

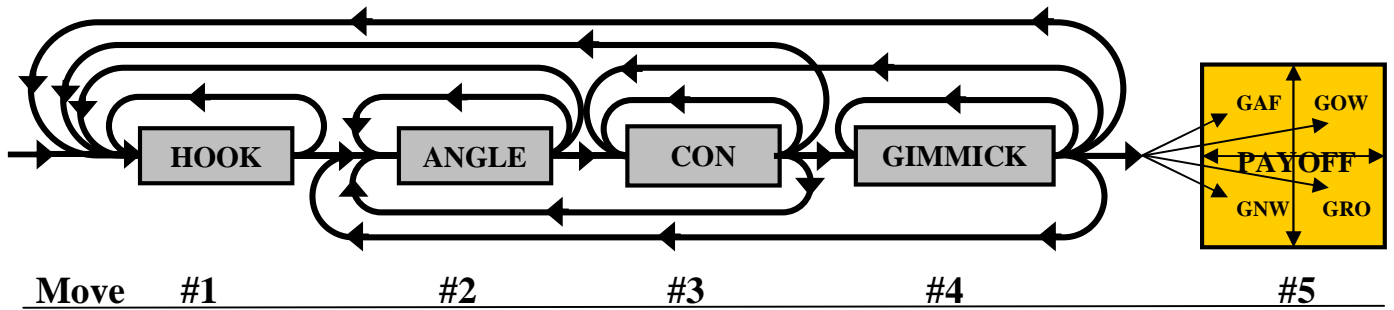
**Genesis**  
**of**  
**Games People Play**



by  
**Franklin H. Ernst Jr., M.D.**

# Genesis of Games People Play

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# Genesis of Games People Play

By  
Franklin H. Ernst Jr., M.D.



## Moses

Moses wrote Genesis telling the stories of creation, Adam & Eve, Abraham, Isaac, Jacob, and Joseph. One particular series of stories about Joseph stands out. Jacob, his father, did very well and yet, at times, seemed to fall short. He loved Rachel very much, but had to gain the favor of Laban who tricked him into marrying his other daughter, Leah, first. There were a series of seven years and conditions placed on Jacob. Each time Jacob would get-on-with life and prospered. Jacob had many offspring, twelve sons and one daughter. They were Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, Benjamin, and Dinah. He loved them all, very much.

Jacob is the father of a great people. He protected and preserved people. And everything he touched flourished and prospered. His faith in God is legendary.

Joseph had a deep respect for his parents, Jacob and Rachel, and he loved them dearly. And Joseph had an excellent ability to reason, observe, and think. He reflected, and made adjustments to his own behavior. He was always looking for ways to improve how he managed

himself, and how he dealt with others. He learned to be aware of his surroundings, and learned from his mis-steps. The games that Joseph and his brothers play start when he was a youthful boy. He had dreams, as all people do, and was envied by his brothers.

Joseph plays out several games over and over again throughout much of his life, and as a consequence of the various outcomes, he brings his father, brothers, and their families together to join him in Egypt, thus surviving the seven year famine. The Games People Play is written in the Bible and these stories are filled with the same Games People Play today. We will focus on only a few of these games. Among them are WAHM (“Why Is This Always Happening To Me”), Kick Me, NIGYYSOB (“Now I Got You, You SOB”), and LHHIT (“Look How Hard I’m Trying”).

Before continuing with the stories of Jacob and his family, I want you to reflect on a passage in the Bible (KJV). Matthew 17:1-3

**<sup>1</sup>And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, <sup>2</sup>And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. <sup>3</sup>And, behold, there appeared unto them Moses and Elias talking with him.**

## **In The Beginning**

Moses wrote about the ground rules laid out by God. God created the universe, the planets. Then God said let there be light and darkness. God then said “Let there be an expanse between the waters, and let it be a division between the waters and the waters. ... And God named the expanse the Heavens.” God then commanded that the waters below the Heavens be collected in one place and let dry land appear; he called the dry land Earth and the accumulated waters He named Seas. God then said let the Earth produce seed-bearing vegetation. God further said let the sun and the moon appear in the expanse of the Heavens so that there is a division between day and night; and let them serve to mark the seasons, periods, and years. God then said let there be creatures in the waters and birds in the sky. And God blessed them to be fruitful and multiply upon the Earth. God then said let the Earth produce animal life according to its species; and He made all the species of the Earth. God then said “Let Us make men under Our Shadow; ... so He created men under His own Shadow, creating them in the Shadow of God, and constituting them male and female”; and God said “Be fruitful and multiply so as to fill the Earth and subdue it, and rule over the fish of the sea, and the birds of the skies, and over every living animal that moves upon the Earth.” God then said I have given food for you and all animals upon the Earth. God then rested in the seventh day/age after the Host of the Heavens as well as the Earth were completed. God blessed the seventh day.

## **Afterwards**

Genesis 2:7: God afterwards formed Man from the dust of the ground, and breathed into his nostrils the life of animals; But Man Became a Life-Containing Soul.

Genesis 2:8: God then planted a garden of Eden; and out of the ground He caused all the trees that were beautiful and good for food, as well as the Tree of Lives in the center of the Garden; and the tree of the Knowledge of Good and Evil.

Genesis 2:15: God made the man the keeper of the garden of Eden, to take care of the garden.

## **Don't Do Not OK Things**

Genesis 2:17: And God said to the man he could eat the fruit of the garden. But DO NOT eat the fruit of the tree of the Knowledge of Good and Evil.

Genesis 2:20: And the man with the Living Soul named all the animals. But it was no comfort to be with them.

Genesis 2:23: So the Ever-living God made woman from the rib of man. And the man said, "this form is bone of my own bone, and flesh of my own flesh. This shall be named 'woman,' because she was taken from man."

## **"You Made Me Do It"**

Genesis 3:1 The most wild of the field, the Serpent, tempted the woman. When Serpent asked the woman, "Is it true you shall not eat of every tree of the garden?" She replied, "We may eat of the fruit of the garden, except do not eat of the fruit of the tree in the center of the garden; and He said if we do we will die." And Serpent answered, "You will not die; but God knows that your eyes will be opened and you will be like God, acquainted with good and evil."

The Serpent and the woman played with each other. She, the woman was hooked, there was an angle, then a con, a Gimmick, and finally the payoff with the resultant consequences.

Genesis 3:6 So the woman perceiving that the fruit of the tree was good and would make her smart picked it and ate it. She also gave some to her husband to eat. Both of them woke up and realized they were naked. They covered themselves with fig leaves.



Genesis 3:9 The man and woman hid themselves from the Lord. When the Lord asked, "Where are you?" Adam replied, "perceiving I was naked I hid myself."

Genesis 3:11 The Lord asked, "Who told you that you are naked?" Have you eaten the fruit which I commanded you not eat?"

Genesis 3:12 And the man replied, “The woman whom You gave me, she gave of the tree, and I ate it.”

Genesis 3:13 “Why did you do that?” the Lord asked the woman. And the woman answered, “The serpent deceived me and I ate it.”

## **A Game People Play**

***“The devil made me do it.”***

## **Consequences**

Genesis 3:17 Then the Lord said to Adam, “Because you have eaten the forbidden fruit I will remove you from the garden and from now on you will have to work another piece of land with your sweat.”

Genesis 3:20 The man then gave to his wife the name of Eve, because she was the mother of all life. The Lord made clothes for them.

Genesis 3:22-24 The Lord Ever-Living consequently expelled Adam from the Garden of Eden, in order to cultivate the ground from which he was taken.

### **Genesis 3:22-24**

**<sup>22</sup>And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: <sup>23</sup>Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. <sup>24</sup>So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.**

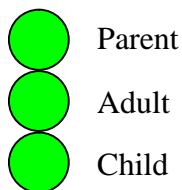


## Games People Play

Games are a way people structure time. Games are a way people have of interacting with each other and are the life giving energy of life. Playing games with people is a way that people give and get strokes. Strokes sustain people.



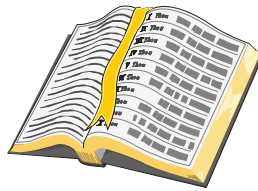
Children are children.



Each person has had an earthly parent “en loco parentis”; and the job is to preserve and protect. And each person has an Adult with the ability to observe, think and reason. And each person has experienced childhood; has a Child-self with feelings and beliefs. And a Child has played with his siblings and friends. So also with grownup people, too. Once a Child, always a Child inside a person, now as a grownup with an Adult and Parent. The Child is the Child. The Adult is the Adult. The Parent is the Parent. Each exists in each individual person. But the Child of a person can be tricked and the Child in a person can take over his own Adult thinking, contaminate clean Adult thinking and influence situational breaking of rules, commands. And in some, they have been persuaded (Tempted) to give up their internal Parent; that parent lacks integrity. Always, always honor thy parents, as said in the Books of Genesis and Matthew.

People structure their time on earth in many ways: 1) Withdrawal, 2) Rituals, 3) Pastimes, 4) Activities, 5) Games, and 6) Intimacy. Rituals, Pastimes, Games and Intimacy are four different levels of stroking intensity between parties. Withdrawal and Activities are focused on time spent being relatively alone and/or with others.



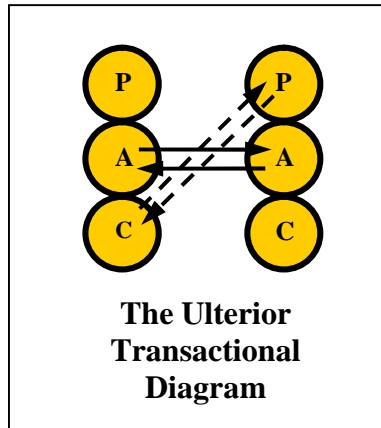


Games are not bad. They provide life energy. In his book “Games People Play, The Psychology of Human Behavior” Eric Berne, MD describes on page 19 “.... The most gratifying forms of social contact, whether or not they are embedded in the matrix of activity, are games and intimacy ...; significant social intercourse most commonly takes the form of games ... .” On page 48 Berne says: “A game is an ongoing series of complementary ulterior transactions progressing to a well-defined, predictable outcome. Descriptively it is a recurring set of transactions, often repetitious, superficially plausible, with a concealed motivation; or, more colloquially, a series of moves with a snare, or “gimmick.” Games are clearly differentiated from procedures, rituals, and pastimes by two chief characteristics: (1) their ulterior quality and (2) the payoff ... .” Berne goes on to say on page 49: “As far as angular transactions are concerned – games which are consciously planned with professional precision under Adult control to yield the maximum gains - the big ‘con games’ which flourished in the early 1900’s are hard to surpass for detailed practical planning and psychological virtuosity.”

“What we are concerned with here, however, are the unconscious games played by innocent people engaged in duplex transactions of which they are not fully aware, and which form the most important aspect of social life all over the world. Because of their dynamic qualities, games are easy to distinguish from mere static attitudes, which arise from taking a position.”

## Games Defined

A game is defined as a recurring set of transactions with ulterior transactions, concealed motivation, a gimmick and a payoff. Berne used the particular variation of the duplex transactional diagram shown here to represent the ulterior aspects of a game.



## Game Moves Identified

Game moves are now named as follows:

Move #1 - **HOOK**

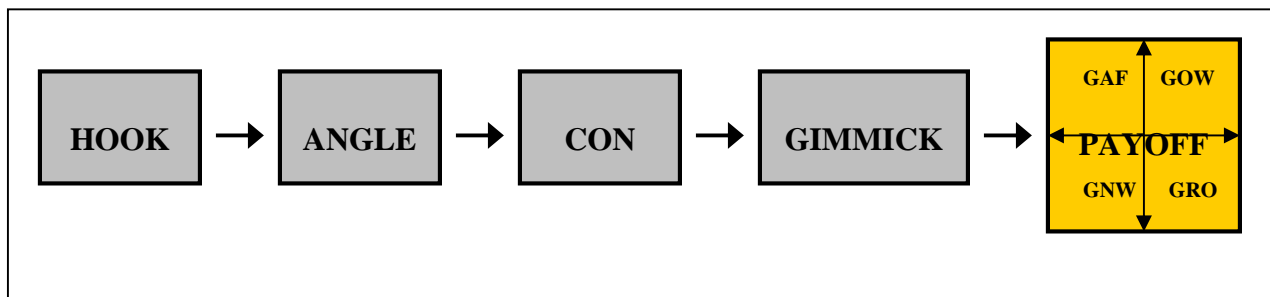
Move #2 - **ANGLE**

Move #3 - **CON**

Move #4 - **GIMMICK**

Move #5 - **PAYOFF**

Studies of ulterior transactional events of games have revealed each game has four distinct moves (stages) prior to payoff. Game moves can be played over and over again.



## ADULT

The act of **identifying, naming, and numbering** the ulterior transactional events of a game has the effect of aiding the person in gaining Adult control of his social-psychological, duplex-level activity.

### Game Moves Identified and Payoff

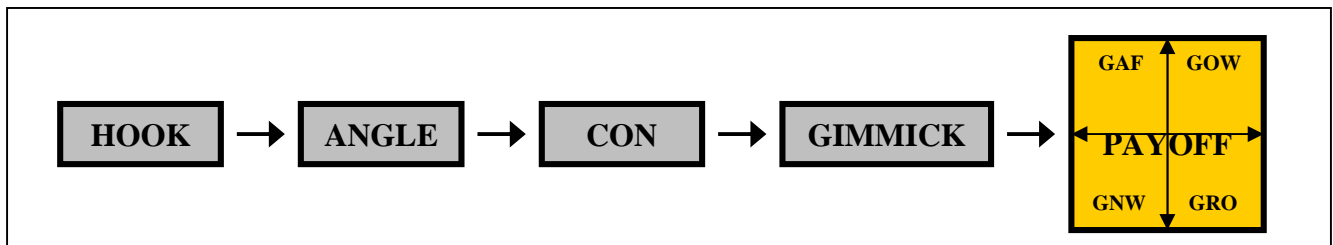
There are four distinct moves (stages) prior to a payoff: Move #1 is the Hook. Move #2 is the Angle, Move #3 is the Con. Move #4 is the Gimmick. Move #5 is the Payoff.

The Payoff is of four types:

a get-nowhere-with, a get-away-from, a get-rid-of, a get-on-with.

The following listed monographs by F.H. Ernst Jr., M.D. describe in detail Game Moves and Payoff.

“The Game Diagram,” “Getting Well With Transactional Analysis / Get-On-With, Getting Well, and Get (to be) Winners,” “Transactional Analysis in the OK Corral: Grid for What’s Happening.”



**This is the Game Diagram**

Among the games written in Genesis are WAHM (“Why Is This Always Happening To Me, To Us”), Kick Me, “Look How Hard I’m Trying” (“It’s For Your Own Good”), and NIGYYSOB (“Gotcha”, “Now I Got You, You SOB”).

## **GAME MOVES**

### **Game = “Why’s This Always Happening To Me” (WAHM)**

- i) Move #1: HOOK: Gather in notice of self, while pretending not to notice.
- ii) Move #2: ANGLE: Turn to notice other party (stroke him back) (noticer) as if surprised.
- iii) Move #3: CON: Turn back away from other party (noticer) while still holding their attention. (huffy?)
- iv) Move #4: GIMMICK: “Why’s this always happening to me”, I get had again in life; I hope it doesn’t show that I got had, I hope, I hope, I hope. Being HAD.
- v) Move #5: PAYOFF = all four types of payoff have been witnessed: Get-Away-From (GAF), Get-Rid-Of (GRO), Get-Nowhere-With (GNW), Get-On-With (GOW).

### **Game = Kick Me**

Kick Me is the third degree version of WAHM. A first degree game is one played lightly, without an intensive or extensive buildup to the payoff, and doesn’t leave either player hard-up and aching at its conclusion. A second degree game is played for a big payoff, but of a reversible quality. A third degree game has reference to the maximized intensity of payoff, often one which is irreversible.

### **Game = “Gotcha”, “Now I got you, You Son of B ...” (NIGYYSOB)**

- i) Move #1: HOOK: I noticed (about you).
- ii) Move #2: ANGLE: I take offense at what you said, did to me, at what I noticed. You’re offensive.
- iii) Move #3: CON: I’m offended. You offend me.
- iv) Move #4: GIMMICK: “Gotcha.” “Now I got you, you SOB.”
- v) Move #5: PAYOFF: all four types of payoff have been witnessed: mutual pleasure for a Get-On-With (GOW), Get-Rid-Of (GRO), Get-Away-From (GAF), Get-Nowhere-With (GNW).

### **Game = “Look How Hard I’m Trying” (LHHIT)**

“Even if nothing got done, happened, Look how hard I’m trying. I deserve your praise.”



Genesis tells of Jacob, his sons, and the people they dealt with. The consequences of their lives with each other are well documented. Look at, and reflect on a central theme in these stories, the games they play with each other.

### **“Why Is This Always Happening To Me?”**

Genesis 37:4 And being the favorite of his father, Joseph was the envy of his eleven brothers. He drew a lot of attention towards himself, and his father approved and participated.

### **Gathering In Notice**

Move #1 of WAHM (Hook), “Why Is This Always Happening To Me?”

Joseph gathered attention to himself. He observed the bad behavior of his brothers, the sons of Bilhah, and the sons of Zilfa. He reported the bad conduct to his father, Jacob. Gathering attention to oneself is the first move (Hook) in the game of WAHM.

**Genesis 37: <sup>1</sup> And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. <sup>2</sup> These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives: and Joseph brought unto his father their evil report.**

Move #1, **again** of WAHM (Hook)

Game moves can be repeated, recycled. And Joseph gathered more attention by gaining the favor of his father. He received a coat from his father, a special coat. This is probably again another Hook move of WAHM.

**Gen. 37:3 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. <sup>4</sup> 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.**

Move #2 of WAHM (Angle)

And, as if surprised, Joseph turned to his brothers after telling them about his dream. This is (may be) the second move (ANGLE) in the game of WAHM.

Gen. 37:5 **And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.** **6And he said unto them, Hear, I pray you, this dream which I have dreamed:** <sup>7</sup>For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. <sup>8</sup>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.

Move #2, **again** of WAHM (Angle)

And Joseph had another dream. And his brothers and father couldn't believe what they were hearing. Joseph was surprised again. This is another Angle move of WAHM.

Gen. 37:9 **And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more;** and, behold, the sun and the moon and the eleven stars made obeisance to me. <sup>10</sup>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 ourselves to thee to the earth? <sup>11</sup>And his brethren envied him; but his father observed the saying.

Move #3 of WAHM (Con)

And then Joseph turned away from his brothers while he was still on their minds. By now they were plotting to get-rid-of him. This is the third move in the game of WAHM. This is the CON move.

Gen. 37:11 **And his brethren envied him;** but his father observed the saying.

Gen. 37:12 **And his brethren went to feed their father's flock in Shechem.** <sup>13</sup>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*. <sup>14</sup>And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

Move #2, **recycled**, of WAHM (Angle)

And Joseph may have been surprised here, too. Second move in WAHM. ANGLE move.

Gen. 37:15 **And a certain man found him, and, behold, he was wandering in the field:** and the man asked him, saying, What seekest thou? <sup>16</sup>And he said, I seek my brethren: **tell me, I pray thee, where they feed their flocks.** <sup>17</sup>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. <sup>18</sup>And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. <sup>19</sup>And they said one to another, Behold, this dreamer cometh. <sup>20</sup>Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and

we shall see what will become of his dreams. <sup>21</sup>And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. <sup>22</sup>And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

### Move #3, **again**, of WAHM (Con)

And when Joseph found his brothers in the field he may have turned back away from them briefly while holding their attention.

### Move #4 of WAHM (Gimmick)

Joseph is thrown into the pit by his brothers (the dry well). This is the GIMMICK, “Why Is This Always Happening To Me.”

Gen. 37:23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his coat of many colours that was on him*; <sup>24</sup>And they took him, and cast him into a pit: and the pit was empty, *there was no water in it*. <sup>25</sup>And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. <sup>26</sup>And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? <sup>27</sup>Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content.

### Move #5 of WAHM (Payoff)

And then Joseph was sold to the merchants. His brother’s sold him for twenty pieces of silver instead of killing him. The Payoff is Joseph gets-away-from for his brothers, and his brother’s get-rid-of Joseph. The intensity of this payoff was scaled back from a killing to selling him.

Gen. 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

The Payoff for Reuben is different. It’s as if it is a GNW, get-nowhere-with his brothers in a game of “Look How Hard I’m Trying.” “Even if nothing got done, happened Look how hard I’m trying, I deserve your praise.”

Gen. 37:29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. <sup>30</sup>And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

The game moves of **WAHM** as Joseph lived them here are (1) Hook: he gathered in notice to himself by wearing the “Coat of Many Colors” given to him by his father, being the special person with special talents. (2) Angle: telling of dreams to his brothers, he turned to the other party as if surprised,. (3) Con: he turned away from his brothers, (4) Gimmick: when his brothers thru him in the pit, “Why Is This Always Happening To Me.” (5) Payoff: his brothers get-rid-of him when they sell him to the merchants.

### **“Now I Got You, You Son of a B ...”**

Also in Genesis 37, Joseph’s Brothers play a complementary game of NIGYYSOB. Move #1 of NIGYYSOB: (Hook): I noticed you reporting to Jacob the behavior of the sons of Bilhah and Zilfa. And they noticed (perceived) that Joseph received special attention from their father Jacob. “The Coat of Many Colors.”

#### **Genesis 37**

Gen. 37:1 **And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. <sup>2</sup>These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father’s wives: and Joseph brought unto his father their evil report. <sup>3</sup>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. <sup>4</sup>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.**

Move #2 of NIGYYSOB: (Angle): The brother’s were offended by what Joseph said, did to them, and what they noticed. (Envy?)

Gen. 37:5 **And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. <sup>6</sup>And he said unto them, Hear, I pray you, this dream which I have dreamed: <sup>7</sup>For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. <sup>8</sup>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.**

Move #3 of NIGYYSOB: (Con): The brothers say they are offended by his dream. How dare he suggest that they will be subjects of his; subjected to his dreams, ideas, thinking.

Gen. 37:9 **And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. <sup>10</sup>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 ourselves to thee to the earth? <sup>11</sup>And his brethren envied him; but his father observed the saying.**



Move #4 of NIGYYSOB: (Gimmick): “Gotcha”, “Now I got you, you SOB.” And so his brothers conspired on their brother Joseph. The brother’s plot to lure Joseph into the wilderness and kill him, then throw him into a pit “Now I (We) Got You, You Son of a B...” They intended to kill Joseph, until Judah said lets sell him instead. Reuben had heard them saying earlier they really intended to kill him. Reuben suggested instead they just throw him into a pit so that he could (secretly) come back later to pull Joseph out of the pit and take him home. Reuben did not stick around to make sure nothing bad happened to Joseph. Reuben played his “Look How Hard I’m Trying” even though nothing happened, (“I was hoping to be praised for bringing Joseph home.”)

Gen. 37:12 **And his brethren went to feed their father’s flock in Shechem.** <sup>13</sup>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*. <sup>14</sup>And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. <sup>15</sup>And a certain man found him, and, behold, **he was wandering in the field:** and the man asked him, saying, What seekest thou? <sup>16</sup>And he said, I seek my brethren: **tell me, I pray thee, where they feed their flocks.** <sup>17</sup>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. <sup>18</sup>And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. <sup>19</sup>And they said one to another, Behold, this dreamer cometh. <sup>20</sup>Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. <sup>21</sup>And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. <sup>22</sup>And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. <sup>23</sup>And it came to pass, when Joseph was come unto his brethren, that **they stripped Joseph out of his coat, his coat of many colours that was on him;** <sup>24</sup>And they took him, and cast him into a pit: and the pit was empty, **there was no water in it.** <sup>25</sup>And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

Judah reduces the intensity of the game, from a killing to a disappearance.

Gen. 37:26 **And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?** <sup>27</sup>Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother **and our flesh.** And his brethren were content.

Move #5 of NIGYYSOB: (Payoff): the brothers Get-Rid-Of Joseph.

Gen. 37:28 **Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver:** and they brought Joseph into Egypt.

What was Reuben doing? Reuben was not part of this and was surprised to not find Joseph in the well later. “Look How Hard I’m Trying, I deserve your praise.” Where was Reuben?

Joe's WAHM and his brother's "Gotcha" occur in the same set of events. It is suggested that Judah intended to play a third degree of "Gotcha" on Joseph. And Reuben played a less intense game of "Gotcha" at first (maybe 2nd degree), and was surprised to not find Joseph. Was Reuben concerned about Judah's envy of him as well, because he (Reuben) was the eldest son? Note: Reuben may have saved Joseph from sure death, by playing a less intense game of "Gotcha." And then Judah changed his mind and suggested they play a less intense game, "If It Weren't For the merchantmen" coming by. It is likely the brothers knew the trade routes (silk road) that the merchant transporters used; thus the brothers may have lured Joseph to that vicinity.

### **Blood of the Kid Goat**

Joseph's coat of special-ness ("Coat of Many Colors") was taken from him, and then the brothers soaked it with the blood of a kid goat. The coat was then presented to Jacob their father and the brothers misled their father into believing that Joseph was dead. Oh dear brothers, such treachery to con your father.

This appears to be another "Why Is This Always Happening To Me" for Jacob. Earlier stories of Jacob describe where Laban, his father-in-law, played "Gotcha" with Jacob several times and each time Jacob played WAHM. Laban kept putting obstacles and conditions in front of Jacob. Laban knew that Jacob was fruitful and prosperous and he arranged to take advantage of this quality in Jacob. Laban increased his flocks, his family, and his wealth thru Jacob.

Joseph's brothers appear to have played a "Gotcha" on their father, Jacob? The brothers conspired to lie, to cover up the truth, to fabricate a new story, to mislead their father about their own culpability in the dis-appearance of their brother Joseph. Jacob was devastated. Jacob somehow knew the truth and he may have been aware of the envy. The brothers could not get- anywhere-with him when they tried to comfort him.

**Genesis 37: <sup>31</sup>And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; <sup>32</sup>And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. <sup>33</sup>And he knew it, and said, *It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.* <sup>34</sup>And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. <sup>35</sup>And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.**

## Joseph Was Sold to Potiphar

Gen. 37:36 **And the Midianites sold him (Joseph) into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.**

## Judah Gets-Away-From His Father and His Brothers

Judah did not level with his Dad. And he saw how this tore up his father. It probably made Judah sick to his stomach. So Judah gets-away-from his father and brothers.

Genesis 38:

<sup>1</sup>And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

## Judah's Trying Times

And later the experiences of Judah and his sons are mostly about "Look How Hard I Am Trying." They were trying times for Judah. Tamar married Judah's eldest son, and then upon the death of him she married Judah's second son. That son died, too. She could not get pregnant. The third son would not have anything to do with her. Tamar then played the harlot on the side of the road and tricked Judah into "going into her." She got pregnant. "Gotcha"

There is a lot of energy in these games, played out over a long period of time; not a script. Games provide strokes between people, and the payoffs have consequences on future events for individuals within the parameters of God's plan.

Gen. 38:2 **And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. <sup>3</sup>And she conceived, and bare a son; and he called his name Er. <sup>4</sup>And she conceived again, and bare a son; and she called his name Onan. <sup>5</sup>And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. <sup>6</sup>And Judah took a wife for Er his firstborn, whose name was Tamar. <sup>7</sup>And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. <sup>8</sup>And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. <sup>9</sup>And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. <sup>10</sup>And the thing which he did displeased the LORD: wherefore he slew him also. <sup>11</sup>Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.**

Gen. 38:12 **And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. <sup>13</sup>And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. <sup>14</sup>And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. <sup>15</sup>When Judah saw her, he thought her to be an harlot; because she had covered her face. <sup>16</sup>And he turned unto her by the way, and**

said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? <sup>17</sup>And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? <sup>18</sup>And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. <sup>19</sup>And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood. <sup>20</sup>And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. <sup>21</sup>Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*. <sup>22</sup>And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. <sup>23</sup>And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

<sup>Gen. 38:24</sup>And it came to pass about three months after, that it was told Judah, saying, **Tamar thy daughter in law hath played the harlot**; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. <sup>25</sup>When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff. <sup>26</sup>And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. <sup>27</sup>And it came to pass in the time of her travail, that, behold, twins *were* in her womb. <sup>28</sup>And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. <sup>29</sup>And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. <sup>30</sup>And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

## The Merchants Transport and Deliver Joseph

Genesis 39

<sup>1</sup>And Joseph was brought down to Egypt; and **Potiphar, an officer of Pharaoh**, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

## **Potiphar of the Guard**

While in the house of Potiphar of the guards, Joseph did very well. He became steward to Potiphar. And Potiphar saw that everything Joseph did was blessed. Joseph was honest with him. Consequently Potiphar appointed Joseph chief of the house, and entrusted all his belongings to his control; with the result that everything increased in quantity, in value. Everything in Joseph's administration flourished. Joseph did not ask for any payment, except for the bread that he ate.

**Gen. 39:2** And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. **3** And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. **4** And Joseph found grace in his sight, and he served him: and he **made him overseer over his house**, and all *that* he had he put into his hand. **5** And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. **6** And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. **And Joseph was a goodly person, and well favoured.**

## **Potiphar's Wife**

Joseph was doing very well, and everything was going good for Potiphar, too, until ... it happened that Potiphar's wife got this idea that she just had to "get" (lay) Joseph. Oops. Watch out Joe. She's gonna getcha. She was persistent, day after day.

## **Joseph plays the game of WAHM, again**

Game Move #1 (Hook): gather in notice of self, while pretending not to notice.

Game Move #2 (Angle): turn to notice other party (stroke her back with a look or words or both), as if surprised.

Game Move #3 (Con): turn back away from other party while still holding their attention.

Game Move #4 (Gimmick): "Why Is This Always Happening To Me, I get had again in life; I hope it doesn't show that I got had, I hope, I hope, I hope.

Game Move #5 (Payoff): Get-away-from Potiphar's wife.

## Mrs. Potiphar of the Guards “Gotcha” game

Game Move #1 (Hook): I noticed you.

Game Move #2 (Angle): I take offense at what you said, did to me, at what I noticed. You’re offensive.

Game Move #3 (Con): I’m offended. You offend me.

Game Move #4 (Gimmick): Gotcha. Now I got you, you SOB.

Game Move #5 (Payoff): Get-rid-of Joseph.

Genesis 39:

<sup>7</sup>And it came to pass after these things, **that his master’s wife cast her eyes upon Joseph**; and she said, Lie with me. <sup>8</sup>But he refused, and said unto his master’s wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; <sup>9</sup>*There is none greater in this house than I*; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God? <sup>10</sup>And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. <sup>11</sup>And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. <sup>12</sup>And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

## “Gotcha” Joseph

Genesis 39:

<sup>13</sup>And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, <sup>14</sup>That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: <sup>15</sup>And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. <sup>16</sup>And she laid up his garment by her, until his lord came home. <sup>17</sup>And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: <sup>18</sup>And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

## Joseph Sent To Jail

“Lord, Lord, what did I get myself in for?” “Why Is This Always Happening To Me?” Potiphar of the guards gets-rid-of Joseph, sends him to jail. But the Lord was with Joseph, and gave him mercy. The commander of the tower-house placed the care of all the prisoners and all activities into Joseph’s hands. Everything Joseph did prospered. Joseph did very well again in the new circumstances of jail. He, Joseph gets-on-with being in jail and “made the best of it.”

Gen. 39:19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. <sup>20</sup>And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. <sup>21</sup>But the LORD was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. <sup>22</sup>And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. <sup>23</sup>The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

## The Jailer, The Butler, and The Baker

Pharaoh was offended by his chief Butler and chief Baker, too. And they were sent to jail.

### Genesis 40

<sup>1</sup>And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. <sup>2</sup>And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. <sup>3</sup>And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. <sup>4</sup>And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Joe interpreted the dreams of the butler and the baker. Three days later on Pharaoh's birthday, the butler is returned to his post as head butler and the baker was executed, just as Joseph told the interpretation of their dreams.

Gen. 40:5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. <sup>6</sup>And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. <sup>7</sup>And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? <sup>8</sup>And 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. <sup>9</sup>And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; <sup>10</sup>And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: <sup>11</sup>And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. <sup>12</sup>And Joseph said unto him, This is the interpretation of it: The three branches are three days: <sup>13</sup>Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

## Joseph: “Why Is This Always Happening To Me?”

Joseph wants to get the attention of Pharaoh. To be noticed. He requests the chief baker and chief butler tell Pharaoh of these dreams.

Gen. 40: <sup>14</sup>But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh,

Joe complains “I have done no wrong” WAHM, “Why is this always happening to me.”

, and bring me out of this house: <sup>15</sup>For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

Note: the chief baker died, and the chief butler lived as was described in the dreams. But the chief butler did not tell Pharaoh of these dreams for some time. So Joseph sat around in jail for two more years, “Even if nothing got done, happened, Look How Hard I’m Trying. I deserve your praise”, the praise of Pharaoh.

Gen. 40: <sup>16</sup>When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: <sup>17</sup>And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. <sup>18</sup>And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: <sup>19</sup>Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

<sup>20</sup>And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. <sup>21</sup>And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh’s hand: <sup>22</sup>But he hanged the chief baker: as Joseph had interpreted to them. <sup>23</sup>Yet did not the chief butler remember Joseph, but forgot him.

## Pharaoh’s Dreams

Some time later Pharaoh had a couple dreams, but did not know the meanings. And he was troubled. None of his advisor’s knew the meaning.

Genesis 41

<sup>1</sup>And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. <sup>2</sup>And, behold, there came up out of the river seven well favoured kine and fat fleshed; and they fed in a meadow. <sup>3</sup>And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. <sup>4</sup>And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. <sup>5</sup>And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. <sup>6</sup>And, behold, seven thin ears and blasted with the east wind sprung up after them. <sup>7</sup>And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. <sup>8</sup>And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.



The butler remembered the promise he made to Joe and reflected this story to Pharaoh. Joseph's game of WAHM begins again.

Move #1 of WAHM (Hook): Joseph was noticed by Pharaoh when the chief butler spoke of Joseph. Pharaoh got high recommendations about Joseph, from Potiphar of the guards, and the Jailer, too.

**Gen. 41:9** Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: **10** Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker: **11** And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. **12** And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. **13** And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Move #2 of WAHM (Angle): By now Joseph probably knows how he has played this game move in the past. This time he says something that is surprising.

**Gen. 41:14** Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh. **15** And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that thou canst understand a dream to interpret it*. **16** And Joseph answered Pharaoh, saying, *It is not in me: God shall give Pharaoh an answer of peace.*

Move #3 of WAHM (Con): Joseph listens to Pharaoh's two dreams and Joseph knows that Pharaoh has played "Gotcha" with his subjects. In this case Joseph knows he must play the complementary games of WAHM and NIGYYSOB for a get-on-with (outcome). Joseph is very aware that Pharaoh plays second and third degree games.

**Gen. 41:17** And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: **18** And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: **19** And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: **20** And the lean and the ill favoured kine did eat up the first seven fat kine: **21** And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. **22** And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: **23** And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: **24** And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

Joseph proceeds with interpreting the dreams. And Joseph is careful. He has to be careful about the next move of “Gotcha”, not to offend Pharaoh, too much - Play for a less intense Payoff.

**Gen. 41:25** And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. <sup>26</sup>The seven good kine are seven years; and the seven good ears are seven years: the dream is one. <sup>27</sup>And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. <sup>28</sup>This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh. <sup>29</sup>Behold, there come seven years of great plenty throughout all the land of Egypt: <sup>30</sup>And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; <sup>31</sup>And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. <sup>32</sup>And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Joseph set up his next Game Move #4 (Gimmick) here, “Why Is This Always Happening To Me” by, and at the same time Joseph knows about the Gimmick move #4 of NIGYYSOB, the Pharaoh’s game. Joseph told Pharaoh he should find a man to plan and prepare for the drought, find a foreman to organize the security of the nation stores. This is probably game move #3 of WAHM. Move #3 of “Gotcha” is the Con, “I’m offended. You offend me.” So Joseph continues to say to Pharaoh (wisely and discretely) that he must find a discrete and wise man, to rule over the land.

**Gen. 41:33** Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. <sup>34</sup>Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. <sup>35</sup>And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. <sup>36</sup>And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

Move #4 (Gimmick) of Joseph’s game of WAHM, and Pharaoh’s game move #4 of “Gotcha” on Joseph is written. Pharaoh appoints Joseph to rule over his house, his land, and his people; second only to himself as Pharaoh.

**Gen. 41:37** And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. <sup>38</sup>And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? <sup>39</sup>And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: <sup>40</sup>Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. <sup>41</sup>And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. <sup>42</sup>And 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; <sup>43</sup>And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. <sup>44</sup>And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

Move #5 of WAHM and NIGYYSOB: The Payoff is a get-on-with for both Joseph and Pharaoh, of the games of WAHM (“Why Is This Always Happening To Me”) and NIGYYSOB (“Gotcha”, “Now I Got You, You Son Of A B ...”). And Pharaoh gave Joseph the daughter of Egypt’s high priest to be his wife, Aseneth.

**Gen. 41:45** And Pharaoh called Joseph’s name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

## **Seven Good Years and Seven Bad Years**

As Moses wrote: **“Because God had shown them all this.”**

**Gen. 41:46** And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. <sup>47</sup>And in the seven plenteous years the earth brought forth by handfuls. <sup>48</sup>And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. <sup>49</sup>And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

The sons of Joseph

**Gen. 41:50** And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

Joseph named his sons for the happenings of his life. The meaning of the names of Joseph’s sons are Manasseh (Forgotten, “For God has made me forget all my troubles, and all my father’s house.”) and his second son’s name Ephraim (Fruitful, “For God has enriched me in the land of my wrongs.”)

**Gen. 41:51** And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father’s house. <sup>52</sup>And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Pharaoh commanded the people to listen to Joseph.

**Gen. 41:53** And the seven years of plenteousness, that was in the land of Egypt, were ended. <sup>54</sup>And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. <sup>55</sup>And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go

**unto Joseph; what he saith to you, do.** <sup>56</sup>And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. <sup>57</sup>And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

## Jacob Sends His Sons To Get Some Food

Genesis 42

<sup>1</sup>Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? <sup>2</sup>And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. <sup>3</sup>And Joseph's ten brethren went down to buy corn in Egypt. <sup>4</sup>But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. <sup>5</sup>And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan. <sup>6</sup>And Joseph *was* the governor over the land, *and he it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.

## WAHM for Joseph, Deja Vue

Instead of playing WAHM this time, Joseph plays NIGYSSOB. He must have flashed on the memories of the WAHM with his brothers. But now Joseph is in charge.

Move #1 of "Gotcha" (Hook) for Joseph is "I notice you, them." And Move #1 of WAHM (Hook) for the brothers is they are noticed.

Gen. 42:7 <sup>7</sup>And Joseph saw his brethren, and he knew them, **but made himself strange** unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. <sup>8</sup>And Joseph knew his brethren, but they knew not him.

Move #2 of "Gotcha" (Angle). And Joseph was offended by what they did to him years before, how he's been had by these guys.

Gen. 42:9 <sup>9</sup>And Joseph remembered the dreams which he dreamed of them,

Move #3 of "Gotcha" (Con) for Joseph goes like this: "I'm offended. You offend me."  
and said unto them, **Ye are spies; to see the nakedness of the land ye are come.**

Move #2 of WAHM (Angle). The brothers faced Joseph (noticer) as if they were surprised.

Gen. 42:10 **And they said unto him, Nay, my lord, but to buy food are thy servants come. <sup>11</sup>We are all one man's sons; we are true men, thy servants are no spies.**

Move #3 of "Gotcha," again (Angle). Joseph is playing "Gotcha."

Gen. 42:12 **And he said unto them, Nay, but to see the nakedness of the land ye are come.**

Move #2 of WAHM, again (Angle) for the brothers.

Gen. 42:13 **And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.**

Move #3 of "Gotcha" (Con). "I'm offended. You offend me." Joseph wants to find out what they are up to. Are they out to get him again? And Move #3 of WAHM (Con) for the brothers.

Gen. 42:14 **And Joseph said unto them, *That is it that I spake unto you, saying, Ye are spies:* <sup>15</sup>Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.**

Move #4 of "Gotcha" (Gimmick). Joseph puts his brothers in jail for three days. And Move #4 of WAHM (Gimmick) for the brothers.

Gen. 42:16 **Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any truth in you:* or else by the life of Pharaoh surely ye are spies. <sup>17</sup>And he put them all together into ward three days.**

Move #5 of "Gotcha" (Payoff). Joseph keeps one of the brothers as ransom and sends the rest of them back home. He kept the one brother for a get-nowhere-with outcome and to increase the likelihood the other brothers would come back later. This is a get-nowhere-with outcome. And Move #5 of WAHM (Payoff) of the brothers is a get-nowhere-with for one and a get-away-from for the rest.

Gen. 42:18 **And Joseph said unto them the third day, This do, and live; for I fear God: <sup>19</sup>If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: <sup>20</sup>But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.**

## The Brothers Talk Among Themselves

How does one interpret the following? Several things are going on in the next set of transactions among the brothers.

One way to look at this is as if we are witnessing Moves #3 and #4 in the game of WAHM, the Con and Gimmick being played by the brothers. The brothers turn away from Joseph. And Joseph knows that when they speak of their brother they are speaking of him, Joseph (from before). And they are thinking and saying amongst themselves, “Oh not this again, Why Is This Happening To Us, again.”

But Reuben speaks up, “Look How Hard I’m Trying,” again. “And ye would not hear? Therefore, behold, also his blood is required.” And the brothers reflect on the “Gotcha” they played on their father and Joseph years before. Oh the anguish, for all, now.

**Gen. 42:21** And 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. <sup>22</sup>And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. <sup>23</sup>And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

And Joseph understood what they were saying. And he played a quick game of WAHM here. Moves #1, #2, #3, #4, and #5, WAHM. This was fast. Two clues show this. We see that Joseph (1) turned back away from the other party while still holding their attention, and (2) he privately wept. Joseph remembered what had happened to him as a 17 year old boy and he briefly fell into a “Why’s This Always Happening To Me” and a temporary Payoff of get-away-from his brothers. Then he returned to get-on-with the brothers.

**Gen. 42:24** And **he turned himself about from them, and wept; and returned to them again, and communed with them,**

Move #5 of “Gotcha” (Payoff). Joseph took charge of the situation now. Now here’s where it gets interesting. Joseph is Not-OK here and the brothers are Not-OK. He keeps one brother, Simeon, as ransom for a get-nowhere-with outcome, while he sends the rest back home with food and provisions. Joseph does not know if they will be back. This is a (temporary) get-nowhere-with (GNW) outcome.

And in the interim, Joseph has sent the brothers home (a get-rid-of outcome) with enough food and provisions to last for awhile, a get-on-with (GOW). Joseph has one of their brothers,

and Joseph is, I think, playing a longer term game move in the game of NIGYYSOB with his brothers and father. I know this is complicated, but Joseph had a lot of time to think about this. Joseph knew that when his brothers appeared before their father later, Jacob would be very displeased that they had lost another brother. Jacob's "Why is this always happening to me." The brothers would be Not-OK with their father. This is a get-nowhere-with (GNW) for the brothers, father, and family, even though they were able to bring back food and provisions to sustain them thru part of the famine, a get-on-with (GOW). Joseph also wants to get his father's attention. This is the first move of a new game, in the games of NIGYYSOB and WAHM.

**and took from them Simeon, and bound him before their eyes. <sup>25</sup>Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. <sup>26</sup>And they laded their asses with the corn, and departed thence.**

When Joseph sends the other brothers home he puts money in their sacks. Another trick, wrinkle, gimmick. Now what? What game is this? They think. And the Brothers were afraid. "Gotcha?" "Why has This Happened To Us?" Time to get a move on.

Gen. 42:27 **And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. <sup>28</sup>And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, **and they were afraid**, saying one to another, What *is* this *that* God hath done unto us?**

### **The Brothers are debriefed by their Father.**

<sup>29</sup>And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, <sup>30</sup>The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. <sup>31</sup>And we said unto him, We *are* true *men*; we are no spies: <sup>32</sup>We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. <sup>33</sup>And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone: <sup>34</sup>And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are true men*: so will I deliver you your brother, and ye shall traffic in the land.

And the brothers pretended to be surprised by finding the money in their sacks. This is a con, another lie presented to their father. And both they and their father were afraid.

Gen. 42:35 **And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.**

Jacob has another WAHM and The Brothers are stuck in another “Gotcha.” I mean stuck because it is a GNW for everyone. No one is OK. This is a get-nowhere-with for everyone. However, they all now have food and provisions, provided by the Pharaoh’s assistant (Joseph).

**Gen. 42:36** **And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.**

Reuben plays another “Look How Hard I’m Trying” (LHHIT).

**Gen. 42:37** **And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. <sup>38</sup>And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.**

## **Moses, Moses, Thank You Moses**

Games are not bad. They are a way people structure their time. They are full of aliveness and intensity. They give meaning to life, even as Moses wrote about it.

A first-degree game is one played through lightly, without an intensive or extensive buildup to the payoff. And it doesn't leave either player hard-up and aching at its conclusion. A few stamps may be issued and/or collected. A second-degree game is played for a big payoff, but a payoff of a reversible quality. A third-degree game has reference to the maximized intensity of payoff which can be obtained. A hard game is often one which involves an irreversibility in the payoff as in third-degree “Ain't It Awful” with the Get-Rid-Of payoff of multiple surgeries or a physical assault on the other party.

Payoffs can be sorted into being reversible or irreversible. The irreversible payoff is more akin to a chapter of the person's script; i.e. “The Final Curtain.”

The hard games of the winner variety are infrequently thought of as games, inasmuch as theorists of “people games” do not see these players in the psychotherapeutic setting. The payoffs for these latter players are health promoting and often provocative of Get-On-With style intimacy. Said differently, these players become “addicted” to securing their own mutually glowing moments of “I Am OK AND You Are OK, NOW!”

The most reliable pathway to an intimate moment is by proceeding from withdrawal to ritual to pastime to game (“the bridge to intimacy”), to intimacy.



“Because there is so little opportunity for intimacy in daily life, and because some forms of intimacy, especially if intense, are psychologically impossible for most people, the bulk of time in serious social life is spent in playing games. Hence, games are both necessary and desirable. The only problem at issue is whether the games played by an individual offer the best yield for him. In this connection it should be remembered that the essential feature of a game is its culmination, or payoff.” (E. Berne)

This is in contrast to what is all too often said by people to each other “You should get-rid-of that (your) game.”

To experience a moment of “I’m really alive” is seen as the game-player’s drive. Getting to this is most effectively accomplished playing through, using, going through the sequence of transactional moves with another person. The game moves enable the game player to shift his own cathexis or power system over to the Child self within. The Child gets to be brightly illuminated and empowered; gets to be recognized.

The personal experience of changing from one point of view inside oneself to another point of view inside oneself is an enlivening, stimulating event to the person. This experience contributes to keeping him alive, keeps his tissues alive.

It is in “the moment of truth,” in the payoff, when the ego state experienced as “real Self” changes. Then the “real Self” and the executive come to reside in the same ego state.

The reader is encouraged here to refer to the monograph “The Game Diagram” written by F.H. Ernst Jr., M.D.

## **Jacob Sends The Brothers To Egypt Again**

Two years later the food and stores run out in Jacob's camp, and the drought continues. Jacob does not want to send Benjamin on a trip to Egypt, but everyone knows this is the only way they can avert starvation. So Judah negotiates with his father to let them take Benjamin; to get more food, supplies, and stores; and to retrieve their brother Simeon. And Judah says to Jacob, that he may kill him, Judah, and his sons if he fails to bring Benjamin back home. Judah is learning.

### **Genesis 43**

<sup>1</sup>And the famine *was* sore in the land. <sup>2</sup>And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. <sup>3</sup>And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. <sup>4</sup>If thou wilt send our brother with us, we will go down and buy thee food: <sup>5</sup>But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you. <sup>6</sup>And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? <sup>7</sup>And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? <sup>8</sup>And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. <sup>9</sup>I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: <sup>10</sup>For except we had lingered, surely now we had returned this second time.

<sup>11</sup>And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: <sup>12</sup>And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure *it was* an oversight: <sup>13</sup>Take also your brother, and arise, go again unto the man: <sup>14</sup>And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

## **Benjamin is Taken With Them To Be In Egypt**

And they turned back to go back to Egypt. As Joseph had predicted.

Gen. 43:15 <sup>15</sup>And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. <sup>16</sup>And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. <sup>17</sup>And the man did as Joseph bade; and the man brought the men into Joseph's house. <sup>18</sup>And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. <sup>19</sup>And they came near to the steward of Joseph's house, and they communed with him at the door of the house, <sup>20</sup>And said, O sir, we came indeed down at the first time to buy food: <sup>21</sup>And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. <sup>22</sup>And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. <sup>23</sup>And he said, Peace *be* to you, fear

not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. <sup>24</sup>And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender. <sup>25</sup>And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

<sup>Gen. 43:26</sup>And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. <sup>27</sup>And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? <sup>28</sup>And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance. <sup>29</sup>And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. <sup>30</sup>And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. <sup>31</sup>And he washed his face, and went out, and refrained himself, and said, Set on bread. <sup>32</sup>And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians. <sup>33</sup>And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. <sup>34</sup>And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

## The Silver Goblet

### Genesis 44

It seems clear that Joseph is playing “gotcha” on his brothers in Genesis 44 as written by Moses. And the brothers appear to be wondering and saying “Why Is This Always Happening to (Me) Us.” AND Joseph appears to know how both games (WAHM and NIGYYSOB) are played, and aims on specific and predictable outcomes.

### **The game moves of Gotcha (NIGYYSOB) (Now I got you, You Son of B ... ) are:**

- i) Move #1 (Hook): I noticed (about you)
- ii) Move #2 (Angle): I take offense at what you said, did to me, at what I noticed.  
You're offensive.
- iii) Move #3 (Con): I'm offended. You offend me.
- iv) Move #4 (Gimmick): Gotcha. Now I got you, you SOB.
- v) Move #5 (Payoff): all four types of payoff have been witnessed: mutual pleasure of a Get-On-With (GOW), Get-Rid-Of (GRO), Get-Away-From (GAF), Get-Nowhere-With (GRO).

### **The game moves of WAHM “Why’s This Always Happening To Me” are:**

- i) Move #1 (Hook): Gather in notice of self, while pretending not to notice.
- ii) Move #2 (Angle): Turn to notice other party (stroke him back) (noticer) as if surprised.
- iii) Move #3 (Con): Turn back away from other party while still holding their attention. (huffy?)
- iv) Move #4 (Gimmick): “Why’s this always happening to me, I get had again in life; I hope it doesn’t show that I got had, I hope, I hope, I hope. Being HAD.”
- v) Move #5 (Payoff): all four types of payoff have been witnessed. Get-Away-From (GAF), Get-Rid-Of (GRO), Get-nowhere-With (GNW), Get-On-With (GOW).

### **Genesis 44: Games People Play**

Move #1. Joseph sets in motion the games of WAHM and NIGYYSOB. By placing the silver goblet among Benjamin’s stuff he is playing Move #1 (Hook) of NIGYYSOB (“Gotcha”). Another description for this game move is “gaslighting.” And The Brothers have gathered the notice of Joseph and everyone else, while pretending not notice, for the first Move #1 (Hook) of the game of WAHM. (Why didn’t The Brothers check their sacks of stuff before leaving Joseph’s house? This had happened to them before.)

#### **Genesis 44**

<sup>1</sup>And he commanded the steward of his house, saying, Fill the men’s sacks *with* food, as much as they can carry, and put every man’s money in his sack’s mouth. <sup>2</sup>And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

Joseph instructs his Steward to carry out the following game move. In this is the instruction on how to play Game Move #2 of NIGYYSOB, to indicate that “I take offense at what you did to me.” Say: **“Why have you returned evil for good?”**

Gen. 44:<sup>3</sup>As soon as the morning was light, the men were sent away, they and their asses. <sup>4</sup>And when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, **Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?** <sup>5</sup>Is not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And Joseph's Steward does as he was instructed. He catches up with The Brothers and says: **“Why have you returned evil for good?”** This is Joseph's Move #2 (Angle) of NIGYYSOB. “I take offense at what you have done to me.”

Gen. 44:6 **And he overtook them, and he spake unto them these same words.**

And The Brothers do as was predictable. They turn back to face the Steward and say: “Wherefore saith my lord these words? ... .” They say this as if surprised. Oh no, now what. This is The Brothers Move #2 (Angle) of WAHM. And then The Brothers quickly get mouthy, huffy. This is The Brothers Move #3 (Con) of WAHM.

Gen. 44:7 **And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: <sup>8</sup>Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? <sup>9</sup>With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.**

And Joseph's Steward responds, pretending to be offended, as he was instructed. This is Joseph's Move #3 (Con) of NIGYYSOB.

Gen. 44:10 **And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.**

Then The Brothers scrambled to open all their sacks to be searched. The silver goblet was found in Benjamin's sack. And The Brothers became very upset. “Why Is This Always Happening To (Me) Us?” This is Game Move #4 (Gimmick) of WAHM.

Joseph's Steward searched all The Brother's sacks. The silver goblet was found in Benjamin's sack. “Gotcha.” This is the Game Move #4 (Gimmick) of NIGYYSOB.

Gen. 44:11 **Then they speedily took down every man his sack to the ground, and opened every man his sack. <sup>12</sup>And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. <sup>13</sup>Then they rent their clothes, and laded every man his ass, and returned to the city.**

And then Judah and his Brothers are brought to face Joseph. The Brothers still don't know Joseph's true identity, though. The game moves of NIGYYSOB are recycled. Joseph takes note of his brothers. He takes offense at “what they did,” and is offended. And he, Joseph is, it

could be said, huffy. Joseph suggests “Why Is This Always Happening To Me?” when he asks “What deed is this that ye have done?” It also suggests that the NIGYYSOB Game Move #3 (Con) is being played again. This is an artful stratagem.

Gen. 44:14 **And Judah and his brethren came to Joseph’s house; for he *was* yet there: and they fell before him on the ground. <sup>15</sup>And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?**

And Judah speaks for his Brothers. Game Move #4 (Gimmick) has been played in both games: WAHM and NIGYYSOB. He says you got us. Now what? Judah is now asking about the Payoff. What will the consequences be?

Gen. 44:16 **And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord’s servants, both we, and *he* also with whom the cup is found.**

And he, Joseph says God forbid that I will make slaves of you. I will keep Benjamin and go in peace to be with your father. The range of possible consequences have been reduced.

Gen. 44:17 **And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.**

### **Judah Tells Joseph About Their Father**

Still unaware of Joseph’s true identity, Judah proceeds to talk with him closely about (their) his father. And he speaks of his other brother.

Gen. 44:18 **Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. <sup>19</sup>My lord asked his servants, saying, Have ye a father, or a brother? <sup>20</sup>And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. <sup>21</sup>And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. <sup>22</sup>And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. <sup>23</sup>And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. <sup>24</sup>And it came to pass when we came up unto thy servant my father, we told him the words of my lord. <sup>25</sup>And our father said, Go again, *and* buy us a little food. <sup>26</sup>And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man’s face, except our youngest brother *be* with us. <sup>27</sup>And thy servant my father said unto us, Ye know that my wife bare me two *sons*: <sup>28</sup>And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: <sup>29</sup>And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.**

## Judah says he is responsible for his father's well being.

Gen. 44:30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; <sup>31</sup>It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. <sup>32</sup>For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. <sup>33</sup>Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. <sup>34</sup>For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

## Payoff

And Joseph makes himself known, his true identity, to The Brothers, his brothers. And his brothers were not sure what would come next. "And his brethren could not answer him; for they were troubled at his presence." "Gotcha", "Why Is This Always Happening to (Me) Us?" And so now what's it gonna be? How is this going to turn out? Since this brother of ours, is as if he were Pharaoh he could get-rid-of us, kill us. He could put us in jail, get-nowhere-with us. He could get-away-from us, as he had done several times before. He could get-on-with us.

And Joseph, their brother chose to get-on-with his brothers. "Come near me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

### Genesis 45

<sup>1</sup>Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. <sup>2</sup>And he wept aloud: and the Egyptians and the house of Pharaoh heard. <sup>3</sup>And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. <sup>4</sup>And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. <sup>5</sup>Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. <sup>6</sup>For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. <sup>7</sup>And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. <sup>8</sup>So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. <sup>9</sup>Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: <sup>10</sup>And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: <sup>11</sup>And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. <sup>12</sup>And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you. <sup>13</sup>And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. <sup>14</sup>And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. <sup>15</sup>Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

Genesis 45:17-20. Joe did very well again and the Pharaoh was pleased. Pharaoh promises Joe's family the best land.

Gen. 45:16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; 18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours. 21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. 23 And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 28 And Israel said, *It is enough; Joseph my son is yet alive: I will go and see him before I die.*

## The Reunion

Jacob and family go to Egypt to join Joseph for a get-on-with payoff of the games of WAHM, (Kick Me), NIGYYSOB, and "Look How Hard I'm (We Are) Trying."

### Genesis 46

1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I. 3 And he said, *I am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 4 I will go down with thee into Egypt; and I will also surely bring thee up *again*: and Joseph shall put his hand upon thine eyes.

5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. 8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi; Gershon, Kohath, and Merari. 12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. 13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. 14 And the sons of Zebulun; Sered, and Elon, and Jahleel. 15 These *be* the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three. 16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the sons of Asher;



Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. <sup>18</sup>These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls. <sup>19</sup>The sons of Rachel Jacob's wife; Joseph, and Benjamin. <sup>20</sup>And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. <sup>21</sup>And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. <sup>22</sup>These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen. <sup>23</sup>And the sons of Dan; Hushim. <sup>24</sup>And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. <sup>25</sup>These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven. <sup>26</sup>All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six; <sup>27</sup>And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

<sup>Gen. 46:28</sup> And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. <sup>29</sup>And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. <sup>30</sup>And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive. <sup>31</sup>And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me; <sup>32</sup>And the men *are* shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. <sup>33</sup>And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation? <sup>34</sup>That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.

## The Blessings

Genesis 47. Jacob blesses Pharaoh.

Genesis 48. Jacob blesses Ephraim and Manasseh, the sons of Joseph.

Genesis 49. Jacob blesses his sons.

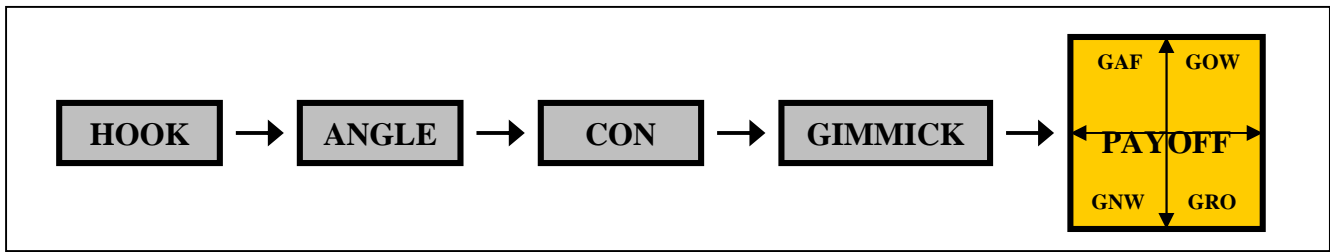
<sup>Gen. 49:28</sup> All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

## Joseph Comforts His Brothers, and He Speaks Kindly To Them

Genesis 50

<sup>15</sup>And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. <sup>16</sup>And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, <sup>17</sup>So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. <sup>18</sup>And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. <sup>19</sup>And Joseph said unto them, Fear not: for *am* I in the place of God? <sup>20</sup>But as for you, ye thought evil against me; *but God meant it unto good, to bring to pass, as it is this day, to save much people alive.* <sup>21</sup>Now therefore fear ye not: *I will nourish you, and your little ones.* And he comforted them, and spake kindly unto them.

These are some of the games people play, as written in Genesis.



This is the Game Diagram

A game is defined as a recurring set of transactions with ulterior transactions, concealed motivation, a gimmick, and a payoff.

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### Matthew 14:27-33

<sup>27</sup>But straightway Jesus spake unto them, saying, **Be of good cheer; it is I; be not afraid.** <sup>28</sup>And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. <sup>29</sup>And he said, **Come.** And when Peter was come down out of the ship, he walked on the water, to go to Jesus. <sup>30</sup>But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. <sup>31</sup>And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, **O thou of little faith, wherefore didst thou doubt?** <sup>32</sup>And when they were come into the ship, the wind ceased. <sup>33</sup>Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.