke from off thy neck. **41** And Esau hated Jacob because of the blessing wherewith his father blessed him. And Esau said in his heart: 'Let the days of mourning for my father be at hand; then will I slay my brother Jacob.' **42** And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him: 'Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. **43** Now therefore, my son, hearken to my voice; and arise, flee thou to Laban my brother to Haran; **44** and tarry with him a few days, until thy brother's fury turn away; **45** until thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send, and fetch thee from thence; why should I be bereaved of you both in one day?' **46** And Rebekah said to Isaac: 'I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good shall my life do me?'

Parental Favoritism: Who has ever felt like their parents favored one child over the other? Who has ever felt like the favorite? Jacob and Esau are very different from one another. Esau is described as the hunter who enjoys being outdoors, the impulsive one, the one living in the present day; whereas Jacob is described as mild, patient, and clever. They are portrayed as being in competition with one another for their parents’ attention. Isaac favored Esau; Rebekah, Jacob. Was their relationship strained by their parents’ favoritism?

Some commentators suggest that Jacob took advantage of Esau, knowing he was impulsive. Others place blame on Isaac and Rebekah. Some suggest that Isaac spent little time with his sons and therefore was unaware of their strengths and weaknesses. Genesis Rabbah suggests that Isaac never recovered from his near sacrifice on Mt. Moriah and therefore remained weak and dependent on the strength of others throughout his life. And still, others suggest that each parent favored one son over the other to try to help nurture each’s strengths and weaknesses.

A Yiddish Proverb teaches us that each child is unique: “Each child carries its own blessings into the world.” What does this mean? That it is impossible to love each child equally because no two children are equal. It is possible, however, to love uniquely; to love each child for his or her own unique personality. The emphasis should be on quality, not equality.

Genesis 33:1-4

**1** And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. **2** And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. **3** And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. **4** And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

Rabbi Yochanan, who lived during the second century during the Roman persecutions, taught: “whoever wishes to deal with a king or powerful authority…should study this Torah portion about the reunion of Jacob and Esau.” (Gensis Rabbah 78:6) Why? Commentators suggest that Jacob acted humbly by prostrating himself to Esau and calling him, “my lord Esau.” However, many rabbis were displeased with and critical of Jacob’s show of humility, and that his tactics of “sucking up” to Esau show weakness where strength was needed. And yet, others suggest that if Jacob had wanted war, he could have shown his physical strength, but rather took the high road in reaching for peace, showing a different type of strength. Genesis Rabbah 78:8 suggest that Esau, so moved by Jacob’s prostration, embraced him and felt compassion.

Genesis 37:1-24

**1** And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. **2** These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father's wives; and Joseph brought evil report of them unto their father. **3** Now Israel loved Joseph more than all his children, because he was the son of his old age; and he made him a coat of many colours. **4** And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. **5** And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet the more. **6** And he said unto them: 'Hear, I pray you, this dream which I have dreamed: **7** for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.' **8** And his brethren said to him: 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?' And they hated him yet the more for his dreams, and for his words. **9** And he dreamed yet another dream, and told it to his brethren, and said: 'Behold, I have dreamed yet a dream: and, behold, the sun and the moon and eleven stars bowed down to me.' **10** And he told it to his father, and to his brethren; and his father rebuked him, and said unto him: 'What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down to thee to the earth?' **11** And his brethren envied him; but his father kept the saying in mind. **12** And his brethren went to feed their father's flock in Shechem. **13** And Israel said unto Joseph: 'Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them.' And he said to him: 'Here am I.' **14** And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem. **15** And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: 'What seekest thou?' **16** And he said: 'I seek my brethren. Tell me, I pray thee, where they are feeding the flock.' **17** And the man said: 'They are departed hence; for I heard them say: Let us go to Dothan.' And Joseph went after his brethren, and found them in Dothan. **18** And they saw him afar off, and before he came near unto them, they conspired against him to slay him. **19** And they said one to another: 'Behold, this dreamer cometh. **20** Come now therefore, and let us slay him, and cast him into one of the pits, and we will say: An evil beast hath devoured him; and we shall see what will become of his dreams.' **21** And Reuben heard it, and delivered him out of their hand; and said: 'Let us not take his life.' **22** And Reuben said unto them: 'Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him'--that he might deliver him out of their hand, to restore him to his father. **23** And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colours that was on him; **24** and they took him, and cast him into the pit--and the pit was empty, there was no water in it.

What went wrong between Joseph and his brothers? What is Jacob’s role in this narrative? What do we know about Jacob’s sons and their personalities and behaviors? Is the act of the brothers the result of jealousy alone? What are words we can use to describe Joseph’s character based on this narrative? Can Joseph’s behaviors be the result of immaturity and family placement (the youngest and smallest)? According to Genesis Rabbah, Joseph often tried to make himself look taller, older, and better than his brothers. Did Joseph behave selfishly in order to further his position as Jacob’s favorite? Rashi believes that Joseph’s brothers mistrusted him because he purposefully slandered and lied about them. Should the brothers have been more compassionate, since Joseph’s mother was dead? Was Joseph driven to his behaviors by his brother’s rejection?

Numbers 12: 1-16

1. Miriam and Aaron spoke against Moses because of the Cushite woman he had taken [into his household as his wife]: “He took a Cushite woman!” 2. They said, “Has יהוה spoken only through Moses? Has [God] not spoken through us as well?”יהוה heard it. 3. Now Moses himself\***Moses himself** Lit. “the participant whose involvement defines the depicted situation, Moses”; trad. “the man Moses.” See the Dictionary under ’ish. was very humble, more so than any other human being on earth. 4. Suddenly יהוה called to Moses, Aaron, and Miriam, “Come out, you three, to the Tent of Meeting.” So the three of them went out.

יהוה came down in a pillar of cloud, stopped at the entrance of the Tent, and called out, “Aaron and Miriam!” The two of them came forward; 6. and [God] said, “Hear these My words: When prophets of יהוה arise among you, I\***When prophets of** יהוה **arise among you, I** Meaning of Heb. uncertain. Lit. “If there will be your (pl.) prophet, יהוה”; others “If there be a prophet among you, I יהוה.” make Myself known to them in a vision, I speak with them in a dream. 7. Not so with My servant Moses; he is trusted throughout My household. 8. With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of יהוה. How then did you not shrink from speaking against My servant Moses!” 9. Still incensed with them, יהוה departed. 10. As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales!\****scales*** *Cf. Lev. 13.2–3.* When Aaron turned toward Miriam, he saw that she was stricken with scales. 11. And Aaron said to Moses, “O my lord, account not to us the sin which we committed in our folly. 12. Let her not be like a stillbirth which emerges from its mother’s womb with half its flesh eaten away!” 13. So Moses cried out to יהוה, saying, “O God, pray heal her!” 14. But יהוה said to Moses, “If her father spat in her face, would she not bear her shame for seven days? Let her be shut out of camp for seven days, and then let her be readmitted.” 15. So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted. 16. After that the people set out from Hazeroth and encamped in the wilderness of Paran.

**Miriam, Moses & Aaron Siblings With a Cause**

ByScott Bolton

Write your D'var Torah!

Tell people what your parsha is and what happens at first.

Talk about the relationship of Moses, Miriam and Aaron - they all go back a long way! To birth!

Miriam waited for Moses when he was floating down the Nile and cared for him.

Aaron was Moses' spokesperson.

Then share what we learn from the parsha.

Connect it to the other sibling rivalries, if you want to expand on the topic.

Talk about what you/we learn for our lives from the Torah portion.

Sotah 9b:8

The mishna continues: **And the same** is so **with regard to the** reward of **good** deeds; a person is rewarded measure for measure. **Miriam waited for** the baby **Moses** for **one hour** at the shore of the Nile, **as it is stated: “And his sister stood afar off,** to know what would be done to him” (Exodus 2:4). **Therefore the Jewish people delayed** their travels in the desert for **seven days** to wait **for her** when she was smitten with leprosy, **as it is stated:** “And Miriam was confined outside of the camp seven days; **and the people journeyed not until Miriam was brought in again”** (Numbers 12:15).

Rashi on Exodus 15:21

(1) ותען להם מרים AND MIRIAM SANG UNTO THEM — Moses sang the Song to the men — he sang it and they repeated it after him; and Miriam sang the Song to the women and they repeated if after her (Mekhilta d'Rabbi Yishmael 15:20:2).

These two sources show how Moses and Miriam had a special relationship. She waited for him when he was in the basket on the Nile, and they later in life led the music and singing after the Children of Israel crossed the Red Sea.

Numbers 12:1

(1) Miriam and Aaron spoke against Moses because of the Cushite woman he had married: “He married a Cushite woman!”

Numbers 12:9

(9) Still incensed with them, the LORD departed.

Who is God really mad at? It could be that God is upset with ALL of them - the three siblings! For fighting in the first place. The normal way we read it is that God punishes Miriam with leprosy. But, another way of looking at it is that God makes a "miracle" of sorts and whitens her hand, so that the brothers' compassion and caring is called into action.

Numbers 12:11-13

(11) And Aaron said to Moses, “O my lord, account not to us the sin which we committed in our folly. (12) Let her not be as one dead, who emerges from his mother’s womb with half his flesh eaten away.” (13) So Moses cried out to the LORD, saying, “O God, pray heal her!”

Then Aaron and Moses pray for her! Each in their own way takes responsibility. Here Aaron and Moses are seen working together to ask God to heal their sister. Really they are all asked to their parts in getting the siblings back together, so that they can lead and the People can move forward. There needs to be not only healing but a cooling off time. The People are patient, because they know Miriam, Aaron and Moses are "working it out" with God's help.

WHERE ELSE DO WE FIND SIBLING RIVALRY IN THE TORAH?

Isaac / Ishmael

Jacob / Esau

Joseph & The Brothers...his father gave him the cloak with stripes or colors / they threw him into the pit / ...dreams...that he was better than all of them...then all the brothers got jealous and mad...sold him for slavery....went down to Egypt...but he ultimately landed in Pharoah's court!

In the end, after their father's (Jacob's) death, when they all lived in Egypt, in Goshen, the brothers worried that he would exact revenge. Instead, what does Joseph say? He forgave them and said God arranged all this!

So what does that teach us? Could be that God is more in control than we know, and when it comes to siblings - there's going to be rough spots! Hopefully not as bad as Joseph's and his brothers'.

And if we put trust in God - as Moses, Miriam and Aaron did AND as Joseph did they can accept their situations and be happier and work better together.