

Wk 5 Ses 5: Patriarchs Part 2

Welcome back to the Bible Timeline. Today we are taking a look at the **Patriarchs: Part 2**. In our last lesson, we covered Abraham and Isaac. And this week we're going to be taking a look at **Jacob and Joseph**. In our last lesson, we looked at all the way up to chapter 24. And today we're going to look at chapter 25, all the way to the end, which is chapter 50 and we're going to begin to focus now on Jacob and his brother Esau. And then later, we're going to look at Joseph. And these are some of the really extraordinary stories in the patriarchal age. Stories that we remember when growing up, maybe reading coloring books, or listening really carefully at Mass. We remember these wonderful stories. We're going to start off in Genesis chapter 25, and we know that we have these two sons by the name of Jacob and Esau. Esau is the older. A couple things to keep in mind as we move along in our study is the **BLESSING** is really important and who that BLESSING goes through is very, very important. And that's what we're following. As we study the narrative thread through this incredible story. What we know at the very end of chapter 25, we know that the parents have favorites here and it tells us in chapter 25 and verse 27, when the boys grew up, Esau was a skillful Hunter, a man of the field, while Jacob was a quiet man dwelling in tents; Isaac loved Esau, because he ate of his game, but Rebecca loved Jacob. So, mom and dad kind of had their favorites. And Isaac really liked Esau, and Rebecca liked Jacob. And we have, starting with chapter 25 moving forward, we have a couple of incidents that take place where Esau should be receiving a birthright should be receiving a BLESSING, but Jacob ends up with the birthright, and he ends up with the BLESSING. And we begin to focus on his lineage as the royal lineage, the lineage that one day the Messiah is going to come in, we're going to come through and so we're going to start with that. We're going to look here in chapter 26 and look in chapter 26, and then move on to chapter 27. In chapter 27, verse 1 it says, *"When Isaac was old, and his eyes were dim."* I just want to stop there, because that's the first line when it comes to Hebrew narrative...not one word is lost, every word has meaning. And it's up to the Bible student to focus on that and to remember all of the details. And so, with one line, we know that Isaac is old, his eyes are dim, in other words, he's in the darkness of his life. He's at the *old age of his life*, he cannot see. And Isaac called Esau his older son, and said to him, *"My son."* and Esau answered, *"Here I am."* And Isaac said, *"Behold, I am old, I do not know the day of my death. Now, take your weapons, your quiver, and your bow, and go out to the field and hunt game for me and prepare for me savory foods, such as I love and bring it to me, that I may eat and that I may bless you before I die."* Okay. So that's the first and the second thing that's going to be taken from him is the BLESSING, but he's already had one incident. And that first incident was clear back in chapter 25, where he's already been sort of fooled, but we understand his heart and that he's a profane character Esau, because in **chapter 25 he gives up his birthright, and now he's about to give-up the BLESSING**, but he doesn't know it. Let's take a look just for a moment about the BIRTHRIGHT and the BLESSING. Because this can be kind of confusing to people as to what is the birthright and what is the BLESSING

1. BIRTHRIGHT: Refers to the eldest son and deals with leadership of the family; a double inheritance, it is for leadership and is to preserve the family. So, the one who has the birthright, typically, the firstborn male has a double portion, a larger inheritance, but with that comes responsibility, the responsibility to be the firstborn son, and also **a choosing of land**. So, this birthright is actually very, very important. And there's responsibility put upon you for the sake of the tribe, for the family. And so, if you were to give up your birthright, it is like giving up your "birth order". It's like saying, *I know I am the first born, I know I have this coming to me, I know I have certain responsibilities, but I'm going to give it up...* and the excuse, of course, that he gives up is that he comes in from the field and he's famished, and he sees his brother Jacob. Jacob has prepared some red stew, (I think it was Hormel chili, but he prepares it), and then Esau comes in and this is the mistake that a lot of people make, they'll say, *well, you know, Jacob stole that birthright*. He did not steal that birthright. That birthright was sold; it was sold for a bowl of stew. So, Esau comes in and says, *you know, I'm starving. Give me some of that red stuff*. Jacob, very astute, says *I'll give it to you for your birthright*. And at that point, Esau says, *Well, what good will my birthright do me if I'm dead, I'm famished?* Well, that's sort of like hyperbole, isn't it? You know, it's like I'm hungry as

a horse. Well, he ends up giving the birthright to Jacob and he gets the red stew. And so, Esau has given his birthright to Jacob. it's interesting because Hebrews 12: 16 – 17 in the New Testament tells us that Esau was a profane man, an unholy and profane person, the definition of profanity or to treat something in a profane way is to treat the holy as common or to treat it in an unholy way. So, for example, if I came up to the Father, I came up to the parish priest, and said, *Father, I'm going out to a fast food restaurant and I'm going to get some things to eat. And I was wondering, can I borrow the chalice because I'm going to get a coke. And Father looks and says, you what? And I say. Well, I'm going to get a coke. And he said, Absolutely not! And I say, come on, Father, why not? We're saving the environment and I don't want to waste paper. And I say, I'll just give it back to you clean. He says no. And why? because that Chalice is holy, that Chalice has a specific purpose and what I want to do is treat it as common and he doesn't want it treated as common, that would be to **profane** the Chalice. That's what Esau does. He treats the birthright as something common, unholy, treats it in an unholy way, and Jacob ends up with it.*

2. BLESSING: Now, the second thing is the BLESSING. And that's what I began to read in chapter 27, the BLESSING, and it mentions that Rebecca she gets in on this, she knows that Isaac is going to bless Esau. Now, if you're reading the narrative at this point, and you know that Isaac is going to pass this BLESSING on to Esau, you might at that moment say, *wait a minute, something should really happen here. Because that BLESSING which means prosperity, vitality, fertility, BLESSING of life leadership, this tremendous BLESSING that we're following from Adam and Eve all the way down through the line, this BLESSING should be in the hands of a responsible person, yet Esau is a profane person. Now, that doesn't mean that profane people can't end up with the good things that God has for them, but our natural inclination is to say, whoa, he shouldn't get that. But he doesn't get it because Rebecca comes to Jacob, and basically says, I'm going to hatch a plan here. And the plan is that I want you to go out and get the food, get the food and I will prepare Dad's favorite meal, and then you go in, before Esau comes back in and you'll get the BLESSING, you'll get that BLESSING for prosperity and fertility and vitality and the BLESSING of life. You'll get that* So Jacob agrees. And that's exactly what he does. He brings back the food and he gives it to his mother. She prepares the meal, and they bring it in. Now they bring it into Isaac in a kind of a secretive way. He clothes his arms with animal skins. Why? Because Esau is hairy, and Jacob is smooth. And so, he wants to act like he's the first-born Esau. So, he puts the animal skins on. And he goes in. And his father, of course, starts to kind of question but he says, *No, it's me. It's me, father.* And the end result is, Jacob ends up with the BLESSING, doesn't he? He puts on the covering of the firstborn son, and fools his father, and he gets the BLESSING. And then shortly after that Esau comes back in from the field and says, *Father, here I am, got everything prepared.* And Isaac, of course, is probably startled, and says, *well, what, oh, no, I just gave the BLESSING.* And at that point, Esau is furious, and he wants Jacob dead. And so, Jacob has to end up leaving the land. And he travels 400 miles back up north to the city of Heron, where Tara, Abraham's family stayed when Abraham came down south. So, there's still family, there's kinfolk up there. And that's where Jacob is hauled off to 400 miles up north of the Heron. Now, I got positive from it because this is a repetitious type of thing. **When you leave the land, it's not good; it is exiled from the land.** That's a theme we're going to be going through, over and over in our narrative throughout the entire Bible is exile. He's leaving the land and he's scared for his life. Now, you have to sit back after this. And you have to ask yourself the question was this right? Was this wrong? Did Jacob get the BLESSING or the BLESSING kind of slough off. That's what you look at, you're left wondering, did he get the BLESSING? And the answer is, yeah, he did. He got the BLESSING. But if you are like me, you are wanting a little punishment, because you're thinking, I don't know, I'm not I'm not totally comfortable the way he got that BLESSING. How many of you feel like that at times, I'm not real comfortable with that? It's kind of like writing crooked with straight lines or writing straight with crooked lines is our thing, so yeah, writing straight with crooked lines. It's not the way I would have written the story. It didn't work out the way I would have put it together. But was it effective? Yes, it's irreversible. He has that BLESSING. And you might ask yourself, aren't there consequences and you want

99 there to be consequences. As an American you want a good old would shed event. Where God takes
100 Jacob into the woodshed and says *...that was wrong, and there's going to be consequences*. But here's
101 the difference as an American, we want some kind of punishment narrative. But the way that the
102 Hebrews wrote was that they didn't just come out and tell you that it was wrong, they show you that it
103 was wrong. They don't just come out and tell you the consequences. They show you the consequences.
104 So, from here to the rest of Jacob's life, you've got to pay really close attention to what happens to
105 Jacob in return because God has a long memory when it comes to these types of things. So, as I said, in
106 the Hebrew narrative, they don't just tell you Jacob is wrong, they show you the consequences. And so,
107 what happens in chapters 28 through 30, Jacob goes all the way up north, and Jacob will be out of the
108 land for about 20 years because of his actions. Now, on the way up there in chapter 28, what happens?
109 Well, he falls asleep. And he has this dream, the dream of the ladder, remember that? He has the dream
110 of the ladder in chapter 28 and verses 10 through 12. Jacob left Beersheba and went toward Heron and
111 he came to a certain place and stayed there that night because the sun is setting. Taking one of the
112 stones of the place, he put it under his head and lay down in that place to sleep. And he dreamed that
113 there was a ladder set up on the earth and the top of it reached to heaven and behold the angels of God
114 were ascending and descending on it. In some translations it says staircase or stairway because that's
115 really the way this word that is translated were used...the ladder is really a staircase and that kind of fits
116 in a little bit better because it kind of points to the future in the temple in the steps going up to the
117 Presence of the Lord but this picture of the ladder speaks of the BLESSING that he has. Well in chapter
118 29, he ends up meeting Rachel and he falls in love with Rachel who is Laban's daughter, his Uncle
119 Laban's daughter. (That means that she's a first cousin.) He falls in love with her and then something
120 happens. Now remember I told you that God doesn't show you or tell you that something was wrong,
121 He shows you and so what happens here is that he falls in love and he wants to marry Rachel. He says
122 (to Laban), *I'll work seven years for Rachel* and so he does and then the day of the wedding comes
123 about, and the night of the wedding comes about, and he wakes up the next morning and he says, *who*
124 *was in my tent?* Leah, Rachel's older sister is in tent, that's who he was with the whole night. Now I
125 don't know all the details as to why he wouldn't figure that out other than cultural, cultural or alcohol
126 because they did drink a lot at the weddings. And maybe there was a little bit too much to drink. And
127 when it was time to consummate the marriage, Leah was brought in instead of Rachel, he wakes up in
128 the morning, finds Leah and he goes to Laban and says, *What is the deal? How come she is here?* And
129 then Laban says something very interesting, he says, *I don't know what the custom is where you're from*
130 *but here the oldest goes first*. Remember I told you that God doesn't tell you, He shows you. Jacob (who,
131 part of the root of his name is related to trickery or playing games, heel- grabber), Jacob has been
132 Jacobed. If you look at the details in the Hebrew writing, you'll see that he was fooled in the same way
133 he fooled his father... in the middle of the night when he couldn't see and what did he do... switch the
134 oldest and the youngest, he was Jacobed. And so, for all of you who wanted punishment, rejoice. Well,
135 he ends up working for about 20 years up north there, and he ends up with Rachel. As you know, he has
136 Rachel, but he has Leah and Rachel, and they end up having children. Now out of Jacob is going to come
137 the 12 sons of Jacob¹, or what you're going to know better as the 12 tribes of Israel because Jacob's
138 name is going to be changed to Israel in just a moment here, but all the children don't come from just
139 Leah and Rachel, they have problems with infertility. Leah has problems with infertility. Leah ends up
140 having the first four sons she has Rubens, Simeon, Levi, and Judah the first four sons. And then after that
141 we have Bilhah and Zilpah, which are the handmaidens of Leah and Rachel. And Bilhah has Dan and
142 Naphtali and Zilpah has Gad and Asher and then Leah has two more *Issachar and Zebulun*. And finally,
143 Rachel has two kids Joseph and Benjamin. She doesn't have Benjamin quite yet. But she does later have
144 Benjamin. Well, after about 20 years of North, Jacob leaves Heron and Laban and in chapter 31 through
145 34, he begins to return to the land but then Laban goes chasing him because Rachel stole a family gods,
146 he comes looking for Jacob. Did you steal the family gods? And of course, he didn't. *20 years he said, I*
147 *was with you. I was with you 20 years I didn't steal the gods*. And then he ends up free, he ends up

148 heading further down south towards the Promised Land. And he's going to run into his brother Esau
149 after 20 years or so he's going to run into Esau. And he's probably thinking Esau is going to be really
150 mad. And so, there on the way down to meet Esau, he begins to wrestle with God. Remember that
151 story. He wrestles with God at a place called Peniel. **Peniel in Hebrew means the "face of God"**. He
152 begins to wrestle with this angel of the Lord. And then this representative of God says, *Let go of me*. And
153 Jacob says, *Not until you BLESS ME*. He knows that he has that BLESSING. Maybe all this time he is
154 wondering, *I really have that BLESSING. His hip is pulled out of socket*, and his name has changed from
155 Jacob to Israel. (means *he strives with God*. And so, **from this point on Jacob's name is known as Israel,**
156 **and that will become the name of the nation later on, Israel**. Well, he encounters Esau and that works
157 out very well and **Esau** ends up really becoming kind of the father of the **Edomites** later, and the
158 Edomites will become enemies of Israel later but for now there seems to be peace. So, Jacob and his
159 sons end up coming back into the Promised Land in chapter 34, something terrible happens back in the
160 land. They're younger sister Dinah is raped by the men have Shechem and Simeon and Levi are
161 outraged, and they went to the men of Shechem, and they said, *if you want our daughters, you got to*
162 *make a covenant with us. You got to be family*. So, the men of Shechem said, *Fine, we'll make a*
163 *covenant*. They made a covenant. (They had to agree to be circumcised Gen 34:13 – 24) When the
164 circumcision was being healed, Simeon and Levi wiped out the men of Shechem, a disgrace on Jacob.
165 And so, you have all these little stories that are showing you that things are coming back on Jacob to one
166 degree or another, and then everything changes in chapter 37. As we begin to focus on Joseph, things
167 take on a whole news story. We have a shift in the story here as we begin to talk about the **11th son of**
168 **Jacob, the firstborn son of Rachel**, and we know that **Joseph is Jacobs's favorite son**. And why do you
169 think he was Jacobs's favorite son? Because he was the firstborn of Rachel, right? He was the firstborn
170 of Rachel. So, Joseph is his dad's favorite. And in fact, Joseph wears something that lets everybody else
171 know that he's Dad's favorite. And what is that? The Technicolor Dreamcoat, okay, you seen it, Donny
172 Osmond, he's got that coat, and that shows favor in his life. And I'm sure that his brothers don't
173 particularly like that. On top of the fact that Joseph in chapter 37 starts to have a couple of dreams.
174 Joseph has a couple of dreams, He has a dream of his brothers, their sheaves, bowing down to Joseph
175 and 11 stars bowing down to Joseph and so he ends up talking to his brothers about these dreams and I
176 imagine that his brothers are thinking all the time, *little brat*. Well, one day in chapter 37, the brothers
177 were out by a city called Dothan tending the herds of sheep and Jacob told little Joseph to go and
178 replenish supplies of the brothers. So the brothers saw him from a distance coming toward them, and
179 they said, *Here comes the dreamer. Here comes the dreamer* in chapter 37, verse 19, here comes the
180 dreamer. Why do they call him the dreamer? Because these crazy dreams that he had. And then they
181 said, *let's kill him* and Reuben the oldest said, *No, no, we're not going to do that. We're not going to kill*
182 *him*. So, they decided to dig a pit and put him in a pit and pray about it. No, they're going to think about
183 it. And then all of a sudden, they came up with an idea. And the idea was, let's sell him into bondage.
184 There's an Ishmaelites caravan heading south towards Egypt, *you know what we'll do, we'll sell them to*
185 *these people as a slave. We will take that nice, cute little coat, rip it up, put blood on it, bring it back to*
186 *dad, and go Dad, look, what can we say?* And dad, of course, will be all ripped up about it, but they'll be
187 done with Joseph, he'll be sold into slavery, and our troubles will be over. And so that's what they ended
188 up doing. But guess, which brother came up with the Idea? This is so important, so critical. Which of
189 those 11 brothers 10 at this point, really came up with the idea that *let's sell Him?* Judah. So, one sided,
190 Judah, My friends, that is so important. Judah is the one who came up with the idea. **And what you're**
191 **going to see in this narrative, what you're going to see in this story is that it's not just about Joseph, this**
192 **incredible story from chapter 37 on isn't just about Joseph, but about Judah too**. Now up until this point,
193 we don't know **that Judah is going to play a prominent role in the lineage of the Messiah**. We don't know
194 that at this point. So, you got to kind of keep that out of your thinking. If you want to approach the story
195 in a fresh way. We just know that he came up with this idea. *Let's sell the little guy into bondage*. And so
196 that's what they did. **Jacob was deceived by his son**. How, what did they do? They came back with the

197 ripped-up clothing. How was he deceived... with *the clothing, the covering*. So, you see, all details here
198 are coming back on Jacob.

199 Chapter 38 seems to take sort of a wild turn, you know, all of a sudden you start reading in chapter 38
200 about Judah, the whole focus is Judah, the fourth son and his relationship with his daughter in law
201 Tamar. Now Tamar is going to be mentioned in the genealogy of Jesus in the Gospel of Matthew, but
202 who was Tamar? She was the daughter in law of Judah, and she couldn't have kids with Judah's son. And
203 so, she came up with a plan that she would pretend to be a prostitute and she would confront Judah
204 and that Judah would come into her, she would get pregnant keeping the family line going. And you
205 know what, that's just what happened. He ended up falling, he ended up compromising his morals and
206 he had a relationship with a woman that he didn't know was his daughter in law. He thought it was a
207 prostitute and she became pregnant and there's also the story of Onan spilling the seed. In this chapter
208 38 now when you come to this chapter after reading chapter 37 you got to think yourself *why in the*
209 *world was this put in here this Donny Osmond story was going so well and then this here, I can't even let*
210 *my kids read this chapter. Why was that there? And then you realize* *God is comparing the righteousness*
211 *of Joseph who will be in prison, who will be tempted by a woman and so you're going to get the stories of*
212 *Judah and Joseph side by side... you're going to recognize how faulty, how subpar Judah is and how*
213 *righteous Joseph* is. That's what you're going to see in chapter 38, then, in chapter 39, we have
214 Potiphar's wife taking a liking to Joseph, he has a pretty good thing going there. Even though he's a
215 slave. He's got a good thing going with Potiphar, for everything he touches seems to be blessed and
216 Potiphar's wife takes a liking to Joseph, but he resists in chapter 39 in verse 21, it talks about how the
217 Lord was with Joseph and Joseph would not compromise his stand, he would not sin against his master,
218 he would not sin against God wouldn't sin against his master and he wouldn't sin against God and there
219 he is in prison. She wants to have a relationship with him. He resists and then she rips clothing and
220 makes it look like he attacked her. She goes back to her husband says he tried to force himself on her
221 and he's thrown into the dungeon, thrown into the pit at that point. Wow. So much for being Dad's
222 favorite. Deceived by his brothers, thrown into the pit in a foreign country, left alone, everyone who
223 even cared about him has forgotten about him and he is alone. He's alone because of Potiphar's wife, so
224 much for dreams. And then we come to chapter 40. And in chapter 40 he's down in the pit with two
225 people, a butler and a baker and the Butler and the baker were formerly employed in Pharaoh's court
226 and they're in prison. We don't know exactly all of the details, but we do know one thing and that is that
227 in chapter 40 verse seven, Joseph says something that I think is kind of funny. I don't know if I've ever
228 told you before, but I keep this list in my computer. And the list is of *questions I'm going to ask God*
229 *when I get to heaven if I do*. And one of the questions is going to be for Joseph, because I love what it
230 says in chapter 40, verse seven, he says to these two guys in prison, now remember, they're in prison.
231 *Why are your faces downcast today?* I love that...why are you guys looking so bummed? What are you
232 expecting to see? Well, we're in prison. But the reason that their faces are downcast in prison is because
233 they have some dreams. They had some dreams. So, they told him, *we've had some dreams, and no one*
234 *can answer them*. And at that point if I were Joseph, I would have said, *You know what? I don't do*
235 *dreams. I've had dreams before. Don't get me wrong. I think everybody has them. I had a couple of very*
236 *bad pizza dreams, and that how I landed here. That's why I'm here, guys. I'm here because of a couple of*
237 *dreams*. But he doesn't say that. What does he say? He says, *Do not interpretations belong to God?*
238 *Don't the interpretations belong to God?* Now at that point, what does he do? He gives the
239 interpretation of the dreams. And that is that the cupbearer, the Butler, is going to be restored to
240 service in Pharaoh's court, but the baker is going to be killed rather shortly. That's the interpretation of
241 the dreams. If I were the baker, I think I would have said, *I've had other dreams too. Let me share those*
242 *with you*. Because his didn't turn out so well. And you know what? That's exactly what ended up
243 happening. The baker dies a horrible death. But the cupbearer lives; this Butler is reinstated into the
244 court of Pharaoh and right before he's reinstated, what does Joseph say to him? Joseph says, *Just do me*
245 *a favor. Don't forget about me*. And the butler says, *gotcha, I won't forget about you*. And he goes, and

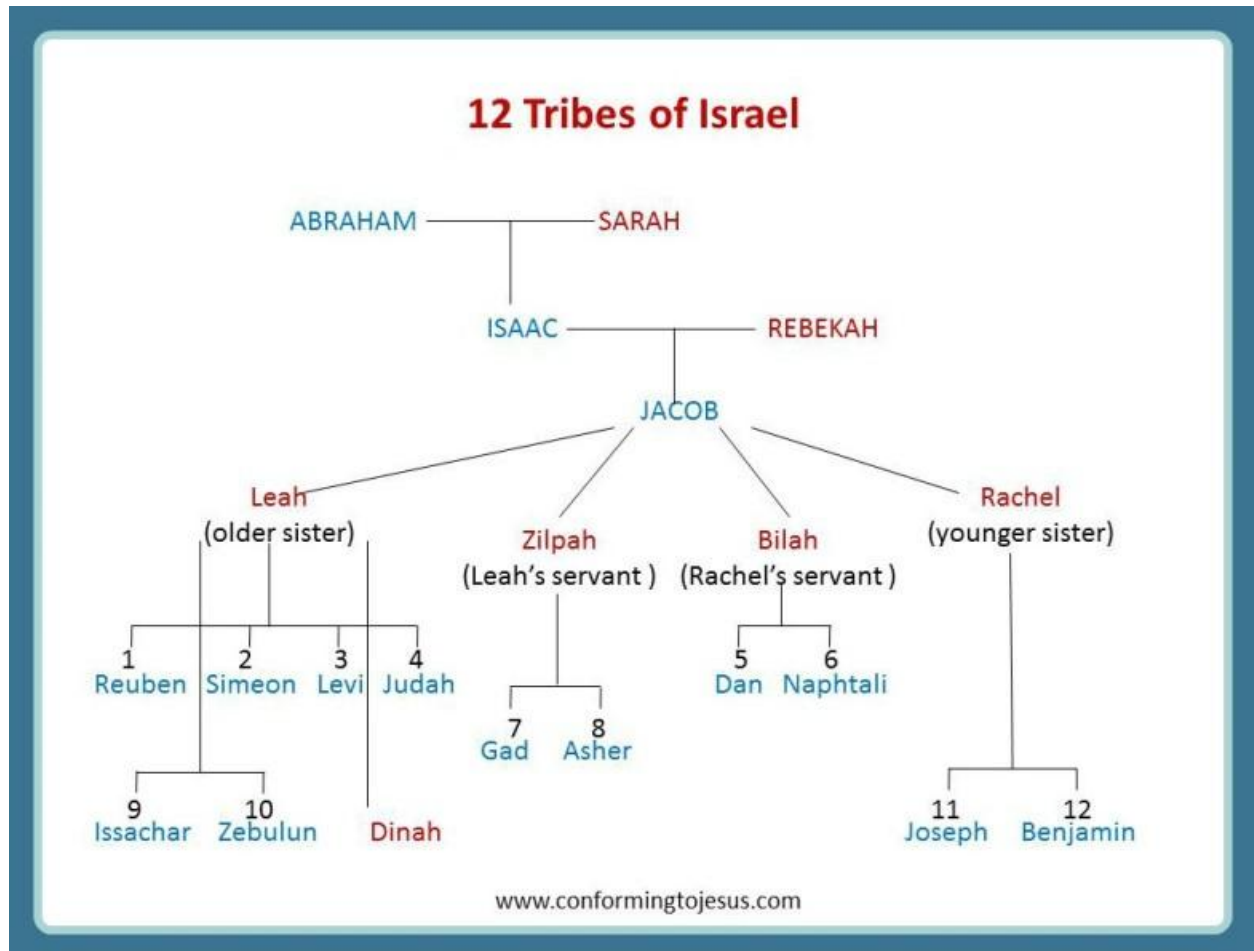
months and months and months go by and he forgets about Joseph. He forgot all about Joseph. Now, let me ask you a question. Have you ever felt like that? Have you ever felt like you were put into a position where you felt like you didn't have any control? In your job in your marriage, you didn't have any control and things didn't look very good in your life. And the one person who really could do something about your situation, didn't seem to care or they forgot. That's where you need to learn to trust in the Lord, to **Trust in the Lord with all your heart.** And that's what Joseph does. He doesn't despair, but he trusts in the Lord. And that's what we need to do if we're put into those situations where we're kind of dependent on someone who's forgetful is that we need to know that **our life is really in the hands of the Lord, and not just in the hands of some forgetful person.** So, you have to trust God. Well, in chapter 41. After two years, it turns out, the butler forgot him. Talking about having to trust the Lord, he's in a situation where his future appears to be in the hands of a forgetful man. But then, as fate would have it, Pharaoh has a dream. Pharaoh has a dream about seven thin cows eating up seven thick cows and seven thin ears of grain eating up the seven plump ears of grain and nobody can interpret the meaning in Egypt. But then suddenly, in verse nine of chapter 41, the butler remembers, this is after two years. I don't know if he remembered, but suddenly he says that Hebrew in prison, he could interpret dreams. And so, he reports that there's this Hebrew in prison and he's brought out and Joseph gives the interpretation of the dream, and then it's going to be seven fat years, followed by seven years of famine. And Pharaoh says, That's right. That's it. Who can I get to be in charge of this whole operation? Joseph, Joseph. And so, he makes Joseph, the Prime Minister. In Hebrew, the term that's used, there is *ahalmeeet*, or **"the one who is over the household."** This term is not just saying *he's in charge of a few things*, it's a title, like Prime Minister, ~~the Oh by eight, the Prime Minister,~~ **which becomes a type of the prime minister in the kingdom of David later in the purple period. And later, the Pope, the prime minister of the new covenant with Peter.** And so, this is when it begins for us, (Joseph) is over the house. Well, Joseph ends up becoming the Prime Minister over all the land. But then, as the family increases up north in Canaan, Jacob knows he needs to send his sons down to Egypt to get some grain, otherwise, they're going to die. So, we begin to move into this testing phase, where Joseph is going to have an opportunity to actually see his brothers, but that he's going to test his brothers, and good is going to come out of it, even though it looks like this is a terrible situation. *Where is God? This is unfair. Why did this happen to me?* You ever felt like that? I felt like that once or twice, *Why me? Why now. Couldn't this happen to a better guy. I didn't need this.* Well, Joseph is going to put his brothers through a series of tests to see if they have repented. Specifically, where is their attitude about the youngest son, and their father. That's what he's going to find out. So, in chapter 42, the famines in the land and grains are in Egypt, the growth of the 11 brothers is due to the suffering of the one brother, we're going to see that the **suffering of the one brother means life for the others.** And Joseph doesn't know that at this point, he doesn't know that his suffering is going to be life for all of his brothers. I would say that most of the time, when you and I go through suffering, we don't think very clearly all the time that you know what this could be for the good of my children. This could be for the good of my marriage, if I can offer this suffering up in union with Christ. So, **the suffering that you are going through in your life right now can mean life for your children, your mother, your father, your suffering has meaning.** Well, for the sake of time, let's go through kind of a synopsis of what happens with Joseph and his brothers. We know that Joseph's brothers do go to Egypt. In chapter 42, they end up going to Egypt, and but they don't take the youngest brother Benjamin, with them, Benjamin stays back home. And in chapter nine, they meet with Joseph, because Joseph's the Prime Minister, and they don't recognize him. Now, a lot of years have gone by, his beard is shaved, he speaks a different language. He's a man now and plus, they're not thinking that they're going to talk to the Prime Minister, and when it's probably going to be our brother. They're not thinking that at all. So, they end up going face to face with Joseph. And Joseph remembers his dreams. And he accuses them of being spies. You guys are spies. And then he says in verse 15, he says, By this, you shall be tested by the life of Pharaoh, you shall not go

294 from this place unless your youngest brother comes here. And then what did he do? He took Simeon
295 and held Simeon and one of the brothers' hostage and said, *You're not getting it back until you bring the*
296 *youngest one here*. So, he's put them in a situation where the youngest one is going to be threatened.
297 And he wants to know, what's the relationship you have with your father now, you know, oh, you know,
298 is this all of you? Well, we had one more, but he's gone. You know, bless him, Joseph. He's gone. And so,
299 he's putting them in a situation where he's holding a hostage, Simeon, and he says, you won't get him
300 back until you bring Benjamin back here. But here's what's really interesting. What does he put in the
301 bags of the brothers when they go back to Jacob and he's holding Simeon in prison? What does he put in
302 their bags? He puts them money in their bags. Now right away, you're thinking to yourself, that's a nice
303 chap. He's given them money so that you know along the way they can stop it up motel six or something
304 like that. And if you get a bite to eat a cup of coffee, that type of thing, stopping you know, I'm one of
305 the favorite restaurants. No. Do you understand this narrative? I think you'll see something a little bit
306 different. He puts money in the bag, because when they get back home with Jacob, Jacob's going to
307 know two things. One, there's money in your bag. Number two, you got a brother missing. So, what's
308 the appearance? The appearance is you sold your brother. You sold your brother? And their immediate
309 reaction is going to be *No, we didn't. We didn't. We didn't we would not do that anymore*. You see, he
310 knows they sold Joseph. And it's going to shock them when this little clue starts catching up with them.
311 *Where is Simeon? He's back there*. They hold him hostage. *But what are you doing with the money?* I
312 don't know. I don't know why we have the money. All I know is that they took Simeon and they must
313 have been asked to put the money here. And that's going to put doubt in the,;I money above. And it's
314 going to make it harder for him to release to go with. And so, Joseph puts the money back in their sacks
315 and they discover it-brilliant way he plays off things. Allows his brothers to buy grain that keeps one
316 Simeon It's beautiful. And so, the story goes on. And they end up doing what? They have to go back to
317 Egypt, don't they? They go home and then they have to go back to Egypt, and they bring Benjamin with
318 them. And Jacob, of course is very, very nervous about this while bringing Benjamin with them. And they
319 end up coming back and they get grain. But what does Joseph do? Joseph puts his Chalice in one of their
320 bags. Whose bag was it? Benjamin. Now before they left, **Reubin**, said he made a promise to dad, didn't
321 he? He made a promise in verse 37. He said ***slay my two sons if I don't bring Benjamin back***. I'll bring
322 him back dad. I promise I'll bring them back. You can slay my two sons if I don't bring them back. So,
323 they end up coming back to Egypt. They get the grain, slip the chalice into Benjamin's bag, send them on
324 their way three minutes away. Joseph picks up his iPhone and calls 911 and says, *we've got some guys*
325 *that ripped me off, go get them*. And they're brought back. And of course, this is after Joseph has already
326 struggled emotionally. He began to weep. You know, he began to weep. He set them down for dinner
327 according to their birth order. He's been playing with their mind just a little bit. They're looking down on
328 what is going on here. But now they're being brought back in. And it's one of the silver cups. Well, *it*
329 *couldn't have been any of us. It couldn't have been any of us*. And the silver cup was placed in Benjamin's
330 sack, and they were tracked down. And then what happened? They opened up the sacks and there was
331 the silver Chalice in Benjamin's bag, and we have a complete turnaround of roles at this point. One of
332 the brothers said, *Take me Make me a slave instead of Benjamin*. Which meant, *Take me as a slave*. You
333 know, it was Judah the one who sold Joseph. Judah. Who's the one now saying, *"I'll be a slave instead of*
334 *Benjamin*. It's Judah. So, you see this incredible turnaround that's taken place. But how did Judah grow
335 in virtue? How did he grow in holiness? He grew up because one of his brothers suffered and he didn't
336 chicken out on suffering. He didn't run away and say *why me*, but Joseph was good, and he walked in

responsibility. And right when he gave himself up, and he said, *guys, it's me, Joseph*. Their first thought was, *Oh, no, don't kill us*. Notice their reaction to kill us. And I love what Joseph says in verses five through eight of chapter 45, five through eight and chapter 45, *God sent me before you to preserve life. It was God who sent me, not you*. Would that we all have that kind of attitude? Wouldn't that be marvelous? When we find ourselves in difficult situations, we don't play the blame game because of my parents. It's because of my social, economic situation in life. Because I never get the breaks it's because of the lack of education, it's because of what my brother did. We see ourselves in life and we can come to that place where we can say, *Yes, Lord, Your will be done. This is not the place that I imagined I would be in life. Lord, I will offer this up with you and you're suffering. And Lord, I will ask you to help me to make my suffering and discomfort profitable for my children, for my marriage, for my boss, for my friends, for my neighbor's, for those who are in purgatory*. That's the type of person that Joseph was. That's what we are called to. And I love the directions that Joseph gives them when they left, you know what it was, don't quarrel with each other on the way home because he knows what they're going to be talking about on the way home, *It's your fault. It was your fault, Judah. You had the responsibility to stop this back then*. And they probably start correlating a little bit *what I'm going to tell dad, we need what are we going to tell him? What are you going to tell Dad, you're the oldest? We all gotta tell him. When he finds out Joseph is alive, he's going to be happy. He's going to kill us*. So, Joseph says, *don't fight with each other on the way home, okay?* God had all of this orchestrating, oh, that's a mature Christian. That's a mature mind. That's a mature soul that can see the difficulties of life and say, I see how God was in this. My wife and I have sat back three or four different times in our 30, 31 years, 32 years of marriage, something like that -31 and, and we've had three or four different instances in our life and our professional career and our relationships with other people that it was like a little tsunami. Have you ever had those work? Anyone ever get laid off? Did anyone ever find out that the relationship they thought was a friend didn't turn out and they didn't know why or there was a sudden turn in your life? We look back at our life and we see those times. And now we can see it in hindsight, which hindsight is 2020. God was in there all the time for our good and we wanted to check out at that point, but God had plans and so glad I kept my attitude. I'm so glad that I kept my eyes on Christ during those times because every time right after a major shift, something big happened in your life. God did something marvelous. Well, then we come to the very end, you know that the family of course settles down in Egypt and Joseph welcome from 70+. They come down into the land with Jacob and family. They come down there in the very end and in chapter 49, he gives the blessing, and the final blessings should go to Rueben. It should go to Robin as the firstborn, but it says, *Ruben, you're my firstborn, my might in the first fruits of my strength, preeminent and pride and preeminent a power unstable as water. You shall not have preeminence, because you went up to your father's begging me to file*. See Ruben, earlier in the narrative made a power move with one of his father's wives. And so, he hasn't got the blessing. And then sending the levy I mentioned what they did with the men of Shechem. When they were healing from the circumcision, the men of Simeon and Simeon himself, the tribal are singing and Levite had them killed. So, we see a couple of things. One is that that Rueben, who is not sandwiched in between the others, he is the firstborn. Rueben is not sandwiched in between the others anyway. He's the firstborn. Then we see that Simeon and Levi (Levi doesn't wear the pants in the family) - stay with me - It comes to the fourth son, Judah. Judah, the one we've been talking about all this time. He's the one and it says of Judah. *Your brothers will praise you. Your hand shall be on the neck of your enemies. Your fathers shall bow down before you Judah is lion's whelp. The sector shall not depart from Judah*. So, we're staying on that line. We're following the line of Judah and our next study will be in the book of Exodus after 400 years of being down in Egypt.

382 Let us pray the name of the Father, Son and the Holy Spirit. Lord, we thank you today for showing us the
383 righteousness of Joseph. Lord, may we be like Joseph in tough times, and we learn from his story, how
384 he dealt with it. We thank you that he's a type of Jesus who was betrayed by his friends and family. We
385 thank You, Lord. We can become like you. We pray this in Jesus name. Amen. Father, Son.

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