

# **FINAL STUDY NOTES - GENESIS CHAPTERS 35:16-37:36**

## **8/12-13/2024**

### **CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:**

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PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

**MONDAY 7 PM Bible Study - Time: 07:00 PM DAYLIGHT SAVING Time (US and Canada)**  
**THE MONDAY NIGHT STUDY WILL BE MEETING ON ZOOM ONLY UNTIL FURTHER NOTICE!**

**MEETING ID# - 87858644763 Passcode: 087484**

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**TUESDAY 7 AM Bible Study - Time: 07:00 AM DAYLIGHT SAVING Time (US and Canada).**

- Beginning Tuesday, June 4, 2024, TUES MORNING MTG PLACE:
- 1201 KEY WEST, CORONA DEL MAR (shown as 1201 KW, Corona del Mar, CA 92625) on Global Positioning System (GPS) in automobiles. For driving directions from your starting point, Suggest using *WAZE* ([waze.com/live map](http://waze.com/live-map)) or *MapQuest* ([mapquest.com](http://mapquest.com)),
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### **OPENING PRAYER**

***Genesis Chapter 35 – Jacob's Return to Bethel - (vs. 1-15); Death of Rachel – (vs. 16-22); Jacob's Twelve Sons – (vs. 23-26); Death of Isaac – (vs. 27-29)!***

***Genesis Chapter 36 – The Family of Esau - (vs. 1-14); The Chiefs of Edom – (vs. 15-19); The Sons of Seir – (vs. 20-30); The Kings of Edom – (vs. 31-39); The Chiefs of Esau – (vs. 40-43)!***

***Genesis Chapter 37 – Joseph Gives Bad Report (vs. 1-4); Joseph Dreams of Greatness - (vs. 5-11); Joseph Sold by His Brothers – (vs. 12-36)!***

### **Review:**

*Gen 35:10 And God said to him, "Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name." So He called his name Israel.*

*Gen 35:11 Also God said to him (Jacob at El Bethel): "I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body.*

*Gen 35:12 The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land."*

*Gen 35:13 Then God went up from him in the place where He talked with him.*

*Gen 35:15 And Jacob called the name of the place where God spoke with him, Bethel.*

### **The Deaths of Rachel and Isaac**

*Gen 35:16 Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored in childbirth, and she had hard labor.*

*Gen 35:17 Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."*

*Gen 35:18 And so it was, as her soul was departing (for she died), that she called his name Ben-Oni (Son of My Sorrow); but his father called him Benjamin (Son of My Right Hand).*

*Gen 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).*

- **As they were journeying towards Hebron, where his father Isaac was still alive, Rachel was entering into labor, a hard labor.** She was older at this point. Joseph, at this time, was probably around fifteen. But when Joseph was born, by faith she called him "Adding," because God is going to add another son. She believed that God was going to give her one more child. Now God does give her this other son, but she dies in childbirth. As she is dying, she calls him "Son of My Sorrow," *Ben-Oni*. But Jacob graciously realizing that this would be a difficult name to put on a little boy, son of sorrow, so he changed his name to Benjamin, "the son of my right hand."

*Gen 35:20 And Jacob set a pillar on her grave, which is the pillar of Rachel's grave to this day.*

- **Now "to this day" probably refers to the time of Moses.** It is probably Moses' commentary on this particular portion of the book of Genesis, which was likely written by Jacob that Moses copied and made comments upon.
- **To this day just outside the city of Bethlehem, there is a little building.** Within that building a pillar which they say is the pillar of Rachel. The Jewish people go there to pray, because of their tremendous reverence for the dead. They go the graves of the saints of God to pray, such as David's tomb. You will find them offering prayers there daily. Also down in Hebron at the cave of Machpelah, they go there to pray. And they would come to this little building outside of Bethlehem, which is called Rachel's tomb.

*Gen 35:21 Then Israel journeyed and pitched his tent beyond the tower of Eder (Migdal Eder - Tower of the Flock).*

- **Notice he is now called Israel, not Jacob.**

*Gen 35:22 And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it. Now the sons of Jacob were twelve:*

- **Reuben is his oldest son. He is about thirty years old at this time.** Bilhah is his father's concubine, who was the nurse of Rachel. Evidently, there came a thing between Reuben and Bilhah, and he began to have an affair with her, which ultimately came to be known by Israel. He heard about it. It could possibly have been an attempt to proclaim the birthright, such as Absalom did by going in to David's concubines.
- **Now Jacob didn't take any actions at this time, except probably said, "All right, knock it off."** But he didn't take any real action against Reuben at this particular point. In (*Gen 49:3-4*) *Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power. [4] Unstable as water, you shall not excel, **Because you went up to your father's bed; Then you defiled it—He went up to my couch.*** Jacob, when he is sitting on his deathbed looking around at his twelve sons, pronouncing the blessings and the curses and all, he takes away the birthright from Reuben for this action, because he went to his father's bed.

- *Now the sons of Jacob were twelve.* Moses probably felt at this point that he should list the names of the sons once again, by the various women.
- **Consider the difficulties encountered by Jacob after his wonderful experience at Bethel in God appearing to him, changing his name to Israel the second time!** He will experience three deaths and burials in a short time – **Deborah**, Rebekah's nurse and close in raising Jacob; **Rachel**, his beloved wife; and his father. Also his oldest son, Reuben, commits adultery with Bilhah, his concubine who bore Jacob two sons.
- **Remember Jacob is in the will of God, yet his life is one of experiencing most difficult circumstances. Do not think that a believer's life will be free from tribulation and pain. (Joh 16:33b) In the world you will have tribulation; but be of good cheer, I have overcome the world.**

*Gen 35:23 the sons of Leah were Reuben, Jacob's firstborn (only son with commentary), and Simeon, Levi, Judah, Issachar, and Zebulun;*

*Gen 35:24 the sons of Rachel were Joseph and Benjamin;*

*Gen 35:25 the sons of Bilhah, Rachel's maidservant, were Dan and Naphtali;*

*Gen 35:26 and the sons of Zilpah, Leah's maidservant, were Gad and Asher. These were the sons of Jacob who were born to him in Padan Aram.*

- Benjamin has now been born near Bethlehem

*Gen 35:27 Then Jacob came to his father Isaac at Mamre, or Kirjath Arba (that is, Hebron), where Abraham and Isaac had dwelt.*

*Gen 35:28 Now the days of Isaac were one hundred and eighty years.*

- He had long been blind and now probably was totally incapacitated and senile. It doesn't mention that Jacob was ever able to have a real conversation with his father again.

#### *The Death of Isaac*

*Gen 35:29 So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.*

- Jacob and Esau joined together in the burial of their dad.
- **We see that even after 30 years of hatred, the two brothers come together at the end of Isaac's life! A good example!**

#### *Esau's Descendants*

*Gen 36:1 Now this is the genealogy of Esau, who is Edom.* (Traditional enemy of Israel)

- We see that there are many more descendants shown from Esau than from Jacob. At this point, Esau and Jacob were about 120 years old, but Esau has been married about a generation longer than Jacob. So these are the genealogies. We also see a list of Esau's descendants in (1Chr 1:35-54).
- It was vital that there be a perpetual distinction between the descendants of Jacob and Esau, but the Holy Spirit perhaps would assure us by the inclusion of these names in the inspired Word, that **God is forever concerned about every single individual!**

*Gen 36:2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;*

*Gen 36:3 and Basemath, Ishmael's daughter, sister of Nebajoth.*

*Gen 36:4 Now Adah bore Eliphaz (not the Eliphaz in Job) to Esau, and Basemath bore Reuel.*

*Gen 36:5 And Aholibamah bore Jeush, Jaalam, and Korah. These were the five sons of Esau who were born to him in the land of Canaan.*

- He lists the five children that were born.

*Gen 36:6 Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob.*

*Gen 36:7 For their possessions were too great for them to dwell together, and the land where they were strangers could not support them because of their livestock.*

*Gen 36:8 So Esau dwelt in Mount Seir. Esau is Edom.*

*Gen 36:9 And this is the genealogy of Esau the father of the Edomites in Mount Seir.*

- **So he became the progenitor of this race of people known as Edomites.** The last Edomite historically that we know of is Herod the Great, who was the king who ordered the death of the infants at the time of the birth of Christ. Herod was an Edomite (an Idumean), and he is the last of the Edomites that we know of from a historic sense. That is his sons after him. But they are about the end of the Edomite race. After that they were just sort of gobbled up in other races.

***Gen 36:10 These were the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, and Reuel the son of Basemath the wife of Esau.***

- **The first son listed is Eliphaz.**

***Gen 36:11 And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.***

- **Eliphaz's first son was Teman.** When you get to the book of Job, you have one of the men who comes to comfort Job is Eliphaz the Temanite. So chapter 36 could possibly be the historic setting for the book of Job for the Eliphaz, or vice versa, which seems to be more probable, whose son was Teman could possibly be one of the comforters of Job.
- **The name Jobab also appears as one of the descendants of Esau, one of the kings.** It is possible that the Jobab of Genesis 36 is the Job of that book. And Eliphaz the Temanite is possibly one of the comforters.
- **So if you are trying to put the book in a historic perspective, as far as the time of the book of Job,** most scholars think that Job was at the time of, or slightly before that of Abraham. There is **no mention** of Abraham, Israel, or Moses in the Book of Job.

***Gen 36:12 Now Timna was the concubine of Eliphaz, Esau's son, and she bore Amalek to Eliphaz. These were the sons of Adah, Esau's wife.***

- **Amalek - One of Esau's grandsons, a prominent adversary to Israel; (Exo 17:8,11,14 )** Now Amalek came and fought with Israel in Rephidim. [11] And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. [14] Then the LORD said to Moses, "Write this for a memorial in the book and recount it in the hearing of Joshua, that I will utterly blot out the remembrance of Amalek from under heaven." (Jdg 7:12) Now the Midianites and Amalekites, all the people of the East, were lying in the valley as numerous as locusts; and their camels were without number, as the sand by the seashore in multitude. Also Haman and Herod the Great were Edomites (Amalekites)!

***Gen 36:13 These were the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife.***

***Gen 36:14 These were the sons of Aholibamah* (Tent of the high place - she was of the Horites (Giants), mingled with their demonic perversion), *Esau's wife, the daughter of Anah, the daughter of Zibeon. And she bore to Esau: Jeush, Jaalam, and Korah.***

***(Gen 36:15-19) These were the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn son of Esau, were Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz, [16] Chief Korah, Chief Gatam, and Chief Amalek. These were the chiefs of Eliphaz in the land of Edom. They were the sons of Adah. [17] These were the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These were the chiefs of Reuel in the land of Edom. These were the sons of Basemath, Esau's wife. [18] And these were the sons of Aholibamah, Esau's wife: Chief Jeush, Chief Jaalam, and Chief Korah. These were the chiefs who descended from Aholibamah, Esau's wife, the daughter of Anah. [19] These were the sons of Esau, who is Edom, and these were their chiefs.***

***(Gen 36:20-30) These were the sons of Seir the Horite who inhabited the land: Lotan, Shobal, Zibeon, Anah, [21] Dishon, Ezer, and Dishan. These were the chiefs of the Horites, the sons of Seir, in the land of Edom. [22] And the sons of Lotan were Hori and Hemam. Lotan's sister was Timna. [23] These were the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. [24] These were the sons of Zibeon: both Ajah and Anah. This was the Anah who found the water in the wilderness as he pastured the donkeys of his father Zibeon. [25] These were the children of Anah: Dishon and Aholibamah the daughter of Anah. [26] These were the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran. [27] These were the sons of Ezer: Bilhan, Zaavan, and Akan. [28] These were the sons of Dishan: Uz and Aran. [29] These were the chiefs of the Horites: Chief Lotan, Chief Shobal,***

*Chief Zibeon, Chief Anah, [30] Chief Dishon, Chief Ezer, and Chief Dishan. These were the chiefs of the Horites, according to their chiefs in the land of Seir.*

*(Gen 36:31-39) (This final section seems most likely to have been added later by Moses. The names are those of kings and chieftains in Edom long after the time of Esau, continuing to about the time of Moses, 300 - 400 years later.) Now these were the kings who reigned in the land of Edom before any king reigned over the children of Israel: [32] *Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.* [33] *And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.* [34] *When Jobab died, Husham of the land of the Temanites reigned in his place.* [35] *And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. And the name of his city was Avith.* [36] *When Hadad died, Samlah of Masrekah reigned in his place.* [37] *And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place.* [38] *When Saul died, Baal-Hanan the son of Achbor reigned in his place.* [39] *And when Baal-Hanan the son of Achbor died, Hadar reigned in his place; and the name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.**

*(Gen 36:40-43) And these were the names of the chiefs of Esau, according to their families and their places, by their names: Chief Timnah, Chief Alvah, Chief Jetheth, [41] Chief Aholibamah, Chief Elah, Chief Pinon, [42] Chief Kenaz, Chief Teman, Chief Mibzar, [43] Chief Magdiel, and Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Esau was the father of the Edomites (typical adversaries of Israel).*

**Chapter 37 - Joseph's Dreams** (Prophetic for the family and for you and me – (Interpreting Rev. 12)  
*Gen 37:1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.*

- **Esau had moved on to Mount Seir, the area that came to be known as Edom, but Jacob remained in the land, the land that God had promised to Abraham, the land where his father was a stranger.** Though it was promised to him by God, he was never more than a stranger and a pilgrim searching for the city.

*Gen 37:2 This is the history of Jacob. Joseph, being seventeen years old, was feeding (oversight, superintendent) the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.*

- **Joseph was out with these brothers, actually half-brothers from the Jacob's concubines.** When they were not doing their job or when they were out messing around, Joseph went back and gave an accurate, but unfavorable report on them. Of course, that never makes you popular with your brothers to go back and tell your dad what they were doing when your dad didn't know it. So he went back and he told Jacob what they were doing.
- **This is not a character flaw in Joseph at all. In fact, it's a mark of his integrity.** But godly integrity can get you in a lot of trouble when you are in an environment that lacks integrity. Joseph's older stepbrothers are not going to be happy about what he does here. (*Lev 5:1*) *'If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter—if he does not tell it, he bears guilt.* **How encouraging it is to see God's grace evidenced in such a young man!**
- **Joseph's doing right in giving a bad report on his older brothers, who were doing wrong, is a great example for us! What strong will and courage, at only seventeen, is Joseph coming against his four older half-brothers. His reporting will certainly put him in a difficult and dangerous position. How willing, how steadfast, am I to do what is right in the face of fierce opposition?**

*Gen 37:3 Now Israel loved Joseph more (continuing problem of parental favoritism) than all his children, because he was the son of his old age. Also he made him a tunic of many colors.*

- **This tunic that he made him of many colors, that "many colors" could also be translated "long sleeves."** But again, who knows? Scholars are diverse in their opinions on that. They really don't know exactly what that Hebrew word means. Unfortunately, it is the only time it is used either in biblical or secular Hebrew. The accepted indication is that it was a coat by which Jacob was

indicating his intention of leaving the birthright with Joseph. He was intending to make him the primary heir of what he had.

***Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.***

- Seeing that their dad gave the tunic of many colors to Joseph only caused them a greater jealousy towards him.
- ***They hated him and could not speak peaceably to him.*** Imagine what it was like living with ten older brothers who hated you, who were all bigger than you were; who were mean, treacherous, tough guys. Joseph didn't have an easy life by any stretch of the imagination.
- ***Parental favoritism always causes great family problems. As was noted with Isaac and Rebekah, now the same thing is happening in their son Jacob's family! Is that occurring in my family?***

***Joseph has Dreams!*** We can see the fulfilling of God's promise to Abraham that the nation of Israel would begin by going into Egypt for 400 years!

***Gen 37:5 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.***

***Gen 37:6 So he said to them, "Please hear this dream which I have dreamed:***

- Joseph, possibly being naive, or maybe really directed by the LORD, doesn't seem to use much thoughtfulness in revealing his dreams to his brothers, nor does it really enhance their relationship.

***Gen 37:7 There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."***

***Gen 37:8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.***

- ***They already suspected that this was Joseph's intention.*** Now as Joseph tells his dream, it really makes them mad. They really hate him all the more because of the dreams. But it seems Joseph is just really excited that God has spoken to him. He's excited that God has given him a dream about his life. He's given him a revelation about his life. So he's excited about hearing God's voice!
- ***One thing we can learn from this is that sometimes God can give us dreams and He can give us visions that might just be for us.*** They might just be for us. We assume when God gives us a dream and a vision, especially when it looks pretty favorable for us, we might feel everybody else ought to know about that too! At such times, we need to pray whether to keep God's calling to us secret or not.
- ***I don't think Joseph is being negligent here.*** He is just excited about that and God knew what is coming in Joseph's life, ***some really, really hard things are coming.*** God knows what He has called Joseph to do. God knows that Joseph is going to need a couple of very direct, powerful communications from heaven to keep him encouraged in the midst of what he's about to face there!
- ***We remember the Apostle Paul kept his heavenly experience a secret for 14 years, (2Co 12:2) I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one was caught up to the third heaven.***
- ***We see young 17-year-old Joseph fully and immediately sharing the good news of his dreams. We need to consider and pray about when to keep secret what God is doing in our lives, when sharing it will cause great problems. And if to share, when and with whom?***

***Gen 37:9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."***

***Gen 37:10 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"***

- ***What is going on here? In (Rev 12:1) Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.*** For to understand the symbolism of a scripture, you need to go back, if you can, and find where it is first used in the scripture. If it is interpreted in the scripture then you are in good grounds to know exactly what it is. There is in the science of scriptural interpretation, which is known as Hermeneutics the Law of First

Use, how it was used, and then there is also the Law of Expositional Constancy. That is, if it is a type of sin in one area of the scripture then wherever it is used it's a type of sin. If it is a type of evil in one area, wherever the symbol is used it is a type of evil. This Expositional Constancy is extremely important in the understanding of parables.

- **Now here, the sun, the moon and the eleven stars would refer, according to Jacob, to Jacob, his wife, and his descendants or to the nation of Israel.** So if the sun, the moon, the eleven stars refer to the nation of Israel here in Genesis in its first use and is interpreted by the scriptures as being that, then it is foolhardy to try to interpret the woman clothed with the sun and the moon and the twelve stars as anything other than Israel. There is no way that you can make the woman clothed with the sun, the moon and twelve stars anything other than Israel, and if you are going to understand the twelfth chapter of the book of Revelation, which gets into the book of symbolism, you'll have to use the proper laws of scriptural interpretation or you'll get all messed up in your interpreting of that passage.
- **So Jacob recognizes immediately there is something going on with this son, Joseph!** The dreams are, no doubt, of God, because they turn out to be true. As we move on in the story, the day will come when his brothers are going to be bowing down to him. But presently, his brothers are going to do all they can to thwart the purposes of God.

**Gen 37:11 And his brothers envied him, but his father kept the matter in mind.**

- **His brothers envied him!** Note the proximity between hatred envy and murder, (Gal 5:20-21a) idolatry, sorcery, **hatred**, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, **envy**, **murders**, drunkenness, revelries, and the like.
- **Am I harboring any hatred, envy or root of bitterness in my life?**
- **But his father kept the matter in mind. (Luk 2:19) But Mary kept all these things and pondered them in her heart.** Consider the preparation that God is doing through these dreams. **The easy part is getting the revelation. The hard part now is being prepared for the place** that God is going to put us into. Joseph is heading into a 13-year period of the development of his character before these dreams come to pass.
- **There is something way harder than the preparation that God invests in our life.** When you look at how God prepares Joseph's character to become the second most powerful man in the world and to keep his head screwed on straight when that happens. There is something harder than the preparation of our character for that position. The harder thing is for us to be elevated into a position and not have the character to handle it well. The worst thing is to get in that place, realizing I don't know what to do. God never, ever puts us in the middle of a situation that he has not prepared us to be successful. But it can be really, really hard! We can note later on the similarities that David will experience prior to his becoming the king of Israel.
- **The other thing is that whole issue of the time of preparation. It's going to be a 13-year trial.** That is a really long time! Maybe 3 weeks, or six weeks of preparation, but 13 years, wow! And God can do that. Do not give up on the dreams and the visions that God has given you for your life. Years may go by and you wonder about all of this. But that purpose of God, that thing can turn in a night, and you're right in the middle of what He promised to you. But it can be years in the preparation. He is very patient about how he works in these things. So now the preparation begins.

**Joseph Sold by His Brothers**

**Gen 37:12 Then his brothers went to feed their father's flock in Shechem.**

- **Why they would go all the way to Shechem is not explained.** Why would they go back to the place where they were in trouble, the place from which they had to flee from? It's about fifty miles from Hebron. So they are taking off a long way, and perhaps just to get away from this dreamer. I mean, they are so upset, they are so angry. They know they better not stick around or they'll kill Joseph. So they take off with the flocks and they head for Shechem.

**Gen 37:13 And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them." So he said to him, "Here I am."**

**Gen 37:14** *Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.*

**Gen 37:15** *Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"*

- Now when he got to Shechem his brothers weren't there, so he was probably looking through the field. They own property in the area of Shechem. They had bought a field there and he was probably looking for tracks or evidence of which way they may have gone. Some guy saw him just sort of looking out there in the field, and he said, "What are you looking for?"

**Gen 37:16** *So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."*

**Gen 37:17** *And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.' " So Joseph went after his brothers and found them in Dothan.*

- Now Dothan was on up the road another 15-20 miles or so from Shechem, and it was over towards Megiddo from the area of Gilead. So his brothers had gone on over to the area of Dothan, which was an excellent grazing area.

**Gen 37:18** *Now when they saw him afar off, even before he came near them, they conspired against him to kill him.*

- His brothers are treacherous. There is not much to be admired in them at all.

**Gen 37:19** *Then they said to one another, "Look, this dreamer is coming!*

**Gen 37:20** *Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"*

- They are trying to thwart the dreams. They are trying to thwart the purposes of God that had been expressed in the dream.
- How often we find ourselves trying to change the plan of God, thwart the purpose. But the Bible says, (Isa 45:9a) "Woe to him who strives with his Maker! (Gen 50:20) But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

**Gen 37:21** *But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him."*

- Reuben, the oldest, does show some honor here.

**Gen 37:22** *And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.*

- Don't get your hands bloody. His intention was to come back later and to get him out of the pit and get him safely back to his dad, away from these brothers.

**Gen 37:23** *So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him.*

**Gen 37:24** *Then they took him and cast him into a pit. And the pit was empty; there was no water in it.*

- It was one of those cisterns. It was dry.

**Gen 37:25** *And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh (great demand for embalming), on their way to carry them down to Egypt.*

**Gen 37:26** *So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood?"*

- Who also with Reuben did not want to kill his brother.

**Gen 37:27** *Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened.*

- He is our brother, so don't kill him; sell him. Now, as we get further on in the story, we find that during this period of time when Joseph was in the pit, they were coldheartedly eating their lunch above the pit talking about whether or not to sell him or to kill him, he was crying. He was pleading with them, but they showed no mercy towards him whatsoever.
- Later on when Joseph has them and they've come down to Egypt to buy grain, and they don't know he's Joseph and he starts giving them a bad time, (Gen 42:21-22) Then they said to one



another, "We are truly guilty concerning our brother; for **we saw the anguish of his soul when he pleaded with us, and we would not hear**; therefore this distress has come upon us." [22] And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy; and you would not listen? Therefore behold, his blood is now required of us.'" But we get, at that point, the commentary of Joseph weeping and crying and begging them for his life. They saw him going, tied on this cart towards Egypt crying, "Don't do this to me." They just ignored him—coldhearted. **How cold-hearted can I be?**

**Gen 37:28** Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

**Gen 37:29** Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes.

**Gen 37:30** And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"

**Gen 37:31** So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.

**Gen 37:32** Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?"

**Gen 37:33** And he recognized it and said, "It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces."

**Gen 37:34** Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. (Ironic deceit, like Jacob deceiving his father, Isaac).

**Gen 37:35** And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave (expecting to be together in sheol) to my son in mourning." Thus his father wept for him.

- **Dinah is the name of the only daughter of Jacob that is listed**, but he, no doubt, had other daughters that remain unnamed.
- **All his sons and all his daughters arose to comfort him; but he refused to be comforted.** It was really hard on Jacob. Since we have that inexorable law of God of sowing and reaping, Jacob earlier had killed a little goat to deceive his father, put the fur on his wrists, fixed the meat to taste like venison and gave it to his father to deceive his father in order that he might get the blessing. So he used a little goat to deceive his dad. Now, his sons are using a goat to deceive him. The killing of a goat, putting the blood on Joseph's tunic, and taking it to their dad. And the sorrow and the grief as he is grieving so much, he said, "I want to be with him in death. I don't want to live." The grief for his son Joseph. So the reaping for what he had sown years before comes back. (*Gal 6:7*) *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

**Gen 37:36** Now the Midianites (sons of Ketura, not really Ishmaelites) had sold him in Egypt to Potiphar, an officer (of the court – chief of the executioners) of Pharaoh and captain of the guard.

- **The indication here and, of course, is declared later is that Potiphar is a eunuch**, which is likely a courtier or chamberlain, as Potiphar is married. It could possibly mean a castrated male. Perhaps this is the reason why later on Potiphar's wife is so anxious to get Joseph in bed. More likely it was that Joseph was a good looking, young, virile male she saw working in Potiphar's house. It was a drastically different household into which Joseph came. For a long time, he was no doubt intensely homesick and bitterly resentful of what his brothers had done to him.
- **Brought low, later to be raised up as ruler! Joseph, while his father was mourning, was sold** by the Midianites to Potiphar, the chief of Pharaoh's executioners, to be first of all brought low, according to the wonderful counsel of God, and then to be exalted as ruler in Egypt, before whom his brothers would bow down, and as the savior of the house of Israel!
- (*Gen 41:43*) *And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.*
- (*Php 2:8-11*) *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. [9] Therefore God also has highly exalted Him and given Him the name which is above every name, [10] that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth. HOW GREAT THOU ART!*

## SUMMARY

*Gen 35:22 And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard about it. Now the sons of Jacob were twelve:*

- **Remember Jacob is in the will of God, yet his life is one of experiencing most difficult circumstances. Do not think that a believer's life will be free from tribulation and pain. (Joh 16:33b) In the world you will have tribulation; but be of good cheer, I have overcome the world.**

*Gen 35:29 So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.*

- Jacob and Esau joined together in the burial of their dad.
- **We see that even after 30 years of hatred, the two brothers come together at the end of Isaac's life! A good example!**

*Gen 37:2 This is the history of Jacob. Joseph, being seventeen years old, was feeding (oversight, superintendent) the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.*

- **Joseph's doing right in giving a bad report on his older brothers, who were doing wrong Is a great example for us! What strong will and courage, at only seventeen coming against his four older half-brothers. His reporting will certainly put him in a difficult and dangerous position. How willing, how steadfast, am I to do what is right in the face of fierce opposition? .**

*Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.*

- **Parental favoritism always causes great family problems. As was noted with Isaac and Rebekah, now the same thing in their son Jacob's family! Is that occurring in my family?**

*Gen 37:7 There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."*

- **We see young 17-year-old Joseph fully and immediately sharing the good news of his dreams. We need to consider when to keep secret what God is doing in our lives, when sharing it will cause great problems.**

*Gen 37:11 And his brothers envied him, but his father kept the matter in mind.*

- **Am I harboring any hatred, envy or root of bitterness in my life?**

*Gen 37:27 Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened.*

- **How cold-hearted can I be?**

## CLOSING SONG

**HOW GREAT THOU ART** Stuart Hine Phil Wickham (2:04/2:07)

Then sings my soul, my savior God, to thee  
How great thou art How great thou art  
Then sings my soul, my savior God, to thee  
How great thou art How great thou art  
Let's sing it one more time together  
Then sings my soul, my savior God, to thee  
How great thou art How great thou art  
Then sings my soul, my savior God, to thee  
How great thou art How great thou art

## CLOSING PRAYER

**NEXT WEEK: Read and study Genesis Chapters 38 & 39!**