

I Connect Sunday School Class Notes

September 12, 2021

Meet in Building B, Room 1

Praises and Concerns

Genesis 32

Commentary

Poised on the border of the promised land, ready for reentry to face his angry brother, Jacob encounters God again, this time on a more personal level.

1 Jacob went on his way, and God's messengers approached him. **2** When Jacob saw them, he said, "This is God's camp," and he named that sacred place Mahanaim.

Commentary

"Mahanaim" means God's host.

3 Jacob sent messengers ahead of him to his brother Esau, toward the land of Seir, the open country of Edom.

Commentary

Jacob's unavoidable task is to reconcile with his estranged brother.

4 He gave them these orders: "Say this to my master Esau. This is the message of your servant Jacob: 'I've lived as an immigrant with Laban, where I've stayed till now.

5 I own cattle, donkeys, flocks, men servants, and women servants. I'm sending this message to my master now to ask that he be kind." **6** The messengers returned to Jacob and said, "We went out to your brother Esau, and he's coming to meet you with four hundred men."

Commentary

To Jacob, this signals trouble given that Esau had previously threatened to kill Jacob for stealing their father's blessings.

7 Jacob was terrified and felt trapped, so he divided the people with him, and the flocks, cattle, and camels, into two camps. **8** He thought, If Esau meets the first camp and attacks it, at least one camp will be left to escape. **9** Jacob said, "LORD, God of my father Abraham, God of my father Isaac, who said to me, 'Go back to your country and your relatives, and I'll make sure things go well for you,' **10** I don't deserve how loyal and truthful you've been to your servant. I went away across the Jordan with just my staff, but now I've become two camps.

11 Save me from my brother Esau! I'm afraid he will come and kill me, the mothers, and their children. **12** You were the one who told me, 'I will make sure things go well for you, and I will make your descendants like the sand of the sea, so many you won't be able to count them.'"

Commentary

Jacob's prayer is a pattern of humility, earnestness, and faith in God's promises.

13 Jacob spent that night there. From what he had acquired, he set aside a gift for his brother Esau: **14** two hundred female goats and twenty male goats, two hundred ewes and twenty rams, **15** thirty nursing camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys.

Commentary

A total of 550 animals in all, a gift of staggering generosity for that time in history.

16 He separated these herds and gave them to his servants. He said to them, "Go ahead of me and put some distance between each of the herds."

17 He ordered the first group, "When my brother Esau meets you and asks you, 'Who are you with? Where are you going? And whose herds are these in front of you?' **18** say, 'They are your servant Jacob's, a gift sent to my master Esau. And Jacob is actually right behind us.'"

19 He also ordered the second group, the third group, and everybody following the herds, "Say exactly the same thing to Esau when you find him. **20** Say also, 'Your servant Jacob is right behind us.'" Jacob thought, I may be able to pacify Esau with the gift I'm sending ahead. When I meet him, perhaps he will be kind to me. **21** So Jacob sent the gift ahead of him, but he spent that night in the camp. **22** Jacob got up during the night, took his two wives, his two women servants, and his eleven sons, and crossed the Jabbok River's shallow water.

Commentary

"Jabbok" means wrestle, a play on both Jabbok and Jacob.

23 He took them and everything that belonged to him, and he helped them cross the river. **24** But Jacob stayed apart by himself, and a man wrestled with him until dawn broke.

Commentary

The writer of this passage, it can hardly be doubted, was thinking of a physical wrestling. Like the men of his day, he had not reached the

idea of the purely spiritual nature of God, and could only conceive of Him in a materialistic way.

The “messenger of God is frequently identified with God himself in the Bible. In this narrative, there is portrayed a spiritual experience through which Jacob passed at a critical moment of his life, and in which he received the final lesson that humbled and broke down his self-will, and convinced him that he could not snatch the blessing from God’s hand, but must accept it as a gift of grace.

25 When the man saw that he couldn't defeat Jacob, he grabbed Jacob's thigh and tore a muscle in Jacob's thigh as he wrestled with him. **26** The man said, "Let me go because the dawn is breaking." But Jacob said, "I won't let you go until you bless me."

Commentary

The “messenger” is no longer hostile and is, in fact, seen as an ally.

27 He said to Jacob, "What's your name?" and he said, "Jacob." **28** Then he said, "Your name won't be Jacob any longer, but Israel, because you struggled with God and with men and won."

Commentary

Name changes imply a change in character (moral?), life circumstances or status.

29 Jacob also asked and said, "Tell me your name." But he said, "Why do you ask for my name?" and he blessed Jacob there. **30** Jacob named the place Peniel, "because I've seen God face-to-face, and my life has been saved."

Commentary

As the name was to the Hebrews the symbol or expression of one's nature, the change of name is significant of the moral change in the patriarch himself; he is no longer Jacob the Supplanter, the Crafty one, the Overreacher, but Israel the Perseverer with God, who is worthy also to prevail': cp. Hosea 12:4. 'The incident serves to explain further the name Penuel, "Face of God" "for," said Jacob, "I have seen God face to face, and yet my life is preserved" (an allusion to the belief that no one could "see God and live," Exodus 19:21; Exodus 33:20; Judges 6:22; Judges 13:22).

31 The sun rose as Jacob passed Penuel, limping because of his thigh.

32 Therefore, Israelites don't eat the tendon attached to the thigh muscle to this day, because he grabbed Jacob's thigh muscle at the tendon.

Genesis 33

Commentary

Now comes the meeting between Jacob and Esau and Jacob's reentry into the promised land. He ran away as Jacob but returns as Israel.

1 Jacob looked up and saw Esau approaching with four hundred men. Jacob divided the children among Leah, Rachel, and the two women servants. 2 He put the servants and their children first, Leah and her children after them, and Rachel and Joseph last. 3 He himself went in front of them and bowed to the ground seven times as he was approaching his brother.

Commentary

Bowing "seven times" before another is one of the most obsequious (obedient or attentive to an excessive degree) expressions of submission possible in the ancient world.

4 But Esau ran to meet him, threw his arms around his neck, kissed him, and they wept.

Commentary

Jacob divides his family according to favoritism, least loved at the front lines, most loved at the rear. Yet Jacob takes personal responsibility by going on ahead of his family to face Esau.

5 Esau looked up and saw the women and children and said, "Who are these with you?" Jacob said, "The children that God generously gave your servant." **6** The women servants and their children came forward and bowed down. **7** Then Leah and her servants also came forward and bowed, and afterward Joseph and Rachel came forward and bowed. **8** Esau said, "What's the meaning of this entire group of animals that I met?" Jacob said, "To ask for my master's kindness." **9** Esau said, "I already have plenty, my brother. Keep what's yours." **10** Jacob said, "No, please, do me the kindness of accepting my gift. Seeing your face is like seeing God's face, since you've accepted me so warmly. **11** Take this present that I've brought because God has been generous to me, and I have everything I need." So Jacob persuaded him, and he took it. **12** Esau said, "Let's break camp and set out, and I'll go with you."

Commentary

Esau is a magnificent picture of graciousness and forgiveness. His words of greeting to Jacob are remarkably similar to those of the father of the prodigal son at his return (compare Genesis 33:4 with Luke 15:20).

Esau assumes that Jacob will journey with him to Seir and live with him there, while Jacob is determined to maintain a healthy and polite distance from his brother.

13 But Jacob said to him, "My master knows that the children aren't strong and that I am responsible for the nursing flocks and cattle. If I push them hard for even one day, all of the flocks will die. **14** My master, go on ahead of your servant, but I've got to take it easy, going only as fast as the animals in front of me and the children are able to go, until I meet you in Seir." **15** Esau said, "Let me leave some of my people with you." But Jacob said, "Why should you do this since my master has already been so kind to me?" **16** That day Esau returned on the road to Seir, **17** but Jacob traveled to Succoth. He built a house for himself but made temporary shelters for his animals; therefore, he named the place Succoth.

18 Jacob arrived safely at the city of Shechem in the land of Canaan on his trip from Paddan-aram, and he camped in front of the city. **19** He bought the section of the field where he pitched his tent from the sons of Hamor, Shechem's father, for one hundred qesitahs. **20** Then he set up an altar there and named it El Elohe Israel.

Commentary

“El Elohe Israel” - God is the God of Israel.

There is a village called Salim east of Shechem. Here Jacob settled for some eight or ten years. The well which he dug still exists, though nearly choked with stones, some 1½m. from Nablous. It was here that Christ conversed with the woman of Samaria (John 4).

Genesis 34

Commentary

Jacob's family is embroiled in violence at Shechem, after avoiding such violence with Laban and Esau. The chapter argues against cultural assimilation with the Canaanites, and especially against marriages outside the ancestral family with the polytheistic inhabitants of the land.

1 Dinah, the daughter whom Leah had borne to Jacob, went out to meet the women of that country. **2** When Shechem the son of the Hivite Hamor and the country's prince saw her, he took her, slept with her, and humiliated her. **3** He was drawn to Dinah, Jacob's daughter. He loved the young woman and tried to win her heart. **4** Shechem said to his father Hamor, "Get this girl for me as my wife." **5** Now Jacob heard that Shechem defiled his daughter Dinah; but his sons were with the animals in the countryside, so he decided to keep quiet until they got back. **6** Meanwhile, Hamor, Shechem's father, went out to Jacob to speak with him. **7** Just then, Jacob's sons got back from the countryside. When they heard what had happened, they were deeply offended and very angry, because Shechem had disgraced Israel by sleeping with Jacob's daughter. Such things are simply not done. **8** Hamor said to them, "My son Shechem's heart is set on your daughter. Please let him marry her. **9** Arrange marriages with us: give us your daughters and take our daughters for yourselves. **10** Live with us. The land is available to you: settle down, travel through it, and buy property in it."

Commentary

Hamor proposes a land-sharing economic agreement. Is the land of Canaan the gift of God through covenant promises, or is it something

Jacob should try to acquire through economic and cultural assimilation with the inhabitants?

11 Shechem said to Dinah's father and brothers, "If you approve of me, tell me what you want, and I will give it to you. **12** Make the bride price and marriage gifts as large as you like, and I will pay whatever you tell me. Then let me marry the young woman." **13** Jacob's sons responded deviously to Shechem and his father Hamor because Shechem defiled their sister Dinah. **14** They said to them, "We can't do this, allowing our sisters to marry uncircumcised men, because it's disgraceful to us. **15** We can only agree to do this if you circumcise every male as we do. **16** Then we will give our daughters to you, and we will take your daughters for ourselves. We will live with you and be one people. **17** But if you don't listen to us and become circumcised, we will take our daughter and leave."

Commentary

Remember: Accepting the offer would have been equivalent to forfeiting the ancestral covenant and promises.

Simeon and Levi professed to have scruples in giving their sister to one who was of an uncircumcised race, but they had another motive: by procuring the circumcision of the tribe, they were able to carry out

their revenge when the Shechemites were suffering from the effects of the rite.

18 Their idea seemed like a good one to Hamor and Hamor's son Shechem. **19** The young man didn't waste any time doing this because he liked Jacob's daughter so much. He was more respected than anyone else in his father's household. **20** Hamor and his son Shechem went to their city's gate and spoke to the men of their city: **21** "These men want peace with us. Let them live in the land and travel through it; there's plenty of land for them. We will marry their daughters and give them our daughters. **22** But the men will agree to live with us and become one people only if we circumcise every male just as they do. **23** Their livestock, their property, and all of their animals—won't they be ours? Let's agree with them and let them live with us." **24** Everyone at the city gate agreed with Hamor and his son Shechem, so every able-bodied male in the city was circumcised. **25** On the third day, when they were still in pain, two of Jacob's sons and Dinah's brothers Simeon and Levi took their swords, came into the city, which suspected nothing, and killed every male. **26** They killed Hamor and his son Shechem with their swords, took Dinah from Shechem's household, and left.

27 When Jacob's other sons discovered the dead, they looted the city that had defiled their sister. **28** They took their flocks, their cattle, and their donkeys, whether in the city or in the fields nearby. **29** They carried off their property, their children, and their wives. They looted the entire place. **30** Jacob said to Simeon and Levi, "You've put me in danger by making me offensive to those who live here in the land, to the Canaanites and the Perizzites. I have only a few men. They may join forces, attack me, and destroy me, me and my household." **31** They said, "But didn't he treat our sister like a prostitute?"

Genesis 35

1 God said to Jacob, "Get up, go to Bethel, and live there. Build an altar there to the God who appeared to you when you ran away from your brother Esau." **2** Jacob said to his household and to everyone who was with him, "Get rid of the foreign gods you have with you. Clean yourselves and change your clothes.

Commentary

"Foreign gods": Perhaps the idols of some of Jacob's people who had come with him from Haran, such as the teraphim which Rachel carried off (Genesis 31:19).

"Be clean and change your garments" - Rites symbolising purification from idolatry.

3 Then let's rise and go up to Bethel so that I can build an altar there to the God who answered me when I was in trouble and who has been with me wherever I've gone." **4** So they gave Jacob all of the foreign gods they had, as well as the rings in their ears, and Jacob buried them under the terebinth at Shechem.

Commentary

Earrings were worn superstitiously as charms, and often inscribed with magical formulæ.

5 When they set out, God made all of the surrounding cities fearful so that they didn't pursue Jacob's sons.

Commentary

They were divinely protected from any revenge the Shechemites may have meditated.

6 Jacob and all of the people with him arrived in Luz, otherwise known as Bethel, in the land of Canaan. **7** He built an altar there and named the place El-bethel, because God had revealed himself to him there when he ran away from his brother.

8 Rebekah's nurse Deborah died and was buried at Bethel under the oak, and Jacob named it Allon-bacuth.

Commentary

The oak - It was here perhaps that Joshua, hundreds of years later, bade the Israelites put away the strange gods which were among them (Joshua 24:23-26).

9 God appeared to Jacob again, while he was on his way back from Paddan-aram, and blessed him.

Commentary

The appearance of God to Jacob essentially makes him another Abraham, the legitimate heir to the ancestral covenant.

10 God said to him, "Your name is Jacob, but your name will be Jacob no longer. No, your name will be Israel." And he named him Israel. **11** God said to him, "I am El Shaddai. Be fertile and multiply. A nation, even a large group of nations, will come from you; kings will descend from your own children. **12** The land I gave to Abraham and to Isaac, I give to you; and I will give the land to your descendants after you." **13** Then God ascended, leaving him alone in the place where he spoke to him.

14 So Jacob set up a sacred pillar, a stone pillar, at the place God spoke to him. He poured an offering of wine on it and then poured oil over it. **15** Jacob named the place Bethel where God spoke to him. **16** They left Bethel, and when they were still some distance from Ephrath, Rachel went into hard labor. **17** During her difficult labor, the midwife said to her, "Don't be afraid. You have another son." **18** As her life faded away, just before she died, she named him Ben-oni, but his father named him Benjamin. **19** Rachel died and was buried near the road to Ephrath, that is, Bethlehem. **20** Jacob set up a pillar on her grave. It's the pillar on Rachel's tomb that's still there today. **21** Israel continued his trip and pitched his tent farther on near the tower of Eder. **22** While Israel stayed in that place, Reuben went and slept with Bilhah his father's secondary wife, and Israel heard about it. Jacob had twelve sons.

Commentary

Reuben's behavior, like that of Levi and Simeon, precludes him from serving officially as the firstborn.

23 The sons of Leah were Reuben, Jacob's oldest son, and Simeon, Levi, Judah, Issachar, and Zebulun. **24** The sons of Rachel were Joseph and Benjamin.

25 The sons of Bilhah, Rachel's servant, were Dan and Naphtali. **26** The sons of Zilpah, Leah's servant, were Gad and Asher. These were Jacob's sons born to him in Paddan-aram. **27** Jacob came to his father Isaac at Mamre, that is, Kiriath-arba. This is Hebron, where Abraham and Isaac lived as immigrants. **28** At the age of 180 years, **29** Isaac took his last breath and died. He was buried with his ancestors after a long, satisfying life. His sons Esau and Jacob buried him.

[Genesis 36](#)

Commentary

The amount of detail here arises from the fact that Edom (Esau) was always counted Israel's (Jacob's) brother, and of great importance in the history of Israel. The Horites ("cave-dwellers") were originally in the mountainous country of Seir (Genesis 36:20); the Hebrews under Esau entered and amalgamated with them. Esau married the Horite Aholibamah, and his son Eliphaz, the Horite Timna. They then became rulers of Seir to Akaba; God gave it them as He gave Canaan to Israel '(D.). See Deuteronomy 2:5.

1 These are the descendants of Esau, that is, Edom. **2** Esau married Canaanite women: Adah the daughter of the Hittite Elon; Oholibamah the daughter of Anah son of the Hittite Zibeon, **3** and Basemath the daughter of Ishmael and sister of Nebaioth. **4** Adah gave birth to Eliphaz for Esau, Basemath gave birth to Reuel, **5** and Oholibamah gave birth to Jeush, Jalam, and Korah. These are Esau's sons born to him in the land of Canaan.

6 Esau took his wives, his sons, his daughters, and everyone in his household, and his livestock, all of his animals, and all of the property he had acquired in the land of Canaan; and he moved away from the land of Canaan and from his brother Jacob. **7** They had so many possessions that they couldn't live together. The land where they lived as immigrants couldn't support all of their livestock. **8** So Esau, that is, Edom, lived in the mountains of Seir.

9 These are the descendants of Esau, the ancestor of Edom, which lies in the mountains of Seir. **10** These are the names of Edom's sons: Eliphaz son of Esau's wife Adah, and Reuel son of Esau's wife Basemath. **13** These are Reuel's sons: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Esau's wife Basemath.

14 These are the sons of Esau's wife Oholibamah, the daughter of Anah, Zibeon's son: she gave birth to Esau, Jeush, Jalam, and Korah. **15** These are the tribal chiefs from Esau's sons. The sons of Eliphaz, Esau's oldest son: Chief Teman, Chief Omar, Chief Zepho, Chief Kenaz, **16** Chief Korah, Chief Gatam, and Chief Amalek. These are the tribal chiefs of Eliphaz in the land of Edom; they are Adah's sons. **17** These are the sons of Reuel, Esau's son: Chief Nahath, Chief Zerah, Chief Shammah, and Chief Mizzah. These are the tribal chiefs of Reuel in the land of Edom; they are the sons of Esau's wife Basemath. **18** These are the sons of Esau's wife Oholibamah: Chief Jeush, Chief Jalam, and Chief Korah. They are the tribal chiefs of Esau's wife Oholibamah the daughter of Anah. **19** These are the sons of Esau, who is Edom, and these are their tribal chiefs. **20** These are the sons of Seir, the Horite, who live in the land: Lotan, Shobal, Zibeon, Anah, **21** Dishon, Ezer, and Dishan. These are the Horite tribal chiefs, Seir's sons, in the land of Edom. **22** Lotan's sons are Hori and Heman, and Lotan's sister was Timna. **23** These are Shobal's sons: Alvan, Manahath, Ebal, Shepho, and Onam. **24** These are Zibeon's sons: Aiah and Anah. Anah is the one who found water in the desert while pasturing his father Zibeon's donkeys. **25** These are Anah's children: Dishon and Anah's daughter Oholibamah. **26** These

are Dishon's sons: Hemdan, Eshban, Ithran, and Cheran. **27** These are Ezer's sons: Bilhan, Zaavan, and Akan. **28** These are Dishan's sons: Uz and Aran. **29** These are the Horite tribal chiefs: Chiefs Lotan, Shobal, Zibeon, Anah, **30** Dishon, Ezer, and Dishan. These are the Horite tribal chiefs, listed according to their chiefs in the land of Seir. **31** These are the kings who ruled in the land of Edom before a king ruled over the Israelites. **32** Bela, Beor's son, ruled in Edom; his city's name was Dinhbabah. **33** After Bela died, Jobab son of Zerah from Bozrah became king. **34** After Jobab died, Husham from the land of the Temanites became king. **35** After Husham died, Hadad, Bedad's son who defeated Midian in the countryside of Moab, became king; his city's name was Avith. **36** After Hadad died, Samlah from Masrekah became king. **37** After Samlah died, Shaul from Rehoboth on the river became king. **38** After Shaul died, Baal-hanan, Achbor's son, became king. **39** After Baal-hanan, Achbor's son, died, Hadar became king; his city's name was Pau and his wife's name was Mehetabel the daughter of Matred and granddaughter of Mezahab. **40** These are the names of Esau's tribal chiefs according to their families, their locations, and their names: Chief Timna, Chief Alvah, Chief Jetheth, **41** Chief Oholibamah, Chief Elah, Chief Pinon, **42** Chief Kenaz, Chief Teman, Chief Mibzar,

43 Chief Magdiel, and Chief Iram. These are Edom's tribal chiefs according to their settlements in the land they possessed. This is Esau, the ancestor of the Edomites.

Genesis 37

Commentary

The “account of Jacob’s descendants” is about Joseph. Joseph is hated by his brethren and sold into Egypt.

The chief event with which the rest of Genesis is concerned, namely, the migration of Israel to Egypt, displays the working out of God’s purposes declared in Genesis 15. In Egypt, the chosen race grew in peace from a tribe to a nation, instead of having to encounter the hostility of the Canaanites as their numbers increased and their aspirations became known. In Egypt, too, they came in contact with a highly civilised and law-abiding nation and learned from them much of the highest value for the future.

There are many points in the history of Joseph which remind us of Christ, e.g. in his being the loved son of his father, in his being sent to his brethren who hated and rejected him, in his humiliation and glory, and in the benefits he conferred on those among whom he came to dwell.

1 Jacob lived in the land of Canaan where his father was an immigrant. **2** This is the account of Jacob's descendants. Joseph was 17 years old and tended the flock with his brothers. While he was helping the sons of Bilhah and Zilpah, his father's wives, Joseph told their father unflattering things about them. **3** Now Israel loved Joseph more than any of his other sons because he was born when Jacob was old. Jacob had made for him a long robe.

Commentary

A coat of many colours (RM) ' is a long garment with sleeves,' i.e. reaching to the ankles and wrists, and worn by persons of distinction.
The ordinary coat had no sleeves and reached only to the knees.

4 When his brothers saw that their father loved him more than any of his brothers, they hated him and couldn't even talk nicely to him. **5** Joseph had a dream and told it to his brothers, which made them hate him even more.

Commentary

Dreams (a means of divine revelation or communication) indicate a contemplative disposition in Joseph: their character foreshadows his future pre-eminence among his brethren. But his dream has no interpretation.

6 He said to them, "Listen to this dream I had. **7** When we were binding stalks of grain in the field, my stalk got up and stood upright, while your stalks gathered around it and bowed down to my stalk." **8** His brothers said to him, "Will you really be our king and rule over us?" So they hated him even more because of the dreams he told them. **9** Then Joseph had another dream and described it to his brothers: "I've just dreamed again, and this time the sun and the moon and eleven stars were bowing down to me." **10** When he described it to his father and brothers, his father scolded him and said to him, "What kind of dreams have you dreamed? Am I and your mother and your brothers supposed to come and bow down to the ground in front of you?" **11** His brothers were jealous of him, but his father took careful note of the matter. **12** Joseph's brothers went to tend their father's flocks near Shechem. **13** Israel said to Joseph, "Aren't your brothers tending the sheep near Shechem? Come, I'll send you to them." And he said, "I'm ready." **14** Jacob said to him, "Go! Find out how your brothers are and how the flock is, and report back to me." So Jacob sent him from the Hebron Valley. When he approached Shechem, **15** a man found him wandering in the field and asked him, "What are you looking for?" **16** Joseph said, "I'm looking for my brothers. Tell me, where are they tending the sheep?"

17 The man said, "They left here. I heard them saying, 'Let's go to Dothan.'" So Joseph went after his brothers and found them in Dothan. **18** They saw Joseph in the distance before he got close to them, and they plotted to kill him. **19** The brothers said to each other, "Here comes the big dreamer. **20** Come on now, let's kill him and throw him into one of the cisterns, and we'll say a wild animal devoured him. Then we will see what becomes of his dreams!" **21** When Reuben heard what they said, he saved him from them, telling them, "Let's not take his life." **22** Reuben said to them, "Don't spill his blood! Throw him into this desert cistern, but don't lay a hand on him." He intended to save Joseph from them and take him back to his father.

Commentary

As firstborn, Reuben is responsible for assuming the role of his father in Jacob's absence. He will need to answer for the harm done to Joseph.

23 When Joseph reached his brothers, they stripped off Joseph's long robe, **24** took him, and threw him into the cistern, an empty cistern with no water in it.

25 When they sat down to eat, they looked up and saw a caravan of Ishmaelites coming from Gilead, with camels carrying sweet resin, medicinal resin, and fragrant resin on their way down to Egypt. **26** Judah said to his brothers, "What do we gain if we kill our brother and hide his blood? **27** Come on, let's sell him to the Ishmaelites. Let's not harm him because he's our brother; he's family." His brothers agreed. **28** When some Midianite traders passed by, they pulled Joseph up out of the cistern. They sold him to the Ishmaelites for twenty pieces of silver, and they brought Joseph to Egypt. **29** When Reuben returned to the cistern and found that Joseph wasn't in it, he tore his clothes. **30** Then he returned to his brothers and said, "The boy's gone! And I—where can I go now?" **31** His brothers took Joseph's robe, slaughtered a male goat, and dipped the robe in the blood. **32** They took the long robe, brought it to their father, and said, "We found this. See if it's your son's robe or not." **33** He recognized it and said, "It's my son's robe! A wild animal has devoured him. Joseph must have been torn to pieces!" **34** Then Jacob tore his clothes, put a simple mourning cloth around his waist, and mourned for his son for many days. **35** All of his sons and daughters got up to comfort him, but he refused to be comforted, telling them, "I'll go to my grave mourning for my son." And Joseph's father wept for

him. **36** Meanwhile the Midianites had sold Joseph to the Egyptians, to Potiphar, Pharaoh's chief officer, commander of the royal guard.

The Lord bless us and keep us;
the Lord make his face to shine upon us and be gracious to us;
the Lord lift up his countenance upon us and give us peace.