

GENESIS

37:1-36

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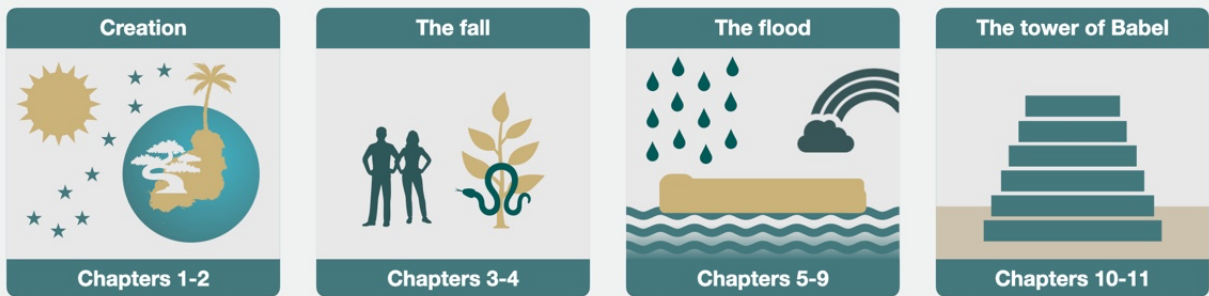
Taught by Simeon Forder on Sunday morning, 12th May 2024 @ Deal Christian Fellowship

Reading: Romans 12:17-21

Introduction

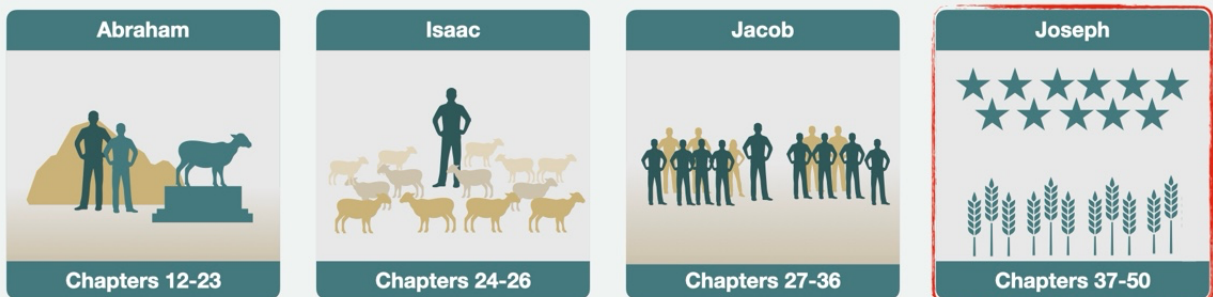
We are about three quarters of our way through our study of Genesis, having already looked at the first 36 chapters that cover the first four events of this great book, which are;

The events of Genesis



The creation of the world, the fall of man, the flood of Noah, and the tower of Babel. We've also covered the first three of four main characters that Moses records the life of in this book;

The patriarchs of Genesis



Starting with Abram, who became known as Abraham. Then his son, Isaac. And most recently, Isaac's son, Jacob (also known as Israel). And that means today we will start looking at the life of Joseph, which — significantly — takes up around a quarter of this whole book, with most of these remaining 14 chapters focussed on him. Now, that being the case, it means that through Moses writing, God intended for us to know quite a lot about this one man. So why is that?

Well, as we move through these chapters we'll see two things very clearly — first, Joseph was a man of remarkable character. In fact, he is one of only two major characters in the Old Testament, along with Daniel, of which the Bible records no sin. That's not to say he didn't sin. But it's notable that nothing bad is written about him.

And second, we'll see that Joseph is a type or model of Jesus Himself. That is, the many details of Joseph's life and actions point towards Jesus in remarkable ways. The late Chuck Missler believed there were over 100 ways in which this occurs, and we're going to see some in chapter 37 today. So as we go through this last quarter of the book in the next few months, I encourage you to make a note of all the ways that Joseph *does* point to Jesus — for it's exciting to see!

Overview of chapter thirty seven

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- **v1-4** — Joseph preferred by Jacob
- **v5-11** — Joseph shares his dreams
- **v12-30** — Joseph's brothers sell him
- **v31-36** — Jacob deceived by his sons

Starting zoomed out; in the first four verses of this chapter we'll see that Joseph was Jacob's favourite son. Something that greatly upset his brothers. And in verses 5-11 we see that they become further aggrieved as Joseph shares two prophetic dreams — to the point that in verses 12-36 they conspire to kill him, and only as a result of the intervention of one of his brothers, Joseph is actually sold, instead of murdered. But with one of Jacob's sons missing, the brothers need to find a way of covering their tracks, and so they deceive their father.

Famous events indeed, in a famous chapter of the Bible.

Chapter thirty seven

So, starting at the beginning then, we read in verse 1:

Genesis 37:1

Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

And we're told both at the end of chapter 35, and in verse 14 of this chapter, that specifically it was Hebron where Jacob settled (also know as Kirjath Arba) — the place where Isaac had been living when he died, and also the place of Sarah's death back in chapter 23.

And this mention of Jacob in this verse and the next, is a good reminder that God wasn't finished with Jacob yet, despite Moses focus changing to Joseph (for we'll still read about Jacob at points until his death in chapter 49). We read on, then:

Genesis 37:2

This is the history of Jacob. Joseph, being seventeen years old, was feeding 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.

So, Joseph — now 17 years old — is old enough to be out feeding the flock with his older brothers (who would have ranged in age up to almost 30), while his younger brother, Benjamin, was perhaps just 7 or 8 (according to one estimate), and thus certainly at home with their father, who would have been around 107 by now. And in this verse we see what is no doubt one of the reasons for Joseph's brother's animosity toward him, for he brings a bad report of what they were doing.

Was he stirring up trouble? No — he was providing an honest report, more concerned about His father's business, than what his brethren thought. And in that, we see one of the first ways that Joseph points to Jesus, who Himself said "I always do those things that please Him." (speaking of His heavenly Father). And "Did you not know that I must be about My Father's business?"

But there's also a lesson for us here — for are we willing to provide a bad report where it is necessary to do so? For doing so is never a popular thing with those of whom we give a bad report. It can even be a terrifying thing to have to do. But if we don't, we might actually be negligent in failing to bring the truth to light. Consider how important whistleblowers are. Consider what evil acts might have been halted if people had spoken up earlier. In the world. In the church. And sadly, in people's homes. Not saying it is easy, but then right things to do are seldom the easy things to do.

What we must do is also be about *our* Heavenly Father's business, willing to speak up where needed. To do right, to do good, to do God's will in all things. More interested in what God thinks, than what man thinks. For as has been well said; *bad things happen when good people do nothing*. So speak up we must, even if there is a cost to doing so.

Now, as we read on, I'm sure a good few of us will start thinking of songs from the musical *Joseph and the amazing technicolor dreamcoat*, the first of which starts by saying "Way way back many centuries ago, not long after the Bible began; Jacob lived in the land of Canaan, a fine example of a family man."

And that definitely rhymes nicely. But Jacob wasn't *quite* the fine example of a family man that Tim Rice and Andrew Lloyd Webber suggest in those lyrics. At least not yet, for in verse 3 we read:

Genesis 37:3

Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colours.

You would think, having grown up with his father, Isaac, who had Jacob's brother, Esau, as his favourite, that Jacob would have given some more thought to how he raised his *own* sons, and not *had* a favourite — at least not have *shown* it. But Jacob loved Joseph more than the others. Why? Well, it wouldn't be a big surprise if it was because of Joseph's character — which we've only seen a glimpse of in this chapter so far, but we know will become very evident over the years. However, that's *not* what we read — for this verse says he was Jacob's favourite because he was the son of his old age.

But wasn't Benjamin born when Jacob was even older? Yes, he was. But what may have been going on here was that Joseph was particularly caring of Jacob as he advanced in years. Helping him in practical ways that perhaps Benjamin couldn't yet do. Add that to the fact that he was the only two of Rachel's sons that could have had any memory of her, who was herself Jacob's favourite *wife*, and we get a picture of why Jacob favoured Joseph.

Now, it wasn't right that he showed favouritism like this, indeed he was foolish to not learn from his own upbringing. But this is what he did, and evidently so in front of his other sons, giving Joseph this tunic of many colours. As for what this tunic, or *coat* as it is often called, was; it seems that it was more than *just* a nice piece of clothing, for it indicated, to his brothers at least, this favourite or elevated status. Maybe indicating Joseph was to be Jacob's heir, or chief in the family, for we read:

Genesis 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.

Of course, what Jacob did in showing such favouritism wasn't merely unhelpful, it was wrong. But that was in no way Joseph's fault. Yet, what we see happen is that his brothers turn against *him*. And we read here that they hated him so much, they couldn't even talk to him without bickering in some way. Clearly, this was an awful attitude!

But before we are too quick to judge, let us consider our own selves. For only a few weeks ago when studying chapters 33-34 we considered how grudges have no place in the life of a Christian. As I put it at the time — Christian maturity requires you to put aside any grudges, bitterness or hate. You cannot say "*Oh, I'm not going to talk with that person any more*", or "*I'm not going to reply to their messages*". You should not be walking away from a group conversation the moment they enter it, or worse, leave the room the moment they enter it, for you are to remember that Christ died for their sin, and your sin. You should forgive others, as He forgave *you*.

But more than forgiving others for hurting us, we are *also* not to bear grudges or have bitterness toward others who have done us no wrong whatsoever! "*Oh, that's easy!*" We might think. "*If someone hasn't hurt me, why would I be bitter toward them?!*" But how many of us have had our noses and egos put out of joint when someone has been promoted instead of us at work? How many of us have been bitter when someone else has been asked to serve in a ministry role that we felt passionate about? How many times have we taken out our frustration on someone else because they were given the project or assignment at school, college, uni or at work — that we wanted to work on?!

These bad examples of character throughout the Old Testament seem shocking to us at first. We think "*I'd never do that!*". But on closer inspection, we have the same root problem as these folks we read of — and that is sin. And sin will destroy friendships, homes, churches, communities, and countries. And we must go to the throne of grace to help in time of need. We must ask God to help us, to fill us with His Holy Spirit, and then endeavour to walk in His will, following His Word.

Let us make a clear note of what Jesus said in Matthew chapter 5:

Matthew 5:21-24

"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

We must deal with such sin in our lives. We must cut it out as urgently as we would a cancer. So let me ask you — was there a grudge you were holding onto three weeks ago when we look at this topic? And if so, are you still holding onto it? Are you doing anything about it? For there should be no-one you are unwilling to talk to, or that you can only talk to contentiously, such as Joseph's brothers did, who couldn't talk peaceably with him.

Let us remind ourselves of what we read in Romans 12:8, which says:

Romans 12:18

If it is possible, as much as depends on **you**, live peaceably with all men.

Rather than put the responsibility on the other person, you are to deal with the plank in your own eye, and do all *you* can to live peaceably with them. Regardless of how they act.

Genesis 37:5

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

We *could* argue that Joseph didn't read the room, given how his brothers were already unable to speak to him peaceably. But the reality is that there was nothing Joseph could have done to prevent this dream (and indeed, we know from *how* this works out that this was a prophetic dream from *God* — it wasn't simply a case of too much cheese on his pizza). And *likewise* there was nothing that he Joseph that justified the attitude and hatred of his brothers, who, I can only imagine, tried cutting him off before he'd even finished, for we read next:

Genesis 37:6

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

And, no doubt reluctantly, they concede. And Joseph says:

Genesis 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."

Now, Joseph is essentially the messenger here. He had no control over his dream. And he's simply relaying what was a prophecy of that which would be fulfilled in chapters 42-43 as his brothers would later come to buy grain from Egypt, and bow down before the ruler in charge of selling the grain, not knowing it was their brother, Joseph. And neither they or Joseph had any comprehension of all that was about to happen.

But in human terms, what he's saying is rather bold for a 17 year old to say to 10 older brothers! So how did they respond? Well it wasn't the humility that we read of in Philippians chapter 2, which says:

Philippians 2:3-4

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others.

Rather, they are aghast at the idea of their brother ruling in such a way:

Genesis 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 didn't believe for a moment that this would ever happen, and instead grow in their bitterness toward Joseph, not realising that their bitterness is actually what would trigger the series of events that would lead to Joseph ruling over them!

Genesis 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."

This second dream is indicative that his brothers would actually bow down to him twice, but also that even his father would become subject to his rule, to whom he next tells this dream:

Genesis 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?"

Jacob, then, very clearly understood that this symbolism of the sun, moon and stars, pointed to him, his wives and their sons. And we see the same symbolism in Revelation 12, which says *"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."* — all pointing towards Israel as a nation (and not the church).

But you may wonder why Jacob talks of Joseph's *mother*, for Rachel had already died. Well, as Dake notes; *Jewish custom conceded the title of mother to another who was the wife of the father — in this case, Leah.*

And here, Jacob rebukes Joseph — not for having a dream, nor for sharing it — but the details of it. Which on reflection is surprising, for God had also spoken to *Jacob* in a dream, as He prospered him above Laban back in chapter 31. And before that God had spoken to Jacob in a dream back at Bethel in chapter 28 where He had promised Jacob that He would be with him, and would give the land on which he lay to him and his descendants.

But evidently, while Jacob rebuked Joseph, he didn't dismiss the dream altogether, for we read in verse 11:

Genesis 37:11

And his brothers envied him, but his father kept the matter in mind.

So unlike his sons, Jacob doesn't bear any ill will against Joseph. He had the same information, but a very different response. And there was maturity, as he continued to reflect on what this dream might mean. Contrast that, to the immaturity of his sons, though. First they hated Joseph before he ever told a dream. Then they hated him even more after he told the first. And now, we read that they envied him. What bitter resentment was festering in them, like an open wound.

Such warning to us, as to how we should act with maturity, whatever the situation we are faced with, not letting bitterness spring up in us, as we read in Hebrews 12:

Hebrews 12:14-15

Pursue peace with all people, and holiness, without which no one will see the Lord: looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;

Bitterness will cause you and I trouble wherever we let it take hold. Let us pursue holiness instead, for that will yield good fruit in our lives.

Now, following the sharing of these dreams, Moses records how this bitterness played out in this family (and it would be a horrendous ordeal):

Genesis 37:12

Then his brothers went to feed their father's flock in Shechem.

Notably then, Joseph's brothers head off to Shechem with the sheep, the scene of the crime, literally, where Simeon and Levi had committed mass murder, killing all the men of that city. And this is rather symbolic of them heading to world, the last place they should have turned.

Genesis 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."

And what a picture this creates — here we have the father, sending his beloved son to his brethren who are full of hate and envy, encamped in the world. And the son is willing to go. Oh, how this should remind us of our Heavenly Father, who sent His beloved Son to this world for us — and how Jesus was willing to do the Father's will, *obedient to the point of death, even the death of the cross.*

Here, the parallel continues, as Jacob sends Joseph off to his brothers:

Genesis 37:14-17

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. Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?" So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks." 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.

And so again the beloved son, came to seek his brethren. And with some help from this man that had spotted him wandering around, Joseph finds his brothers in Dothan, a place 12 miles north of Samaria, later a place Elisha stayed at in 2 Kings 6.

Now, while not as long a journey as some we've already seen recorded, this was certainly long enough, plus time had passed *before* Jacob sent Joseph off in the first place. And during that time this hatred and envy had been eating away at his brothers. For we read:

Genesis 37:18

Now when they saw him afar off, even before he came near them, they conspired against him to kill him.

And oh what bitterness had done to these brothers. How hate and envy had twisted their hearts to the point that they now plotted to kill their own brother! But they're not alone, for this is reminiscent of how the Jews, and specifically the Pharisees and Sadducees, plotted to kill Jesus. We read in chapter 5 of John's gospel:

John 5:18

Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Just as the Jews hated Jesus for making Himself equal with God — which they believed to be blasphemy, rather than fact — so Joseph's brothers hated him for what they perceived to be his own self-aggrandising or own sense of importance. And they mocked him:

Genesis 37:19

Then they said to one another, "Look, this dreamer is coming!

No doubt recognising him from a distance due to his coat, they started murmuring and complaining about him, calling him a *master of dreams* (as the Hebrew words behind this mean). And they formed their plan:

Genesis 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!"

What an impression on them Joseph's dreams had had. And what hatred and envy had done to them in the time that followed until now. But lest we become self-righteous, let us consider how we allow thoughts to fester in *our* hearts until they, and our *attitudes* stink. These things are not merely written for our *information*, but for our *transformation*. That we might not merely consider *their* lives, but our *own* lives, and how we should live in light of God's grace and His Word.

Here, while things were spiralling out of control, one brother steps in to try and calm matters:

Genesis 37:21-22

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

Reuben knew what these brothers were capable of, having witnessed all that unfolded at Shechem in chapter 34 (and having just been there feeding the sheep, this must have been fresh in his memory). And he steps in to save Joseph's life. But why did he do this, when he was also grouped with the others in hating and envying Joseph? Perhaps it was because he was the eldest, and felt the weight of responsibility that went with that. But perhaps it was also because — having slept with his father's concubine in chapter 35 — he was already in the dog-house, so to speak, and didn't want to be in any further trouble with his father.

But more than just save Joseph's life, he wanted to set him free and return him safely to Jacob. In a way, similar to how Pontius Pilate sought to free Jesus who also had done no wrong.

Here, the first step first step Reuben took was to try and calm things down, so he suggests throwing Joseph into this pit, which the other brothers concede to:

Genesis 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.

Once again a parallel of what would happen to Jesus, Joseph's tunic was stripped from him. And note, unlike we sometimes read in children's books, there is *no mention* that Joseph's coat was ripped — just as Jesus' tunic was not ripped either, for it was made of one piece, as we read in chapter 19 of John's gospel.

Of Joseph, we read:

Genesis 37:24

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

And such pits still exist in the area today — often cut out of solid rock, narrower at the mouth than at the bottom, making it almost impossible to get out unaided — and thus used as prisons, as in the case of Jeremiah where we read he was cast into a dungeon, in Jeremiah 38:6 — it's the same Hebrew word used here in Genesis.

With Joseph's brothers having done this, we next read:

Genesis 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, on their way to carry them down to Egypt.

First of all, can you imagine sitting down for a meal while your brother is fearing for his life at the bottom of a well?! How awful this situation was. But Joseph doesn't lash out in any way. Just as Jesus didn't lash out when he was unfairly treated, of which Peter writes in his first letter:

1 Peter 2:23

who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

In that, Peter says, Jesus left us an example, that we should follow in His steps. And likewise, we have tremendous example in how Joseph acted here.

Now, as the brothers sit here licking their lips, they spot some Ishmaelites travelling one of the trade routes to Egypt:

Genesis 37:26-27

So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood? 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.

Judah then, intervenes — but unlike Reuben, still wants rid of his younger brother. He might have the decency to know that they should not harm Joseph themselves, but still lacks compassion and simply outsources Joseph's suffering to others, by suggesting they sell their brother into slavery. And the brothers agree.

Having made the decision in their heads and hearts, the opportunity now comes:

Genesis 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.

First, we see mention of the Midianites and also Ishmaelites — so it seems both travelling together, which would not be a shock, given they both were Abraham's descendants through his son, Ishmael, and later wife, Keturah, respectively.

And, following Judah's suggestion, Joseph's brothers sell him to the Ishmaelites, a group of Gentiles, for twenty shekels of silver, pointing of course to how Jesus would be betrayed into the hands of the Gentile authorities for thirty pieces of silver by none other than Judas — bearing the same name in the Greek!

But while this was going on, Reuben was absent — I can only assume, tending to the sheep. And we read:

Genesis 37:29-30

Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"

While it may be he was genuinely upset at the loss of Joseph, it seems his concern is more about how much trouble *he'll* be in with his father — for he doesn't ask "where did *Joseph* go?", but "where shall *I* go?". And it seems this fear of being held to account persisted for years, for later in chapter 42, while the brothers are in Egypt for the first time, his guilty conscience troubles him again. We read there:

Genesis 42:22

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."

Now, here in chapter 37, having heard Reuben's concerns, the brothers realise they to cover their tracks, and so act to deceive their father:

Genesis 37:31-32

So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood. 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?"

Again, still no mention of Joseph's tunic being torn, we see they dip it in blood to make it appear that Joseph had been attacked by some wild animal. And note the careful choice of words they use... they ask Jacob whether it is his *son's* tunic. Not whether it is their *brother's* tunic. Sure, he was a half-brother to them, but he was a brother none-the-less, and they chose to distance themselves from the reality of what they had done.

And sin will do that — not only will it use terms to make itself more palatable to others (as mentioned last week), but it will also use terms that are less likely to trouble the conscience. Note how people don't say "I fornicated a lot this weekend". They say "I had some fun this weekend". Be careful how sin tries to wrap itself up in nice packaging, for it's the same wretched thing underneath.

With this bloodstained coat or tunic in Jacob's hands, we read:

Genesis 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."

So, Jacob jumps to this conclusion. Perhaps reasonably, but it's the wrong conclusion. The *brothers* didn't say Joseph was killed by animals, though it was what they *hoped* he would conclude, and they allowed their father to live in grief, deceived. Oh what wickedness this was! But, we should remember that Jacob himself once deceived his own father with a goat, as he wore goatskins on his arms and neck to deceive Isaac into giving him the birthright. How he is reaping what he had sown those many years before.

Friends, we must take note of this. If we sow to the flesh, if we sin, we'll reap consequences. Maybe not tomorrow, maybe not next year. But we will reap. We read in Galatians 6:

Galatians 6:7-10

Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

Let us take this moment in Jacob's life as the stark warning it should be!

Genesis 37:34

Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

This was a common response to overwhelming grief in the East, one of 28 times such an act is recorded in the Bible. And boy, what grief he must have felt — for we know how much he loved Joseph, and how he was the only one of Rachel's children who could have had any memory of her.

Genesis 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 to my son in mourning." Thus his father wept for him.

Even though he had another 11 sons, and 1 daughter — the plural here possibly extending to his daughter-in-laws — they were unable to comfort him. And I don't know what they even could have tried to say, for 10 of those boys knew *exactly* what had happened, and they were to blame for it. Oh what a horrendous situation in this family, all borne out of hate and envy over honesty and dreams.

Once again, I'm reminded of that helpful phrase, that sin will take you further than you wanted to go, keep you longer than you wanted to stay, and cost you more than you wanted to pay. How true that is both here, and in our lives!

As this chapter finishes, we read a simple statement — for while Jacob thought Joseph was dead, he was still very much alive. And so Moses tells us:

Genesis 37:36

Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard.

And that is where chapter 39 will pick up from. But next time, we'll study chapter 38 which speaks nothing of Joseph, but is recorded next due to the chronological order of events.

Conclusion

What a horror it is to read of all that unfolded in this family during this chapter. But what horrors might unfold in our lives if we don't take note of these examples, and apply God's Word to our own hearts. This is no joke, we cannot live right without the Bible in our lives. If you're not reading it, you're in trouble. If you're not paying attention on a Sunday morning or evening, you're in trouble. We need the Word of God, as we looked at last Sunday evening, noting what Paul wrote to Timothy, saying in his second letter:

2 Timothy 3:16-17

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

We ignore the Bible at our peril. We're fools if we don't apply it to our lives. Remember the parable that Jesus spoke in Matthew 7:

Matthew 7:24-27

"Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Application questions

So then, let's ask ourselves important questions (and be honest to ourselves with our answers):

- Do you show favouritism or partiality in your home, or in your church?
- Are you letting hate, envy, or bitterness fester in your heart?
- Are you *still* holding a grudge against anyone?
- And given how Joseph points to Jesus in so many ways, how much do you point to Jesus?

For the audio recording of this Bible study, and for additional studies, please see the DCF web site:



Deal Christian Fellowship

Simply teaching the Bible, simply

 <https://dcf.church>