

# **Dr. Kenneth Mathews, Genesis, Session 21, Joseph and His Brothers, Genesis 37:2-38:30**

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This is Dr. Kenneth Mathews and his teaching on the book of Genesis. This is session 21, Joseph and His Brothers, Genesis 37:2-38:30.

Today is lesson 21, or segment 21, where we're looking at Joseph and his brothers.

Today, this is an introduction to the whole of the Joseph narrative, focusing on chapters 37 and 38. When it comes to the Joseph narrative as a whole, it is introduced, as we have found in the past, with the catchphrase, these are the generations of. This begins in chapter 37, verse 2, where it says in the New International Version this is the account of Jacob.

As we found in the past, it is the offspring of the person named in the catchphrase that is the interest of the narrative. So, when it came to Abraham, it was the account of Terah, his father, and then the narrative pertained to Abraham. And so, we see the same thing taking place when it speaks of the narration of Jacob and Esau, but it's introduced by this is the account of Isaac.

Now, we're going to have the account of Jacob in verse 2 of chapter 37. This is the last of the narrative regarding the patriarchs, and of course it includes the whole of the Genesis story. What we will find is the preeminent figures that are involved here, which would of course be Joseph and his brothers, especially Reuben, the firstborn, and then Judah, both born to Leah.

When we think about Jacob, Jacob is an important figure. He is an important figure, therefore, in the Jacob-Esau narrative and continues so because of his relationship to his sons and how so much is given in these chapters to what occurs between his sons and what the implications are of their behavior for him. And it's not until chapter 50 that we will find the burial of Jacob recounted.

So, we want to keep him in mind as well as we look through the chapters of this last narrative. Now that it concludes in chapter 50 with the reference to Egypt in chapter 50, verses 22 and verse 26, the very last verse 26, and the very last words in Egypt. That's an important geographical location for us because the promises, you'll recall, included the promise of residence in Canaan.

But see these Jacobites, these descendants of Abraham, are located in Egypt, and therefore, the promises are partially being fulfilled. It's in progress, it's fulfilling. And the remainder of the Pentateuch, where we have Exodus and Leviticus numbers and Deuteronomy, all of that takes place outside the land.

The end of Deuteronomy describes that on the plains of Moab, which is in the

Transjordan. Then, with Joshua, this book recounts the crossing of the Jordan River, the various encounters and wars that will occur in the land, and the people secure enough of the land to settle in the land. And so, as I said at the beginning of our course together, the orientation of Genesis and that of the whole Pentateuch is toward the future, and that fits well because, as you know, the promises that God has made from the outset in Genesis chapter 1, verses 26 through 28, repeated with Noah and his sons in chapter 9, and then with Abraham in chapter 12, and his successors, the orientation, the emphasis has been on the descendants of the first parents, the descendants of the new Adam, that is Noah and his three sons, and then Abraham and his descendants.

So, the orientation is then forward-looking. Another element important to us in looking at the narrative as a whole is there are repeated themes: the themes of blessing, the theme of people, that is, procreation, and then the orientation toward the future with reference to the land. Additionally, we have seen deception, betrayal, and strife; all of these important motifs keep coming to the fore, and it is very prominent in the Jacob toleth with Joseph and his brothers, which will show the strife ending as it did with Jacob and Esau with reconciliation.

We see that there's a reconciliation of Joseph, who will have been sold into slavery, and the result is that he becomes the savior of the family through a series of remarkable events that are superintended, negotiated by the Lord God in achieving the outcome that is for the good of not only the Jacob family but also for the whole world for that matter, having to do with providing foodstuff for a great famine that will occur. It reminds me of that feature of blessing in the Abraham Covenant, chapter 12, verse 3, which says whoever curses you or whoever blesses you will be blessed, whoever curses you will be cursed, and in this case, Pharaoh recognizes how Joseph is favored by God and makes him second in command, and gives him blessing and also provides opportunity for Jacob's whole family to take up peaceful and prosperous and safe residence in Egypt in a specially designated location named Goshen. So, we will see then that this achievement on the part of Joseph for the family and ultimately for all the nations that descend into Egypt seeking food, that there is opportunity and repentance on the part of the brothers who had betrayed their brother Joseph, who had betrayed their father, lying to him regarding Joseph's disappearance.

That is described in chapter 45, and so we look forward to those moments of reconciliation. Further evidence of reconciliation would be how, in chapter 50, verses 12 through 14, Joseph and the brothers come together in the burial of their deceased father, Jacob, which is another indication of reconciliation. The same, remember, Esau and Jacob came together in the burial of their father, Isaac.

So, there's a good deal of repetition that we found earlier regarding the promises of blessing and the rivalry that will take place. One feature that does distinguish the Joseph narrative from the preceding narratives of Abraham, the short one on Isaac, and then the one of Jacob, Esau, is that in those narratives, theophanies are a very important way in which God relates to and communicates, unveils himself through dreams and visions and then direct speech, also through angels. Now, in the case of the Joseph narrative, dreams, yes, but these dreams have to be interpreted, and Joseph does that, and these are the primary ways whereby God reveals what will take place and how Joseph is, and his brothers, his family as a whole, are represented in these dreams.

Joseph also interprets the dreams that the Pharaoh himself had regarding the future of Egypt. So, but we do not have the theophanies taking place, which is perhaps, and it's subtle and inferential and maybe too speculative, but it does alert the reader that there is something that's happening with the Joseph and brothers story that separates distances, maybe it's the best way, distances Jacob's sons from God, and we'll see some other indications of that as well. Now, we find that in the stories that there have been two ways in which interpreters have perceived the figure, the actor, Joseph.

One is that he's the ideal person of faith, and there are some remarkable aspects of his insight, particularly as we move to the end chapters. Chapter 50 speaks explicitly of how Joseph perceives that what has occurred has been working out God's will in his life for the good, and so he has also been a man of excellent moral character. So, some have gone even so far as to suggest that he's a type of Jesus Christ.

I, on the other hand, go with those who see Joseph as a flawed character. This doesn't mean that he is a wicked man by any means, but in his youth, I think he showed a spirit of pride and arrogance, and he has a series of practices of deception and betrayal against his brothers once he rises to authority in Egypt. So, I do think there are flaws in his character, and this fits very well with what we've seen with his ancestry with Abraham, Isaac, and Jacob Esau. There is no figure who is perfect when it comes to a portrayal of the great messianic figure that is to come.

The nearest, I think, that comes to this would be the priest of Salem, and that is Melchizedek in chapter 14 in verses 18 through 20. So, that would be the closest to such a typology, and there are those who base that notion on the writer of the Hebrews. At that time, I said my conclusion was that he is a man of great faith, a man who is a true Yahwist, but it's not necessary to conclude that he is a theophany.

I think there is a typology at work here, but not a theophany where you have the appearance of an angel or Jesus Christ manifesting himself as a man. I would also indicate here early on that the story of Joseph and his brothers are some of the saddest events in the life of the offspring of Jacob and these brothers and these

tribes founded by the twelve brothers, and what this would mean for the nation. What we discover is that God works out a plan whereby he will renew their moral character, and their renewal, especially when it comes to their identity as the treasure of God who has given them promises and has a great purpose for them in bringing the message of God's promised blessing for all nations, for all people groups.

And so, we see in rather dramatic form, beginning with chapter 34, where we have the brothers involved in the murderous treason of the Shechemites, a very strong chapter 36. Chapter 34 has to do with Dinah and the Shechemites, and then in chapter 36, we have the accounting of Esau's descendants and verse 31 reads, these were the kings who reigned in Edom before any Israelite king reigned, which of course, indicates later in the history of Israel that this notation was made, because this will be important to, out of these twelve, who will emerge the household of the royal figures who will become the kings of Israel. And so, is there going to be a sufficient moral character on the part of the brothers that the plans of God will continue, even to the point of appointing a righteous household of royal figures? And immediately comes to your mind would be King David; he comes from the household of Judah, so we want to look then at these three important sons in the future of Israel as a nation.

So, we have Reuben the first born, we have Judah, and then we have Joseph. Now Joseph becomes the father of two tribes, Manasseh and also Ephraim, who are located in the north. Judah is located in the south and is the most preeminent tribe in the south.

The other brothers, their tribes are situated in the north, especially prominent would be Ephraim and Manasseh. Well, let's look then at the early days of Joseph in chapter 37, verses 2 through 36. We've already spoken of the title at the beginning of that verse, and then, in the latter part of verse 2 through verse 11, we find Joseph the dreamer.

And the reason why I have spoken of that is because that's the way the brothers think of him. If you look in chapter 37 in verse 19, they refer to him, here comes that dreamer. And so, in our verses 2, the second half, 2b through verse 11, he will have two dreams, and these two dreams work in coordination to indicate that the father, Jacob, and Joseph's brothers will together be subject to Joseph.

Now, another thing I might quickly mention to you is that there is a pattern of dreams here. I've already spoken of that, but you will have two dreams that will keep popping up. Now, dreams were very important in affirming God's presence and God's will and purpose.

Remember, they don't have the scriptures, and so dreams were very useful in the way that God communicated. Now it begins with Joseph, a young man of 17, tending the flocks with his brothers, the son of Bilhah and the sons of Zilpah, his father's wives. And he brought their father a bad report.

So, he's a snitch. That's the way I take this bad report. It could be translated as an evil report, but a bad report, I think, reflects better on the nature of that report.

What's important in this opening verse is that Joseph, if you remember, comes from Rachel. So, these other brothers are not of the same mother, and as a consequence, Joseph and his younger brother Benjamin are different from this group. And so, we'll see that there's given us a propensity for rivalry just as their mothers, the wives of Joseph and their, excuse me, Jacob, and their handmaidens, there's a rivalry that no doubt the sons pick up on from their mothers.

Verse 3, Jacob, he exacerbates the problem. It will remind you of how Isaac loved Esau and Rebecca loved Jacob. So, there is a prioritizing, a favor toward one son at the expense of the other.

And this is what's taking place. If you look at verse 3, Israel loved Joseph more than any of his sons because he had been born to him in his old age. So, although Benjamin is younger, we find that Joseph as a teenager is being favored as opposed to the others who are adults.

Now, the word Israel is important. You remember we had the renaming of Jacob to that of Israel because it references his struggles with El and God, and that is pointing back to chapter 33, where you have the wrestling that takes place. Chapter 32 with the unknown wrestling partner or match who proves to be the angel of God or simply God, and there's a naming that takes place, a renaming.

Israel then, when it's been read within the context of the Mosaic community, no doubt they would say to them, that's who we are. That is what they would have been saying. And as descendants of these various sons, you can imagine that their interest would be at a sky-high in their ancestors, about the roles of Reuben and Judah and Joseph and later Benjamin.

Now he gave him distinguishable robe. This is translated richly ornamented in the New International Version. We don't know with certainty how this is to be translated.

Some would say it's a variegated, colored, and hence ornamented robe or just simply a multicolored robe. What would be important is this was a recognition of the priority, the favoritism for Joseph. It is highly suggestive and we could go elsewhere to the Bible in the ancient Near East that clothing is connected to one's status.

And so, the robe itself would be indicative of Joseph's superiority over that of his brothers. And they were. They just hated him. They were so enraged with jealousy and

could not speak a kind word to him.

You could note chapter 45, verse 15. Well, that reconciliation, that reversal of hatred and not speaking a kind word, is described once reconciliation occurs in chapter 45. Now we're going to have two dreams by Joseph.

This is in chapter 37, verses 5 and 9. Joseph had a dream, and then, in verse 9, he had another dream. Notice that each dream concludes in verse 7. There is a bowing down, and that occurs again in verse 9. Now, in the first dream, this has to do with the agricultural environment of the sheaves that bow down to the one important sheaf.

The brothers rightly understand in verse 8 that this is indicative of his brain, which is Joseph, over them. Will we really bow down to you? They say in chapter 42, verse 6, that they do because Joseph, in disguise, is second in rulership and authority in Egypt. And they do bow down to him and are subject to the Egyptians.

Then, in the second dream, this is astral. This has to do with the sun and moon and 11 stars were bowing down to me, he describes. So, Jacob interprets the sun and moon as referring to himself.

And so, it says in verse 10, his father rebuked him and said, is this really going to be the case that your mother and I will bow down before you? And in verse 11, what's important is it says his father kept the matter in mind. So, this will be important later in the story because Jacob will come to recognize, as really they all do, that this was indeed being realized. And this is all part of the broader plan of God.

So now we move on to how the brothers practice rage and jealousy and vengeance —pa yback time in verses 12 through 35. And so, in verses 12 through 17, the location of where the flocks are being grazed is Shechem.

Now, Jacob had established his settlement at Hebron farther south, and that's recounted for us in chapter 35, verse 27. So, Israel, there's his name again in verse 12, said to Joseph, I want you to go find your brothers near Shechem, and I want you to give me a report and tell me what's at work. So, he expresses concern for them.

I don't know if he, as a result of what occurred with the Dinah Shechemite story, is suspicious of them, what's at work with them, their behavior, their character, how they're relating to other people, groups in the area. For example, you'll remember earlier that Reuben had slept with Bilhah, one of Jacob's wives, who was actually a

handmaiden to Rachel. So, in any case, so he left from Hebron and journeyed to Shechem.

So, when he gets in the area of Shechem, this is an interesting, very subtle idea that's at work here in this story. A perplexity says that he was lost when he arrived at Shechem, but there was a man in verse 15 who found him wandering around in the fields, and he asked him, so it is the man who initiates the assistance that Joseph needs. And that's rather suspicious, isn't it? It makes you wonder to speculate what is going on here with this man, given that in the past, we've read narrative after narrative where God appears or an angel appears to the patriarch as a man.

Could this be an angel? Could this be God? What are you looking for? So here he is on a mission searching out his brothers, and he describes that. And so, the man says, they have moved on from here. I heard them say, let's go to Dothan.

So, they moved from Shechem to Dothan, which is about 13 miles or so north of Shechem. And they may well have moved on because of better grazing. This would not have been exceptional.

Now, what is this about? Well, I think the way in which the narrative is written is to initiate, to elicit from us something of the mystery of all that's going on here, recognizing by now, if you've read Genesis, that nothing has happened in the Genesis narratives by coincidence. From the human perspective, it may look like coincidence or happenstance. But the narrative of the Bible always gives us God's perspective.

And so, we've come accustomed to understanding it, such mystery, the ambiguities that will repeatedly occur, the ironies, all of which are a part of God's sovereign outworking. With that in mind, we can understand that this man and his identity will remain a mystery, but this man is essential for this narrative account for this episode to move forward. And so, while this is rather representative of Joseph and his brothers who are spiritually in moral freefall and who are really operating in the dark, God is there pushing them forward to the blessed goal he has in mind for them.

So, when he appears from a distance, they plot to kill him. And so Reuben, who's the firstborn, and maybe he has learned the chastening of sleeping with the concubine wife of his father and the shame associated with that. He's recovered to some degree because he steps up and says, no, no, no, we've got to recognize that we don't want to kill our brother.

This would be the greatest calamity. This would be such a grievous sin to kill a kinsman. So, we are told by the narrator that Reuben had planned by suggesting they toss Joseph into a cistern.

It was a dry one, we were told, so he won't drown. And Reuben, we were told, did all this in order to rescue him from them and eventually see in one way or another, this is unstated, how, take him back to his father. So Reuben realized that what was being plotted was just over the top and could not be tolerated.

As the firstborn, he hoped to be influential in what was developed. Now, the clothing item will become important because it says they stripped Joseph of the richly ornamented robe. And then you see, this will become important because it is used as evidence by the brothers that Joseph was killed by an animal because they will take the blood of a slain animal and they will place the blood on this torn robe as evidence to their father that Joseph has died.

And that's what's recounted in verse 32. They took the ornamented robe back to their father and said, we found this. Examine it to see whether it is your son's robe. Now, it was obviously Joseph's robe but notice in 34 that Jacob tore his own clothes, saw the clothing motif, put on sackcloth, and mourned for his son for many days.

So, what had been such an irony that Jacob had used the robe as a way of showing favor to Joseph? Now, this robe, bloodied and torn, becomes his greatest source of pain and sorrow. So much so that he simply says, I don't want to be comforted. I will go down to Shiloh, that is the grave, to visit and be with my son.

So, his father wept for him. He became very suspicious of his son's involvement in what took place. Now they have decided to make some money from this proposition.

And so, they see some Ishmaelites who are in a caravan. They have spices and such, and they're going to sell those when they arrive in Egypt. So, Judah has a plan, and that is, what will we gain if we kill our brother and cover up his blood? Come, let's sell him.

Well, that sounds like a winner. And so that's exactly what they do. So Reuben stepped up first, and then Judah will be an important figure throughout all of this.

He recommends gaining from the sale of their brother so that they will not, and I guess he's hearing Reuben, so that will not kill our own flesh and blood, he says in verse 27. So, when the Ishmaelites arrive, the Ishmaelites are described by another name in 28, the Midianites. These would be probably two people groups that have intermarried.

The Midianites were descendants of Ishmael. So, the Midianites and the Ishmaelites are one and the same group. So, they sell Joseph to this traveling caravan headed toward Egypt.



Now, Reuben did not have an opportunity to interfere in this sell-off. And so Reuben returned to the cistern. See, I think he was planning to recover him and take him back to his father.

So he went back to his brothers, and he simply said, the boy isn't there. I mean, all is lost. Where can I turn? How can I face my father again with such terrible news? In verse 36, we are introduced to Potiphar, one of Pharaoh's officials and the captain of the guard.

And much more is to be said about Potiphar and his wife when it comes to Joseph. Now, some have argued that the Judah and Tamar story in chapter 38 is a misplaced interruption in the flow of the Joseph account. Now, I think that's an exaggeration.

Yes, Joseph per se is not described here in chapter 38. Judah is, and that is, I think, an important connection with chapter 37. It says in verse 1 that he left his brothers.

There's another connection. But more importantly, what's at work here is another clear signal at the outset of the terrible moral decline of the brothers. And Judah is a leading figure.

Those who are reading this from the perspective of the Pentateuch will be very sensitive to this leading tribal figure, Judah. And there are going to be two indications that Judah is going to be the father of the household of kings. And you'll remember that Saul, the first king of Israel, is from the house of Benjamin.

Whereas when it comes to David, he's of the house of Judah. And the Davidic covenant in 2 Samuel chapter 7, verses 13 through 16, is God's commitment to David and his offspring as the royal house that produced Israel's kings. There is an explicit and an implied teaching regarding this.

The explicit is found in chapter 49, verse 10. Chapter 49, verse 10. There, in chapter 49, you have the blessing of the patriarch Jacob to his tribal families, the sons.

And there are echoes of earlier events, and there are prospects of what will become of the legacy of each tribe. And when it comes to Judah, verse 10 refers to how there will be the scepter and the ruling rod that will be of the household of Judah, and it will not be taken away. So, that is the clearest and most explicit evidence in Genesis itself.

Now, there is a much more subtle idea at work when it comes to the births of Judah's two sons, who are twins with Tamar, his daughter-in-law. And this is recounted for us in verses 27 through 30. As you know, the birth scene of Jacob and Esau is an important account, and this one here sounds similar to it.

In each case, we have twins. In each case, there is some kind of irregularity in their births. And we have the prophecy in chapter 25 of how the younger will serve the elder.

And this is what we see in earlier Genesis, such as how Ishmael will serve the younger Isaac. At least we can say that it's clear that Esau is going to be subservient to Jacob. And what's at work here is the ambiguity of the birth scene between the twins, Perez and Zerah.

And the way in which this works is that one of the two, Perez, takes, or I guess you could say supplants his twin, Zerah. Zerah stuck out his hand from the womb and is going to be, of course, the firstborn, we would think. So, the midwife tied a scarlet thread around his wrist to identify him.

But his twin Perez supplants him because Zerah withdrew his hand, we're told. And it's his brother Perez who breaks forth and is the first to emerge from the womb of Tamar. So, the names are appropriate, Zerah meaning scarlet and Perez meaning breaking forth.

So, well, this is the ambiguity. Who really is the firstborn? Is it Zerah? He stuck his hand out first. Or is it Perez? He came out whole body first.

So that is a hint, I think. It's obscure, I recognize that, but that may well be a way in which the providence of God is working. Itself out through the irregularity of the births of those that are appointed by God, through him, he will work out his salvation plan.

Because Perez becomes the ancestor, he will become the father of King David. This is recounted for us in Ruth chapter four, where Ruth chapter four, the genealogy of Perez ends the book in Ruth chapter four.

It begins with Perez, and you understand this is a son of Judah. It traces it through 10 names and concludes in the book of Ruth with David. So, this is a way in which there is a hint and indication that Perez will be the favored one through whom the kings of Israel will come. Well, let's begin with Judah's sons and Tamar in verses one through six.

Here, Judah separates himself from his brother and marries a Canaanite woman. Now that tells me we have a problem with Judah. He is not respecting the legacy of the Abrahamic covenant and its promises.

He is not showing that he is altogether thoroughly committed to the family. So he separates and he goes to Adullam which is not very far from Jerusalem, actually from

a location southwest of Jerusalem. And then he has three sons, Ere, Onan, and Shelon.

Judah got a wife for Ere, we're told, his firstborn. Well, that would be expected, and her name was Tamar, or Tamar. And we don't know exactly the ethnicity of Tamar.

She's not identified as a Canaanite. Many people believe that she is. But the point in the narrative here is that the firstborn was wicked in the Lord's sight, the detail of which we don't know, but he puts him to death.

Let's say you have a series of showing us the moral decline, Judah, and then his sons, his direct lineage. Then, in the tradition of the leveret marriage, a brother-in-law marriage, this tradition is recounted for us in Deuteronomy 25 verses 5 and 6, when you have two brothers that are living within a family's household. And one brother dies prematurely, leaving a widow.

Then the surviving brother is to marry her and have sexual relations, it's called a leveret marriage so that she can have a child who would then inherit the land, the inheritance designated for now the deceased brother. So, it has to do with inheritance, it has to do with future prosperity and protection for the widow giving her a son. So that's what's at work when it comes to verse 8, saying to the second brother, lie with your brother's wife and fulfill your duty, your kinsman duty, your brother-in-law duty, to produce offspring for your brother.

Well, Onan has a sexual relationship, but he spills his semen, it says, on the ground. And this is an interruption so that she won't become pregnant. So, this is an illustration of pleasure without responsibility.

And this, again, was an impugning of the way God operated with this family, which had to do with the promises of inheritance under the covenant that he had made with Abraham. And so, this, too, was seen by God as wicked, and he put him to death. Now Judah has given to this same woman, Tamar, his two sons.

They've died. So, I think he becomes very suspicious of her. She's bad luck.

Something's amiss here. So, he sends her back to her father's household. And in verse 13, Tamar was told, your father-in-law is on his way to Timnah, not far from Adullam, and to shear his sheep.

So, the widow in this culture was very vulnerable. She takes the desperate step of dressing herself deceptively as a prostitute so that Judah unknowingly will impregnate her, and through the child born to Judah and Tamar, then she will have some sense of security and will have very importance in that culture and offspring. So what we find in verses through 19 is the trickery at hand.

And what's important is that there has to be a negotiation and a payment for this sexual relationship as she's serving as a prostitute to this man who we would conclude

doesn't have a wife. And so, he says the payment's going to be a young goat. Well, how do I know you're going to carry out this promise? Well, I'll give you something of my personal identification, my personal seal, which was a cylinder with his distinctive identity, and you would roll it in clay.

And so, it was what we would think of his personal penmanship, something uniquely belonging to him. Then, the staff may also have been distinctively carved or marked. In other words, undeniably, she has what will identify the man with whom she's had this sexual relationship.

And then what follows in verses 20 through 23 is that she is identified here as a holy one, a shrine prostitute, which may have been a way of just improving her status because Judah didn't even appear to take the goat. He sent his friend, the Adullamite, Hyrum. And so, he seeks around for her at this location in Niamh, and where she was to be found.

And the people in that region said we don't know of any prostitute here. So he went back and reported to Judah. And Judah says we can't become a laughingstock.

We just let her go on with my seal and my staff. Three months later, it's reported in verses 24 through 26 that his daughter-in-law has become pregnant. And according to Leviticus 21 verse 9, a prostitute was to be burned alive.

That's how despicable it was seen later in Israel. And that's probably what's in view here as a tradition, a custom that had grown up. And this had to do with the most severest penalty against a daughter of Israel who becomes a prostitute.

And so, when it comes to the great dramatic scene of executing her, she presents, we find this in verse 26, she presents, or rather verse 25, the seal in the cord. Judah recognized them. Maybe others did as well.

But Judah, who had become a threat to Tamar in our chapter, verses 24 through 26. Now the table is turned because what has occurred impugns and embarrasses Judah's corruption. And that's why he says in verse 26, in a sense of repentance, a sense of recognition, she is more righteous than I. And then, to follow up on that, it says in the narrative that he did not sleep with her again.

So, what is at work here is, I really don't think he's saying that Tamar is righteous. I think he's simply saying that the two of them are complicit in this sordid scene. But she was striving for the right thing, even though she went about it in a way that was untoward.

And he was wrong all the way around. He did not care for his daughter-in-law. He did not follow through in providing for her with the third son, Sheila.

And then he went so far as to blame her for her prostitution and set about to kill her

through an execution process of burning her alive. So, it's only here that Judah repents when he is found out. I've already talked about the birth scene of the twin boys who are named and the importance of that.

So, what's more to come? More to come would be with these important figures that we've been introduced to in chapters 37 and 38. It's going to be Jacob and Joseph and the brothers. And then the brothers, Reuben and Judah.

Next time we'll pick up with Joseph in Egypt, and what occurs in Egypt, where there he takes on a prisoner's clothing.

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