

Genesis 39:14

Authorized King James Version (KJV)

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

Analysis

That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an H... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Romans 2:1 — Judging others

Revelation 20:12 — Judgment according to deeds

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וְאָקָרָה אֵל	אֵל יִשְׂרָאֵל	בֵּיתָהּ	וְאָמַר	לָהֶם	וְאָמַר	וְרָא וְ
That she called	an Hebrew	of her house	and spake	H0	and spake	See
H7121	H376	H1004	H559		H559	H7200
וְהָאֵל	לְנוֹ	אֵל יִשְׂרָאֵל	עָבַר יְ	לִצְחָק	וְנוֹ	
he hath brought in	H0	an Hebrew	H5680	unto us to mock	H0	
H935		H376		H6711		
וְהָאֵל	אֵלֵי	לִשְׁכַּב	עִמִּי	וְאָקָרָה אֵל	בֶּקוֹל	וּלְ
he hath brought in	H413	unto me to lie	H5973	That she called	voice	
H935		H7901		H7121	H6963	
בְּקוֹל:						
with a loud						
H1419						