

A. Purity (2)

1. The Validity of Joseph's Report

Sons of Bilhah:
*Dan & Naphtali (35:25)

Sons of Zilpah:
*Gad and Asher (35:26)

To whom did Joseph speak?

-Jacob had a right to know and Joseph would have been wrong if he had not told him the truth about his brothers

What did Joseph speak?

-The Truth - his report was consistent with the recorded actions of his brothers:

*murder (34:25)
*incest (35:22)
*hatred (37:4)
*envy (37:11)
*selling of Joseph (37:28)
*lying (37:31-33)
*immorality (38:12-18)

"They hated him..." (4)

Why did Joseph speak?

-He was obligated to his father and opposed to evil!

2. The Virtue of Joseph's Conduct

-Joseph stood apart from his 10 brothers (49:26)

C. Pursuit (12-17)

-Distance from Hebron to Shechem was about 50 miles, or approximately 5 days on foot.

-Distance from Shechem to Dothan was approximately 15 miles to the north.

1. Vindication of the Pursuit (Gen 34; 35:1)

2. Valor of the pursuit ("Here I am")

Mentions of Joseph prior to chapter 37
-Gen 30:22-24; 33:2,7; 35:24

...
² ... **Joseph**, being *seventeen years old*, was pasturing the flock with his brothers. He was a boy with the sons of **Bilhah** and **Zilpah**, his father's wives. And **Joseph** brought a *bad report* of them to **their father**.³ Now **Israel** loved **Joseph more than any other of his sons**, because he was the son of his old age. And he made him a *robe of many colors*.⁴ But when his brothers saw that their father loved him more than all his brothers, **they hated him** and could not speak peacefully to him.

⁵ Now **Joseph** had a *dream*, and when he told it to his brothers they **hated him even more**.⁶ He said to them, "Hear this dream that I have dreamed:⁷ Behold, **we were binding sheaves in the field**, and behold, **my sheaf arose and stood upright**. And behold, **your sheaves gathered around it and bowed down to my sheaf**."⁸ His brothers said to him, "**Are you indeed to reign over us?** Or are you indeed to rule over us?" So they **hated him even more** for his dreams and for his words.

⁹ Then he dreamed **another dream** and told it to his brothers and said, "Behold, I have dreamed another dream. Behold, **the sun, the moon, and eleven stars were bowing down to me**."¹⁰ But when he told it to his father and to his brothers, **his father rebuked him** and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"¹¹ And his **brothers were jealous of him**, but his father kept the saying in mind.

...¹³ And **Israel** said to **Joseph**, "Are not your brothers **pasturing the flock at Shechem?** Come, I will send you to them." And he said to him, "**Here I am**."¹⁴ So he said to him, "Go now, see if it is **well with your brothers** and with the flock, and bring me word." So he sent him from the **Valley of Hebron**, and he came to **Shechem**. ...¹⁷ And the man said, "They have gone away, for I heard them say, 'Let us go to **Dothan**.'" ...

B. Privileges (3-11)

It is evident that Jacob's special love of Rachel (Gen 29:30) carried over to her son Joseph.

1. The Vesture (Coat)

The description

-The exact meaning of the Hebrew phrase used here, *kethoneth passim*, is uncertain. (2Sam 13:18-19)

-*Kethoneth* means coat, tunic or robe; *passim* means ankles or wrists.

-The two words together could mean a long-sleeved coat, tunic, or robe reaching to the ankles.

-“many colors” derives from the Septuagint translation.

The significance

-Regardless of its appearance, the robe distinguishes Joseph from his brothers and possibly indicates a position of authority over them.

2. The Visions

The number

Sheaves of grain (5-8)

Sun, moon, stars (9-11)

The message

-The vesture (coat) indicated the approval and appointment of his earthly father; the visions indicated the approval and appointment of his heavenly Father.

The enmity

"hated him even more" (5,8)

"father rebuked him" (10)

"were jealous of him" (13)

The fulfillment

Gen 42:6,9

**D. Persecution
(18-36)**

2Tim 3:12 - "Indeed, all who desire to live a godly life in Christ Jesus will be persecuted"

1. The Villains

Contemplation

"Here comes the dreamer"

"kill him"

"see what will become of his dreams"

-Behind their plans lie Joseph's two dreams. Little did they suspect the plans they were then scheming would lead to the fulfillment of those dreams. (Gen 50:20)

Conversation

Reuben "Shed no blood" (22)

"that he might rescue him out of their hand to restore him to his father" (22)

Judah "if we kill our brother...let us sell him to the Ishmaelites" (26)

Reuben "where shall I go?" (30)

Conduct

"stripped him of his robe" (23)

"threw him into a pit" (24)

What was the intention of the other 9 brothers?

"sold him to the Ishmaelites" (28)

-Apparently Reuben had no part in the plan to sell Joseph to the Ishmaelites.

-They ignored Joseph's begging (Gen 42:21)

¹⁸ They **saw him from afar**, and before he came near to them they **conspired against him to kill him**. ¹⁹ They said to one another, "**Here comes this dreamer**." ²⁰ Come now, **let us kill him** and throw him into one of the pits. Then we will say that a **fierce animal has devoured him, and we will see what will become of his dreams**." ²¹ But when **Reuben** heard it, he rescued him out of their hands, saying, "**Let us not take his life**." ²² And **Reuben** said to them, "**Shed no blood**; throw him into this pit here in the wilderness, but do not lay a hand on him"—**that he might rescue him out of their hand to restore him to his father**. ²³ So when **Joseph** came to his brothers, they **stripped him of his robe**, the robe of many colors that he wore. ²⁴ And they took him and **threw him into a pit**. The pit was empty; there was no water in it.

... ²⁶ Then **Judah** said to his brothers, "**What profit is it if we kill our brother and conceal his blood?**" ²⁷ Come, **let us sell him to the Ishmaelites**, and let not our hand be upon him, for he is our brother, our own flesh." And his brothers listened to him. ²⁸ Then **Midianite** traders passed by. And they drew **Joseph** up and lifted him out of the pit, and **sold him to the Ishmaelites** for twenty shekels of silver. They took **Joseph** to **Egypt**.

²⁹ When **Reuben** returned to the pit and saw that **Joseph** was not in the pit, he **tore his clothes** ³⁰ and returned to his brothers and said, "**The boy is gone, and I, where shall I go?**" ³¹ Then they took **Joseph's robe and slaughtered a goat and dipped the robe in the blood**. ³² And they sent the robe of many colors and brought it to their father and said, "This we have found; please identify whether it is your son's robe or not." ³³ And he identified it and said, "**It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces**." ³⁴ Then **Jacob** **tore his garments** and **put sackcloth on his loins and mourned for his son many days**. ... ³⁶ Meanwhile the **Midianites** had **sold him in Egypt to Potiphar**, an officer of Pharaoh, the captain of the guard.

Ishmaelites vs. Midianites

-It could also be that Joseph changed hands several times, or that the Ishmaelites were the Midianites.

-Judges 8:24 describes Midianites wearing golden earrings because they were Ishmaelites.

-It may also be that Ishmaelites was not an ethnic term, but a generic term for nomadic tradesmen.

-Either way, the narrative is pointing out that Joseph's brothers sold him into slavery to his own kin, but to people outside of the covenant promises of their family.

-The descendants of both Ishmael and Midian ultimately derive from the line of Abraham.
*Gen 16:15; 25:1-2

2. The Victims

Joseph

-Shoved into a Pit

-Sold into Slavery

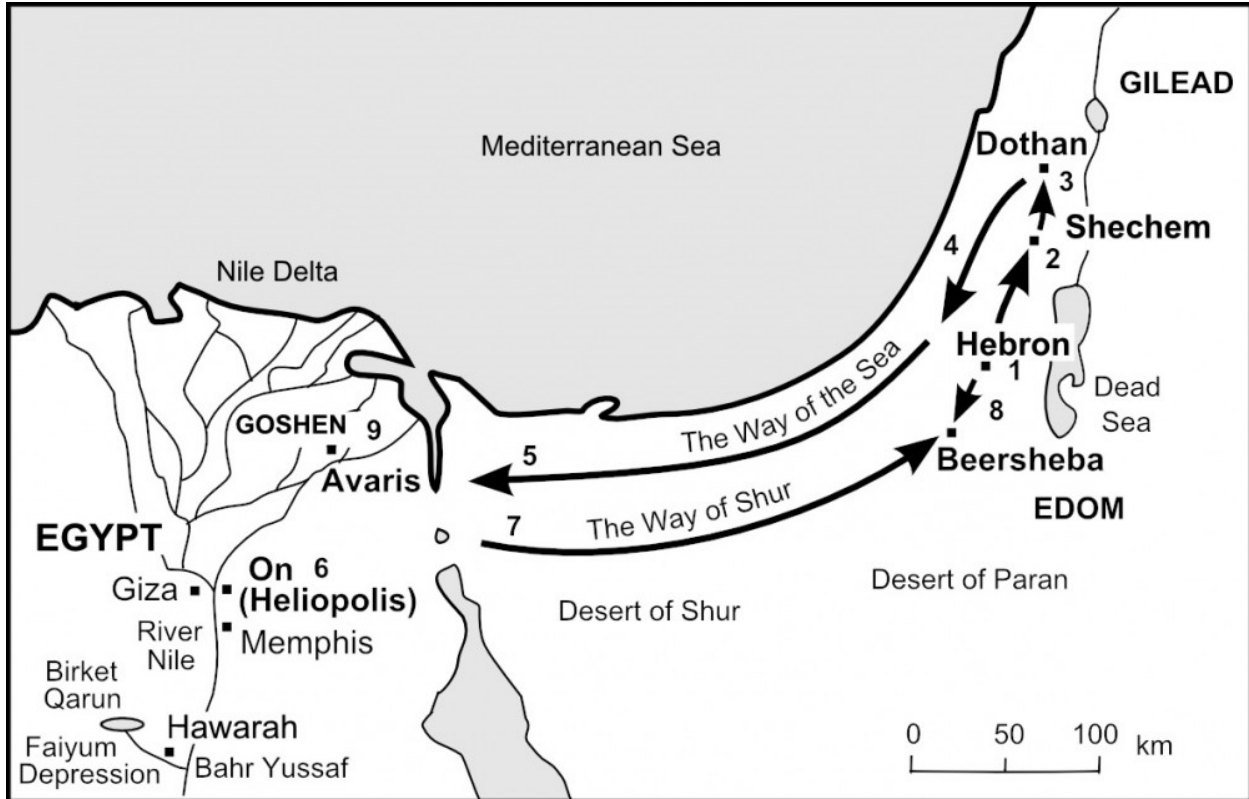
Jacob

"Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days."

Joseph's Brothers

Genesis 42:21-22 (ESV)

²¹ "...we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us." ²² And Reuben answered them, "Did I not tell you not to sin against the boy? But you did not listen. So now there comes a reckoning for his blood."



Joseph before Genesis 37

Genesis 30:22–24 (ESV)

²² Then God remembered Rachel, and God listened to her and opened her womb. ²³ She conceived and bore a son and said, “God has taken away my reproach.” ²⁴ And she called his name Joseph, saying, “May the LORD add to me another son!”

Genesis 33:2 (ESV)

² And he put the servants with their children in front, then Leah with her children, and Rachel and Joseph last of all.

Genesis 33:7 (ESV)

⁷ Leah likewise and her children drew near and bowed down. And last Joseph and Rachel drew near, and they bowed down.

Genesis 35:24 (ESV)

²⁴ The sons of Rachel: Joseph and Benjamin.

Purity (2)

Genesis 35:22–26 (ESV)

²² While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.

Now the sons of Jacob were twelve. ²³ The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. ²⁴ The sons of Rachel: Joseph and Benjamin. ²⁵ The sons of Bilhah, Rachel's servant: Dan and Naphtali. ²⁶ The sons of Zilpah, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram.

What did Joseph speak?

Genesis 34:25 (ESV)

²⁵ On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took their swords and came against the city while it felt secure and killed all the males.

Genesis 35:22 (ESV)

²² While Israel lived in that land, Reuben went and lay with Bilhah his father's concubine. And Israel heard of it.

Now the sons of Jacob were twelve.

Genesis 38:12–18 (ESV)

¹² In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. ¹³ And when Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," ¹⁴ she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. ¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face. ¹⁶ He turned to her at the roadside and said, "Come, let me come in to you," for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come in to me?" ¹⁷ He answered, "I will send you a young goat from the flock." And she said, "If you give me a pledge, until you send it—" ¹⁸ He said, "What pledge shall I give you?" She replied, "Your signet and your cord and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him.

The Virtue of Joseph's Conduct

Genesis 49:26 (ESV)

²⁶ The blessings of your father
are mighty beyond the blessings of my parents,

up to the bounties of the everlasting hills.
May they be on the head of Joseph,
and on the brow of him who was set apart from his brothers.

Privilege (3-11)

love of Rachel

Genesis 29:30 (ESV)

³⁰ So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years.

The Vesture (Coat)

4189 כְּתֹנֶת (kūt·tō·nēt): n.fem.; ≡ Str 3801; TWOT 1058a—**1.** LN 6.152–6.187 **tunic**, garment, i.e., clothing as a covering more complete than a loincloth, a basic garment reaching the knees and so a common garment for common wear and work (Ge 3:21; SS 5:3); **2.** LN 6.152–6.187 unit: כְּתֹנֶת פָּס (kūt·tō·nēt pās) special tunic, i.e., long robe with long sleeves, with a special focus that this garment is not “work clothing” (Ge 37:3, 23b, 32a; 2Sa 13:18, 19+), note: good argument can be given that tunic was special because it was a richly ornamented robe¹

7168 פֶּס (pās): n.[masc.]; ≡ Str 6446; TWOT 1789a—**1.** LN 8.9–8.69 **palm**, sole, i.e., the flat, under-surface part at the very end of the limbs of the human body (Ge 37:3, 23, 32; 2Sa 13:18, 19+), note: other sources relate this to variegation as a color pattern, also similarly a gold threaded ornamentation pattern, see also domain LN 79.26–79.38; also part of a compound name, *Pas Dammim*, see 7169; **2.** LN 6.152–6.187 unit: כְּתֹנֶת פָּס (kūt·tō·nēt pās) special tunic, distinctive robe, i.e., a tunic or robe unique in design for showing special favor or relationship (Ge 37:3, 23, 32; 2Sa 13:18, 19+), note: either the robe was very long-sleeved and extending to the feet, or a richly-ornamented tunic either of special color design or gold threading, both ornamental and not suitable for working²

2 Samuel 13:18–19 (ESV)

¹⁸ Now she was wearing a long robe with sleeves, for thus were the virgin daughters of the king dressed. So his servant put her out and bolted the door after her. ¹⁹ And Tamar put ashes on her head and tore the long robe that she wore. And she laid her hand on her head and went away, crying aloud as she went.

¹ Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

² Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains : Hebrew \(Old Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

The fulfillment

Genesis 42:6 (ESV)

⁶ Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground.

Genesis 42:9 (ESV)

⁹ And Joseph remembered the dreams that he had dreamed of them. And he said to them, "You are spies; you have come to see the nakedness of the land."

Pursuit (12-17)

Genesis 34 (ESV)

¹ Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the women of the land. ² And when Shechem the son of Hamor the Hivite, the prince of the land, saw her, he seized her and lay with her and humiliated her. ³ And his soul was drawn to Dinah the daughter of Jacob. He loved the young woman and spoke tenderly to her. ⁴ So Shechem spoke to his father Hamor, saying, "Get me this girl for my wife."

⁵ Now Jacob heard that he had defiled his daughter Dinah. But his sons were with his livestock in the field, so Jacob held his peace until they came. ⁶ And Hamor the father of Shechem went out to Jacob to speak with him. ⁷ The sons of Jacob had come in from the field as soon as they heard of it, and the men were indignant and very angry, because he had done an outrageous thing in Israel by lying with Jacob's daughter, for such a thing must not be done.

⁸ But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him to be his wife. ⁹ Make marriages with us. Give your daughters to us, and take our daughters for yourselves. ¹⁰ You shall dwell with us, and the land shall be open to you. Dwell and trade in it, and get property in it." ¹¹ Shechem also said to her father and to her brothers, "Let me find favor in your eyes, and whatever you say to me I will give. ¹² Ask me for as great a bride-price and gift as you will, and I will give whatever you say to me. Only give me the young woman to be my wife."

¹³ The sons of Jacob answered Shechem and his father Hamor deceitfully, because he had defiled their sister Dinah. ¹⁴ They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us. ¹⁵ Only on this condition will we agree with you—that you will become as we are by every male among you being circumcised. ¹⁶ Then we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people. ¹⁷ But if you will not listen to us and be circumcised, then we will take our daughter, and we will be gone."

¹⁸ Their words pleased Hamor and Hamor's son Shechem. ¹⁹ And the young man did not delay to do the thing, because he delighted in Jacob's daughter. Now he was the most honored of all his father's house. ²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying, ²¹ "These men are at peace with us; let them dwell in the

land and trade in it, for behold, the land is large enough for them. Let us take their daughters as wives, and let us give them our daughters. ²² Only on this condition will the men agree to dwell with us to become one people—when every male among us is circumcised as they are circumcised. ²³ Will not their livestock, their property and all their beasts be ours? Only let us agree with them, and they will dwell with us.” ²⁴ And all who went out of the gate of his city listened to Hamor and his son Shechem, and every male was circumcised, all who went out of the gate of his city.

²⁵ On the third day, when they were sore, two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, took their swords and came against the city while it felt secure and killed all the males. ²⁶ They killed Hamor and his son Shechem with the sword and took Dinah out of Shechem’s house and went away. ²⁷ The sons of Jacob came upon the slain and plundered the city, because they had defiled their sister. ²⁸ They took their flocks and their herds, their donkeys, and whatever was in the city and in the field. ²⁹ All their wealth, all their little ones and their wives, all that was in the houses, they captured and plundered.

³⁰ Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me stink to the inhabitants of the land, the Canaanites and the Perizzites. My numbers are few, and if they gather themselves against me and attack me, I shall be destroyed, both I and my household.” ³¹ But they said, “Should he treat our sister like a prostitute?”

Genesis 35:1 (ESV)

¹ God said to Jacob, “Arise, go up to Bethel and dwell there. Make an altar there to the God who appeared to you when you fled from your brother Esau.”

Persecution (18-36)

2 Timothy 3:12 (ESV)

¹² Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,

Contemplation

Genesis 50:20 (ESV)

²⁰ As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.

Conduct

Genesis 42:21 (ESV)

²¹ Then they said to one another, “In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us.”

Ishmaelites vs. Midianites

Judges 8:24 (ESV)

²⁴ And Gideon said to them, “Let me make a request of you: every one of you give me the earrings from his spoil.” (For they had golden earrings, because they were Ishmaelites.)

Genesis 16:15 (ESV)

¹⁵ And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael.

Genesis 25:1–2 (ESV)

¹ Abraham took another wife, whose name was Keturah. ² She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Joseph’s Brothers

Genesis 42:21–22 (ESV)

²¹ Then they said to one another, “In truth we are guilty concerning our brother, in that we saw the distress of his soul, when he begged us and we did not listen. That is why this distress has come upon us.” ²² And Reuben answered them, “Did I not tell you not to sin against the boy? But you did not listen. So now there comes a reckoning for his blood.”