

HOME STUDY LEAFLET.

LESSON 3.

APRIL 15th, 1894.

2nd QUARTER.

Joseph sold into Egypt. Gen. 37: 23-36.

OLDEN TEXT: "Ye thought evil against me, but God meant it unto good." Gen. 50: 20.

OMMIT TO MEMORY vs. 26-28. CHILDREN'S HYMNAL, 127, 151, 39, 71.

ROVE THAT—Children's sins bring sorrow to parents. 2 Sam. 18: 33.

ORTHER CATECHISM—Quest. 97. What is required to the worthy receiving of the Lord's Supper?

DAILY PORTIONS.

(*The Selections of the International Bible Reading Association.*)

MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SABBATH.
Gen. 37: 23-36	Gen. 37: 13-22	Gen. 39: 1-6	Ps. 105: 16-22	Ps. 37: 1-13	Matt. 10: 21-31	1 Pet. 8: 8-17

To the Teacher—Do not credit any Scholar with having prepared the lesson who does not at least answer the questions. Take the leaflet home and assign a value to each answer, announcing the result on the following Sabbath. *Take, or send, the Leaflet to absent scholars.*

Always bring your Bible and Shorter Catechism to the Sabbath School.

HELPS IN STUDYING.

INTRODUCTORY.—Joseph was sent by his father to enquire after the welfare of his brethren who were feeding their flocks near the scene of their cruel slaughter of the Shechemites. It might be that some smouldering embers of hate would be fanned by imprudence on their part and mischief happen. Solicitous, therefore, for their safety, Jacob sent his son to ascertain whether all was well. Arrived at Sechem, Joseph was informed that his brothers had removed to Dothan, some 18 miles farther north. His approach was described by them as a plot laid to kill him, and thus bring his dreams to naught. Their wisdom and cruelty were on a level with that of Herod when he slew the babes of Bethlehem. Human wickedness may further God's plans, it can never thwart them. Desiring of saving his life, Reuben proposed that he be cast into an empty cistern, on the shallow plea that the crime would be less shocking than if they shed his blood. It was really more diabolically cruel. To him assented and our lesson describes the further proceedings.

LESSON PLAN. I. Joseph Sold. vs. 23-30. II. Jacob Sorrowing. vs. 31-36.

I. JOSEPH SOLD. 23. When Joseph was come to his brethren—At Dothan, 12 miles from Hebron. What later historical notice of Dothan, (2 Kings 6: 13). They stripped Joseph—Why did Joseph wear this coat? Probably it was his usual dress, and was unsuspicuous of the feeling of his brothers. Such a distinguished dress, moreover, being indicative of rank, would ensure him respectful treatment from strangers. Their mother's cries for mercy afterwards rang in their ears, (ch. 42: 21). In what respects is Joseph a type of Christ? 24. Cast him into a pit—They intended to leave him there to die of starvation. The pit was an empty cistern, bottle-shaped, so escape was impossible unaided. 25. They sat down to eat bread—Their hardheartedness became proverb (Amos 6: 6). Read 1 John 3: 12. The worst punishment of sin is that men become insensible of their wickedness. Ishmaelites—Who was Ishmael? What other tribes were associated in the caravan? (verses 28, 30 R. V. marg.) Who were Medan and Midian? (ch. 25: 2). These tribes were all "cousins" to one another and to the sons of Jacob. Gilead—a district on the east of Jordan, rich in pastureage (Num. 32: 1), and bounding in spices and aromatic gums. (Jer. 8: 22; 46: 11). The great caravan route from Damascus to Egypt passed by Dothan. Spicery and balm and myrrh—The Egyptians used larger quantities of these substances in religious ceremonies, in embalming the dead, for medicinal purposes, and as ministering to the pleasures of the wealthy. 26. Judah said—It is not likely that Judah knew what Reuben intended to do, and wished to

give Joseph a chance for his life. Slavery was a less horrible fate than starving to death in a pit. Who was the first to find out that a brother's blood could not be concealed (ch. 4: 10; Job 16: 8). The crime of stealing and selling a man was punishable with death in the Mosaic law (Ex. 21: 16). **28. Midianites**—a section of the larger caravan. **Twenty pieces**—probably shekels. About \$15.. This sale is referred to in ch. 45: 5; Ps. 105: 17; Acts 7: 9. **29. Rent his clothes**—He may have been away on some duty connected with the flocks, or, which is more likely, took a circuitous route so as to mislead the others, and came to the pit when they had gone off out of sight. Rending of the clothes was a very ancient mode of expressing grief. A rent was made in the skirt; more or less long according to the intensity of the grief. (Job 1: 20; Matt. 26: 65). The time came when the other brothers rent their clothes (ch. 44: 13). **30. The child is not**—He thought they had killed him (ch. 42: 13, 36; Jer. 31: 15). When he saw that he could not help himself, Reuben fell in with the deception of the others.

II. JACOB SORROWING. **31.** This was a cruel device, but the safest for them. They wished to prevent Jacob from searching for Joseph. They seem to have sent the coat by messenger. **34. Sackcloth**—The cloth of which sacks were, and are still, made in the East, was woven of camel's hair (Rev. 6: 12). It was made into garments for mourners. Sometimes it was spread upon the ground and sprinkled with ashes (Jer. 58: 5). See other instances of wearing sackcloth, 1 Kings 21: 27; 2 Kings 6: 30; Job 16: 15; Joel 1: 8; Jonah 3: 5. It was also worn by prophets, Isa. 20: 2. Compare 2 Kings 1: 8 with Matt. 5: 4. **His daughters**—There is but one mentioned, Dinah, but the expression would include his daughters-in-law and grand-children. Compare David's grief, 2 Sam. 12: 17. Perhaps Jacob reproached himself for having allowed Joseph to go so far alone. **The grave**—R. V. marg. "Sheol, the name of the abode of the dead, answering to the Greek *Hades*. Acts 2: 27. It means neither the grave, i. e. the receptacle for dead bodies, nor the place of lost spirits, but the abode of the disembodied souls of men, without specifying their condition. What other person received his son as from the dead? (Heb. 11: 19). **36. Medanites** (R. V. marg.)—In ch. 39: 1 it is stated that Joseph was bought from Ishmaelites. That was the common name of the whole caravan. It was chiefly made up of them. As Heliopolis, or On, was the seat of government, it is likely that Joseph was offered there publicly for sale. **Captain of the guard**—R. V. marg. "chief of the executioners." The royal bodyguard were the executioners of the king's sentences of death. We now lose sight of Joseph for thirteen years nearly. But God was with him.

To the Scholar.—Study the lesson carefully, turning up the marginal references and reading the "Daily Portions." Then close your Bible and try to answer in writing the questions following *without accepting aid from any quarter* after you have begun to write. Then, bring this leaflet to Sabbath School with you on the day of its date. If you cannot come, fill out the blank and send the leaflet (with the answers written out) to your teacher by some friend, or by mail, and you will receive credit for the work done as if you had been present. If your excuse is satisfactory, you will not lose in record of attendance.

1.—Where did Joseph find his brethren, and why was he sent to them? (3)

2.—What did the brothers at first intend to do to Joseph, and who proposed to cast him into a pit? (4)

3.—What led them to change their plans again, and who proposed it? (4)

4.—What deception did they practise on their father? (4)

5.—How did Jacob shew the intensity of his grief? (4)

6.—In what respects is Joseph, in this chapter, a type of Christ? (6)

Name

Dear Teacher,—Please excuse my absence from Sabbath School to-day, I cannot come because I have read the "Daily Portions" and answered the questions as well as I could. I have committed to memory Questions in the Catechism and verses in addition to the Golden Text, and I was at church have recited them to