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Not only when Jacob meditates on this in his later life, but when his descendants, the nation of Israel, look at this passage from the Torah and see the connection on deceiving and conniving and finagling one's way into favor or into position for blessing. This is supposed to communicate something. It emphasizes it by the doubling and by the connection.

And so, Jacob tears his own clothes, puts sackcloth on his waist, and mourned for his son for many days, all his sons and all his daughters. Well, we only know of one daughter, Dinah, but this would include his daughters-in-law and any other little girls that have been born into the family. They all arose to comfort him, but he refused to be comforted and said, I shall go down to Sheol, to my son, in mourning.

People, when they want to talk about being reunited with those who have died and so forth, they always point to David, talking about that he cannot return to me, but I can go to him. But this is an equally strong passage, because Jacob says, I will go to him in Sheol, mourning. And thus his father wept for him.

Then in verse 36, it says, Now the Midianites had sold him in Egypt to Potiphar, an officer, pharaoh, and captain of the guard. And your New King James note at the bottom says, Masoretic text reads, Midianites. And this is literally Medanim, which has got a slightly different pointing.

The consonants are the same. But Midian and Midan, if you go back and look, in Genesis chapter 25, I believe it is, when Abraham took a wife, and her name was Keturah, and she bore him Zimran, Jokshan, Midan, Midian, Ishbak, and Shuah. So Midan and Midian are closely related.

This group may have been a mixture of Midianites and Midanites. And as we get closer and closer to them, we learn more and more about them. At first they're Ishmaelites, meaning they are descendants of Abraham, but not through the line of promise, probably in general terms, and also referring to the region where they dwell.

All of these descendants of Abraham ended up to the east. But then they are Midianites, and then here they are Midianites. And some people say, well, it was just a mistake.

It's a scribal error. But the interesting thing about the Medanim is that this term shows up again later on in Scripture. Turn with me over to Proverbs chapter 6. Proverbs chapter 6. I'm running a little long here, but I am determined to finish this section.

Proverbs chapter 6. When you look at verse 16, a lot of us have memorized this sometime in the past. These six things the Lord hates. Yes, seven are an abomination to Him.

A proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among the brethren. The word here for one who sows discord is Medanim. Medanim.

Exact same cluster of consonants that you have back there in Genesis 38. One who sows discord among their brethren. And certainly these Medanim have been the agency and the expression of this discord.

There's no more prominent example of discord among brethren than Joseph being sold to the Medanim who then take him down to Egypt. You find this same word for Medanim used again in Proverbs in chapter 10 and verse 12 where it says, Hatred stirs up strife, but love covers all sins. And the word there for strife is our same word, Medanim.

So we find a lot of food for thought in this violent action that is taken by the brothers of Joseph. And it seems like all is pretty dark and bleak. And we're anxious to find out what happens.

It gives us the clue that he's been sold to Potiphar by the Medanim. He's an officer of Pharaoh and captain of the guard. And just when you're on the edge of your seat, the story is interrupted by chapter 38 which is all about Judah.

And the reason for that and the content of chapter 38 is what we will look at when we come back from our break.