

00-02-20a

We'll continue now our worship service this morning by turning for our scripture reading to Psalm 66. Psalm 66. This is subtitled in the New King James, Praise to God for His awesome works.

As we noted when we sang our hymns this morning, great is thy faithfulness and trust and obey. God's mercies are sure. This was also in our fourth verse from the doxology.

It is important for us to keep our eyes on the glory of God, on the worthiness of God, because that is our motivation to serve and to trust and to obey. If we simply look upon it as a duty and as a requirement, without motivation, without the hope that understanding of God engenders in us, our faith has no foundation, because hope is the motivation for our life as believers. Faith is the means by which we live, and love for God and love for one another is the result and the outworking.

That great triad of Christian virtues that we studied over in Paul's letters has a sequence and an order. Without faith it is impossible to please God, but without hope it is a human energy effort to try to have faith. This is one of the places where we miss a step as believers in the church today.

By ignoring the focus on God and His glory it makes faith well-nigh impossible. Psalm 66 is a wonderful exhortation to us to remember the reasons for which God is praiseworthy. He says, Make a joyful shout to God, all the earth.

Sing out the honor of His name. Make His praise glorious. Say to God, How awesome are your works! Through the greatness of your power your enemies shall submit themselves to you.

All the earth shall worship you and sing praises to you. They shall sing praises to your name. Selah Come and see the works of God.

He is awesome in His doings toward the sons of men. He turns the sea into dry land. They went through the river on foot.

There we will rejoice in Him. He rules by His power forever. His eyes observe the nations.

Do not let the rebellious exalt themselves. Selah O bless our God, you peoples, and make the voice of His praise to be heard, who keeps our soul among the living and does not allow our feet to be moved. For you, O God, have tested us.

You have refined us as silver is refined. You brought us into the net. You laid affliction on our backs.

You have caused men to ride over our heads. We went through fire and through water.

But you brought us out to rich fulfillment.

I will go into your house with burnt offerings. I will pay you my vows which my lips have uttered, and my mouth has spoken when I was in trouble. I will offer you burnt sacrifices of fat animals, with the sweet aroma of rams.

I will offer bulls with goats. Selah Come and hear, all you who fear God, and I will declare what He has done for my soul. I cried to Him with my mouth, and He was extolled with my tongue.

If I regard iniquity in my heart, the Lord will not hear. But certainly God has heard me. He has attended to the voice of my prayer.

Blessed be God who has not turned away my prayer, nor His mercy from me. It's a wonderful reminder that everything that comes to us in life, the good things and the challenging things, are from God. He is the one who lays affliction on our backs.

He will send us through the fire and through the water. Whenever I think about that fire, it reminds me of a little saying I read in the catalog for the United States Naval Academy when I was a 15, 16 year old child trying to figure out where I was going to go after I graduated from high school. My father suggested the Naval Academy because he was a retired Marine and you have a slight advantage in that you get an automatic nomination.

If you are qualified in other ways, one of the benefits of retiring from the Navy or the Marine Corps is you're a child. If they are qualified, it has an automatic nomination to the Naval Academy. It should be noted that a nomination does not mean that you're going.

It needs an appointment to go. But that puts you in the pool of candidates who are considered for an appointment to the Academy and everyone who is considered has to have a nomination, either from a senator or a congressman or what they call a presidential nomination which is one of these I just spoke of. So I was reading the catalog trying to decide whether I should go and they had quotes from midshipmen and those who had gone and graduated.

One of them was saying, well, one of the things I learned when I went to the Naval Academy is that you begin to see the marks of leadership coming out in people that have gone there and you find that there are leaders that you would follow into fire and there are others that you feel like pushing in. And we sometimes aren't too crazy about going into the fire. We would prefer the easy path and even the Lord Jesus himself said, if it be your will, let this cup pass from me.

That was the most fiery trial I can imagine. And yet it is a part of the plan of God and it seems to be a necessary part. It is necessary for us to be challenged and to ask God to take away all of our challenges, to ask God to enable us to avoid every trial is to miss the point for which God has left us in this life.

But along with those trials, not only does he, in verse 11, bring us into the net and lay affliction on our backs and cause men to ride over our heads in some cases, it doesn't say he allows them to ride over our heads, it says he causes them to ride over. But, after going through the fire and through the water, you bring us out to rich fulfillment. And that fire and water reminds us of the tempering and quenching of steel that is forged into the shape that's useful to the one who has commissioned it.

And it's beaten and hammered and heated and then it is tempered by being plunged into the water and then it has a hard and durable edge and it retains a shape that's useful for its purpose. Whether it be a sword or a plowshare, they both go through the same process and we bear the scars of the fire that we've gone through, but we also come to a personal knowledge of the rich fulfillment of God. This is particularly apropos as we turn now to resume our study in Genesis chapter 37.

Most of us are familiar with the broad outline of the story of Joseph, the 11th son of Jacob. We've heard very little about Joseph since his birth, a few chapters ago up in Paddan Aram. He was listed in the listing of Jacob's 12 sons in chapter 35, but previous to that we had not heard of him until way back in the earliest chapters that we studied where the sons were born, back in chapter 29 and 30.

And in the middle of chapter 30, verse 22 through 24, we saw the birth of Joseph and we have made some calculations based on his age. We know that he was six years old when Jacob left Paddan Aram to return to the land. And this gives us a chronological notice again at the beginning of chapter 37 because it tells us here that Jacob dwelt in the land where his father was a stranger in the land of Canaan.

This is the history of Jacob. Joseph, 17 years old, so we know now that there's been roughly 10 or 11 years pass since Jacob left Laban's lands to come back down to Canaan. He's 17 years old now.

He's feeding the flock with his brothers. The lad was with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought a bad report of them to his father.

Now Israel loved Joseph more than all his children because he was the son of his old age. Also, he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Now Joseph had a dream and he told it to his brothers and they hated him even more. So he said to them, Please hear this dream which I have dreamed. There we were binding sheaves in the field.

Then behold, my sheaf arose and also stood upright. And indeed your sheaves stood all around and bowed down to my sheaf. His brothers said to him, Shall you indeed reign

over us? Or shall you indeed have dominion over us? So they hated him even more for his dreams and for his words.

Then he dreamed still another dream and told it to his brothers and said, Look, I've dreamed another dream. This time the sun, the moon and the eleven stars bowed down to me. So he told it to his father and his brothers and his father rebuked him and said to him, What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you? And his brothers envied him, but his father kept the matter in mind.

We saw last time the history of the parallel universe, if you will, the Edomites, the descendants of Esau, the opportunities that they had, the blessings that God granted to them, the land that he gave to them. In many ways they have the same situation in the physical realm that the children of Israel will have. But the outcome is going to be far different because there is a missing element and it is the element of faith.

It's the element of laying hold of the promises of God. And really the first verse of chapter 37, if I were dividing the text, would actually belong to chapter 36 because we ended that chapter seeing the chiefs, the clans that were listed according to their dwelling places in the land of their possession. It says Esau was the father of the Edomites.

And right after that, Jacob dwelt in the land where his father was a stranger in the land of Canaan. We began chapter 36 by noting the contrast because Esau packed his people up and moved east. And Jacob remained in the land.

And here we are reminded again that while Esau has gone and had his descendants and his accomplishments all take place in the land of Seir or the land of Edom, Jacob has remained in the land. This takes faith. This land of Edom was there for the taking.

Esau went in and intermarried and overcame the inhabitants, the sons of Seir, and integrated them in and sort of a peaceful coexistence turned into a friendly takeover in the land of Edom. Jacob is still dwelling as a stranger like his father in the land of Canaan. The land of Canaan has been promised to him as a possession as it was to his father and grandfather, but he doesn't possess it.

And like his father, he's dwelling there in the land of Canaan as a stranger. And this is the history of Jacob. And then we begin this new story because when we have this Hebrew phrase, *Ele Toledot*.

Ele means this is. You might spell it in English, E-L-E-H. And then *Toledot*, T-O-L-E-D-O-T.

Toledot is translated generations or history. And this has been the marker we noted back at the beginning of our study of Genesis when we outlined the book that we have these markers as indicators of new sections of the book. There are five main sections in the

book of Genesis.

And we're beginning the final section here as the story of Joseph. Joseph is 17 years old, feeding the flock with his brothers. It's very interesting in verse 2 because the word for feeding is the word Ra-ah.

R-A with a backward apostrophe and then another A. And this is the word for shepherd. It means to shepherd. And when it says with his brothers, the word with or the preposition with in Hebrew is spelled E-T-et.

The sign of the direct object or what they would call grammatically the sign of the accusative in Hebrew is also E-T. And in some passages, it is a matter of interpretation whether that particle E-T should be viewed as being the preposition with or the sign of the accusative, the sign of the direct object. And here, it's quite fascinating because what it suggests to us is rather than feeding the flock, and when it says feeding the flock, you have the preposition Ba- which means in, by, or with attached to the word Tson, T-S-O-N, which is the word for flock.

And it sometimes refers specifically to sheep. But in this case, if you take et as the preposition with, he's with his brothers and he's among the flock, or he's shepherding, he's with his brothers and he's with the flock because you have a preposition in front of the word for flock and you have a preposition in front of the word for brothers. However, if this is the sign of the accusative, and I think it may be here, this word Ra-ah, which means to shepherd, actually indicates, and this is one of the early sources of the problems here, because what we could translate this, Joseph, being 17 years old, was shepherding his brothers with the flock.

Was shepherding or ruling his brothers. You might think, well, that seems, since you've got the word for flock, why wouldn't you take that as being the, as referring to the flocks instead of the brothers. What you might do is look over at Samuel, 2 Samuel chapter 5, 2 Samuel chapter 5, verse 2. Of course, if you begin the chapter there to get a little bit of context, all the tribes of Israel came to David at Hebron.

Hebron, by the way, is where Jacob is currently located. It's his headquarters. He's there with his father Isaac in Hebron.

But the tribes of Israel here, several hundred years later, are coming to David and spoke saying, indeed, we are your bone and your flesh. Also, in time past, when Saul was king over us, you were the one who led Israel out and brought them in. And the Lord said to you, you shall shepherd my people Israel and be ruler over Israel.

And the word shepherding there is this same word, ra-ah. You find the same thing repeated a little bit later in the book in 2 Samuel 7, 7, in much the same usage. Of course, 2 Samuel 7 is the famous chapter where God speaks and makes His covenant

with David.

And Nathan receives a vision or a visitation from God. The word of God comes to Nathan saying, Go and tell my servant David, thus says the Lord, Would you build a house for me to dwell in? I have not dwelt in a house since the time that I brought the children of Israel up from Egypt, even to this day, but have moved about in a tent and a tabernacle. Wherever I have moved about with all the children of Israel, have I ever spoken a word to anyone from the tribes of Israel, whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar? So he's referring back to all the leaders that have shepherded or have ruled over, have been the administrator, the executive oversight, whatever you want to call it.

This word ra-ah for shepherd is used and it has an obvious metaphorical use here. The interesting thing is, and I would not die for this, that that's the way it's being used back here in Genesis 37, verse 2, but you'll notice that in that verse it says that he is, they're his brothers, they're overseeing the flocks. The lad was with the sons of Bilhah and the sons of Zilpah.

Now these are the low sons on the totem pole because their mothers don't have the status of wife the way Leah and Rachel do. They are the handmaids and are sort of a conduit. These children would be born on the knees of Leah or on the knees of Rachel, but they're still really, their mother is really a lower order of wife.

They're not quite a concubine, but they're not quite a full wife either. They're a second class wife. And so the brothers end up being sort of second class sons.

They have the lower status. Which sons are we talking about here? You'll remember that you have Gad and Asher and Dan and Naphtali. Dan and Naphtali are Bilhah's sons.

Bilhah was Rachel's handmaid. These were the first two to be born from handmaids, Dan and Naphtali. Remember Dan means judge.

Naphtali means to wrestle. And then Leah got into the act with her handmaid, Zilpah. And Zilpah bore Gad and Asher.

So these four brothers in particular are spoken of. And so what you have here is the youngest, more or less adult son of Jacob. Benjamin is running around and he's probably nine or ten years old at this point.

He's certainly much younger than Joseph. So Joseph is the youngest of the first class sons. And Jacob has put him in charge of the four brothers who are lesser, who are Bilhah and Zilpah's sons.

And you begin to see the division that is being bred in the family. Because if this reading is correct, I think it is. Like I say, I wouldn't die for it.

But I think that what is being suggested here is that Jacob has put Joseph at the age of 17 over his 30 to 35 year old brothers here. They're in their mid-30s. Judah at this time, if Joseph is 17, Judah is 40.

And he was the fourth born son. You remember Leah had her four sons. Then you have the concubines have their four sons.

Then Leah has two more sons. And so these would be younger than Judah who is 40. So they would be in their mid to late 30s.

So these brothers are twice Joseph's age. He's 17. They're in their late 30s.

And Jacob has said, well, I want you to administrate. You tell them where to pasture and when to move and when to report back and when we're going to decide to do the shearing and negotiate the commerce between passing tradesmen. If you're going to sell, if you're going to buy, if you're going to sustain yourself out there in the land, you'll be the one to do the talking.

You're my representative out there. And this is a snub to Dan and Naphtali and Gad and Asher who are seasoned hands at this. They've been serving their father with the flocks for 20 odd years.

So you can see that part of the reason there is this animosity, this is Jacob's fault if he's put Joseph out there. And you also see why in verse 2 Joseph brought a bad report of them to his father. If our reading is correct, it isn't that Joseph just decided he would go badmouth his brothers.

Hey Dad, guess what I saw? He's been placed in this position by Jacob and that's pretty much his duty. If he has been put out there to rule his brothers, to oversee his brothers, part of that responsibility is to report back. Anybody that works in the field of computers or in the field of offices that do business, you know that you can do all kinds of business but the bottom line comes down to reports.

You have to know where you stand. That's where our phrase the bottom line comes from. The bottom line is how did we do? If you're a for-profit corporation, did we make money or lose money? You put all of the data into the computers or into your ledger system, whatever it is you use, and at the end of the month or every two weeks or whenever it is, there is an accounting.

You've got to keep track of where you are. If you put someone in a position of authority, they are required to report. Reports, they do it every day in the military.

Report! And the platoon commanders, all present and accounted for, sir. We've got two men on watch. We've got one man on sick day, whatever it may be.

But you report. You give a status. So this would be required of Joseph and not necessarily a voluntary act on his part.

Hey Dad, let me tell you what I saw last week when I was out in the field with these brothers. So we don't necessarily need to draw conclusions that Joseph has brought some of this animosity on his own head. This suggests to us that Jacob has sowed the seeds of this strife.

We find this further reinforced in verse 3. Israel loved Joseph more than all his children. Why is he called Israel here instead of Jacob? It says Jacob dwelt in the land where his father was a stranger in the land of Canaan. But then it says this is the history of Jacob.

But now in verse 3 it says, now Israel loved Joseph more than all his children. I don't know. I just don't know.

I've thought about it. I've puzzled over it. I offer it to you as an observation to do with what you will.

We've noted in the past when we look at the later sections of the Old Testament where these names for Jacob or for the nation are alternated that Jacob when it's used seems to emphasize more Jacob's earlier life and his being a work in progress, the nation as a work in progress that belongs to God, that possesses the covenant promises but has not yet reached that potential, that maturity that God had in mind when He said you are a prince of God. You are Yitzra'el. And so here when it says Israel you would get the idea that here's Jacob in his maturity.

Here's Jacob in possession and claiming the promises. He's remaining in the land where his father is a stranger. He's prospering.

He's beginning to enjoy the fulfillment of these things. But even in that place of maturity, in that place of advancement, he's got an Achilles heel. He's got a flaw.

I would offer that as a suggestion. There may be more to it. But there is a reason.

There is always a reason. There is no wasted word in Scripture. And when it calls him Israel here, I take this personally as a warning.

We sometimes think I've reached a plateau. You know, I've got the basics under my belt. My daily life is characterized by faith.

I do pray. I think I've got some cylinders firing here in my Christian life. But if we don't heed Paul's exhortation to examine ourselves and see if we're in the faith, if we don't meditate on the Word of God and examine the different areas of our lives, even after we've made some progress, even after we've grown, someone might say, well, there's a mature believer.

There's somebody that's come into the possession of some of the things that God has promised believers who ask and seek and knock. It doesn't mean that you're immune to failure or that you don't have a blind spot or that you don't have a beam in the eye in some area of life that needs examination, that needs to be rectified. Jacob, Israel, has this problem.

He is imbalanced in the treatment of his sons. And so even though he is Israel here, he loves Joseph more than all his children. There's nothing wrong with loving one child or finding particular satisfaction in them, but if you express that as favoritism, it says two things.

First of all, you have bad judgment in the way you appear. In the same way that if you're an invited guest at a meal and you're served a dish that you just absolutely... I had this experience. I was taken out to dinner by someone and they took us to a restaurant and it was all Cajun food.

And they bring you these appetizer things that you don't get a choice. You can order a hamburger off the menu if they have it, but they bring these things and set it on the table that are sort of for free. And there was this dipping sauce.

This person, oh, you've got to try this, and I tried it, and it absolutely took the hide off of my tongue. And I didn't care for it at all. But you could tell that this person really thought that this was a great restaurant, a great dish, a great appetizer, and you can concoct a way of saying something pleasant without being dishonest and say, well, that certainly has a kick to it, and just go on and not give out that you really would never touch that again under your own volition for anything in the world.

In the same way, and that's one thing, but there are two parts to this. The second thing is parents who are entrusted with children, there are always things about your children that are lovable. That's just one of the things God builds into parents and children, especially when they're young and when they're growing up.

And to maintain balance, sometimes you have to look and concentrate. Whatever things are good and lovely and noble and right and of good report, they are going to have their weak areas. But if you allow your affections to be swayed because you're not looking carefully and you're not seeking out the objectivity and the genuine love that's based on the love of God that's shed abroad in our hearts, this is a personal problem.

This is a problem in spiritual life. It is possible, no matter who you're dealing with, to look at the potential and to look at the good and to treat people equally. You can imagine God when He looks at us.

He sees believers who are on the narrow road, who are asking and seeking and knocking and living by faith and operating in hope and reflecting His glory. And God is going to be

pleased. And there is a sense in which the love of God can be expressed to a greater degree because He is free to bless and He is free to give things to people who have the capacity to appreciate them and who will not be derailed by those blessings.

There are others of us who, if God did bless us and God did give us those things, it would derail us. And it is a part of His love for us that He does not bless us and does not give us the desires of our heart because our hearts are perverse and the desire of our heart would destroy us, and God knows that. And it is actually the expression of His love that He does not necessarily prosper and bless and smooth our path in certain areas.

He is giving us challenges to grow us and to teach us and to break the rocks down in our souls. So what are we saying here? Jacob has a personal problem in that he is favoring his son Joseph not only in his own heart. There is nothing wrong with being pleased with Joseph.

Obviously, Joseph has got some spiritual momentum. And that is going to be pleasing to Jacob. But when Jacob favors him and is blind to the effect that this is having on the other brothers, that is a lack of love toward the other brothers.

It is a lack of sensitivity. It is a lack of insight. It is a lack of perception.

It indicates that much as we saw up in Shechem, he is not paying close attention to what is going on. Joseph is near at hand. He pays a lot of attention to him.

But he is not investing himself. He is not taking his fatherly responsibility seriously with the other brothers. Or he would know what this would do.

And that it is actually endangering Joseph. One of the ways of loving Joseph and looking out for Joseph would be to pay more attention to his other sons, which he is not doing. So this introduction in chapter 37 is laying the foundation for us to understand that the incipient problems here that are going to manifest themselves later can be laid at Jacob's door.

Certainly the brothers are going to bear responsibility. But Jacob is not doing anything to ameliorate or to help them overcome these. If anything, he is aggravating and making these things worse.

So it says, Israel loved Joseph more than all his children because he was the son of his old age. We have already covered this in looking at the chronology. If we only see a 20-year sojourn in Haran, this comment doesn't make much sense because Joseph is just the youngest of a set of sons that would have been born in a 7-year period, actually a 6-year period.

Benjamin ought to be the son of his old age who comes after at least a 6 to 8-year, maybe a 10-year delay after the 6 years of serving for the flocks, coming back to the

land, living in Shechem, then getting on the road on his way eventually to Bethel and Hebron and Rachel dies on the way and giving birth. Benjamin would be the youngest and the son of his old age. He would be doting on this youngest son.

But it says he is doting on Joseph who is the son of his old age. When we straighten out the chronology and figure out that Jacob had a 40-year sojourn and that it was after a 20-year gap, Joseph here is 17 years old. His brothers are all in their 30s or older.

He is truly the son. Benjamin is around but he is still tooling around as a child. Joseph has gone through his teen years.

He is a young adult and can be entrusted with responsibility. Joseph can do no wrong in his eyes and so he dotes on him. He makes him this tunic of many colors.

You may have heard that there has been some doubt cast on whether this is truly just a coat of many colors. There has been some scholarly erudition go on here and they say, well, it was really a coat with long sleeves or it was a coat that stretched to the ground. The reason for that is that this term, the word for tunic is very common.

It was an overgarment that could be worn by men or women. It was what would amount to the final garment that you would place over your linen body shirt or whatever you want to call that thing they used to wear. This was the last thing.

This would be kind of like I can only think of half of the name of the word. You know the Scotsman that wear the plaid thing they throw over themselves. It's not their kilt.

It's that other thing. Their tar. I can't think of the name.

It's got T-A-R in it somewhere. Anyway, whatever that thing is that you throw over, that's what this is. Interestingly, Mari is an ancient civilization in the ancient Near East that was flourishing at the time of Abraham and Isaac and Jacob, the time of the patriarchs.

They had found a palace of a guy named what's his name here? Zimri Lim. Zimri Lim was a guy that lived. He was a mucky muck in Mari back in these times circa 1800 B.C. When they were digging around in there they found a mosaic on the wall and it depicts this coat which is not so much a coat with sleeves and buttons or sleeves and a belt it's a long it's like a muffler only much wider.

The muffler, the long thing with fringe on the ends my grandmother used to make them for us when I was a child. You wrap them a couple of times around your neck. It's a wide version of that.

You throw it over your shoulder and you tie your belt around it. It can be almost like a uniform or a mark of rank. This is a mark of rank.

This is another thing that contributes to the idea that Jacob has put Joseph in charge of

his brothers. He's given him this sort of chevrons. It's like having hash marks on his sleeve or having rockers on his sleeve.

This one that they found a picture of in Mari it is many colored but the reason it's many colored is it's composed of many small rectangular pieces of cloth. Not only is it multicolored but it was very time consuming and expensive to make one of these because these individual pieces of cloth each have to be sewn together. They're dyed separately and then they're sewn together so that it makes this dazzling garment.

This long cloth that is wrapped around the body a couple of times. This mosaic shows someone wearing this thing and it's wrapped around his body over his undergarment his linen tunic. It was quite a notable thing.

You could see it from a great way off because of these individually dyed pieces of cloth. I think later on they had other types of garment. Just a few hundred years after this garments that had a fur trim around the edge were the mark of rank and the mark of nobility.

So this speaks it's the right time frame it's the right locale. This is probably, my guess what Jacob gave to Joseph. When his brothers saw that their father loved him more than all his brothers they hated him and could not speak peaceably to him.

Now this starts to show us the problem on the brother's side. Is it Joseph's fault that Jacob has an unbalanced love? It's not. Why did they not get mad at their father? Well, we can go back a generation.

Who does Esau hate when the blessing comes to his brother? The blame doesn't devolve onto the parents. Esau doesn't develop a hate we have no mention of any hate for Rebecca who engineered the scheme to cheat him out of the blessing. There's no indication that Jacob has it in for Isaac because Isaac favors Esau.

The object of this affection winds up being the target for spite and envy and hate. This is irrational and it's an emotional... You think, well, if this was out of the way then I would be loved. You remember the competition between the two sisters for Jacob's affection in his own household.

They keep saying, well, I'll have a child and then Jacob will love me, Leah thinks. She has all of these sons and Jacob still favors her sister Rachel. Well, she doesn't get upset with Jacob for his brother's one-sided attachment.

It's competition between the sisters. She says, I'm wrestling with my sister and I'm winning, naphtali and all that. So, it's an irrational, it's an emotional sort of thing.

And we know that when God goes to work in our souls and transforms us by the renewing of our minds, one of the benefits is that our mind can control our emotions.

This is one of the things children have to learn. What is a tantrum? It is an emotional outburst.

One of the greatest challenges for a parent is to teach a child mental control over their impulses. It's a different task for each child, their personalities and so forth. We have to pray to God for wisdom to know how to cope with that.

Because what works in one family may not work in another. But the bottom line is, by hook or by crook, we have to learn as individuals that it is the mind that thinks, it's the mind that remembers prohibitions, that remembers what's right and what's wrong. Emotions have no ability to think.

And you can see this here, the brothers have this irrational hatred of Joseph. They ought to be going and talking to their father or stopping and thinking, why is it that father likes Joseph so much better? Maybe it's because I'm kind of a rotten egg, because I'm untrustworthy. I have to be watched.

I have to have an overseer. My father can't trust me to go out and do something. He's got to send the 17-year-old to keep an eye on me.

Why does Joseph bring back a bad report to his father on the brothers? He didn't just make it up out of whole cloth. The brothers are out there malfunctioning. There is a contrast there, but they're not thinking.

They're not saying, well, you know, it's kind of like what God told Cain, if you do right, will you not be accepted? But if not, sin is crouching at the door. Well, this is an easy sort of transference. It's all Joseph's fault.

And so there's an emotional thing going on on the part of the brothers. And they cannot speak peaceably to him. Jesus tells his disciples, out of the heart flow the things that people say and do.

And there is a problem in the heart, and this comes out. They can't speak a kind word to him, literally. They can't even carry on a peaceable conversation.

So they're going to be back talking and sassing and ridiculing and calling him names and to each other and so forth. Judging and penalizing him. They hated him even and could not speak peaceably to him.

Well, this is the situation when Joseph has a dream. We're going to pause here and take our break. When we come back, we're going to try to figure out why events take the turn that they do.

Why does God send this dream to Joseph? We'll puzzle over that until we come back from our break.