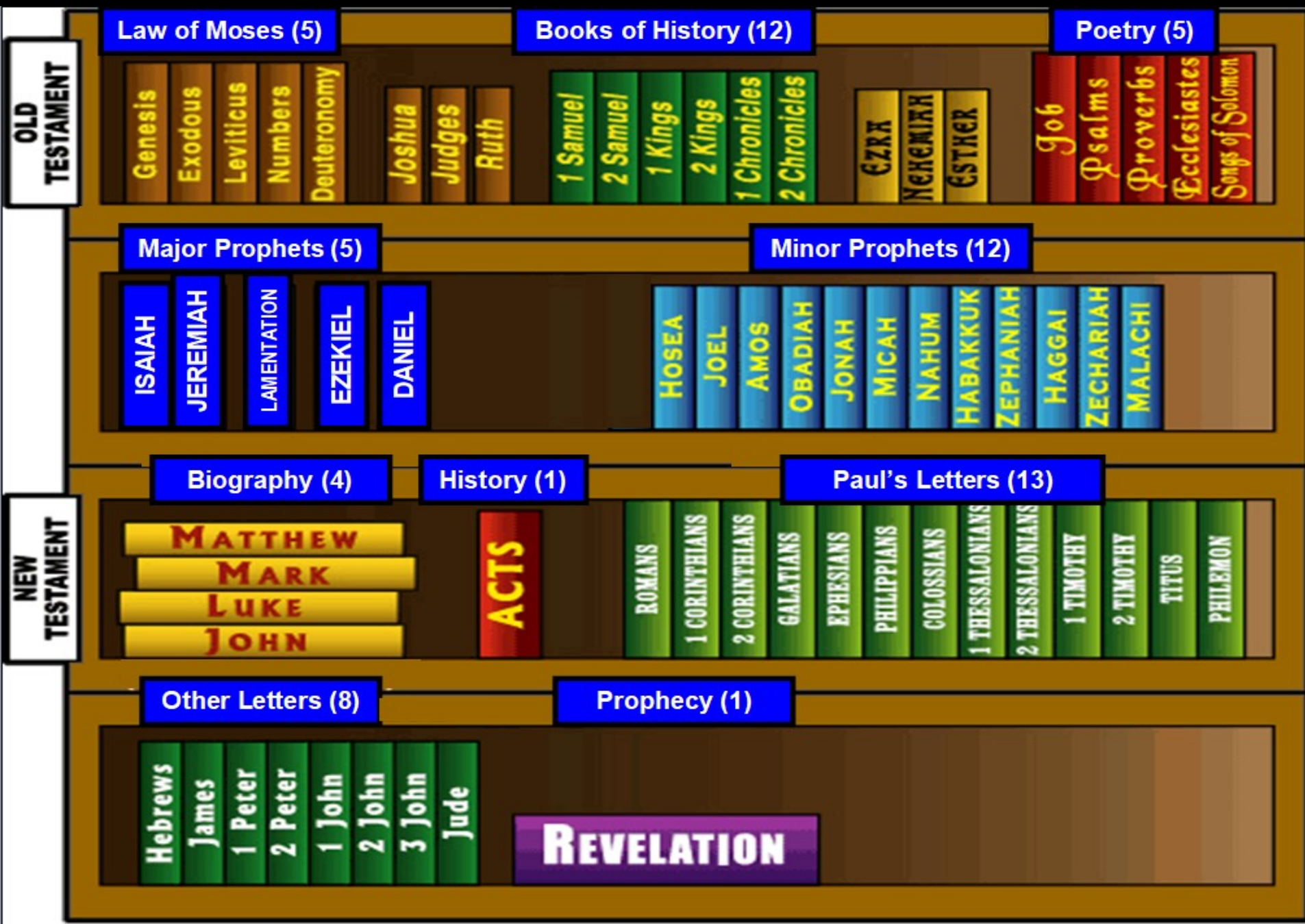


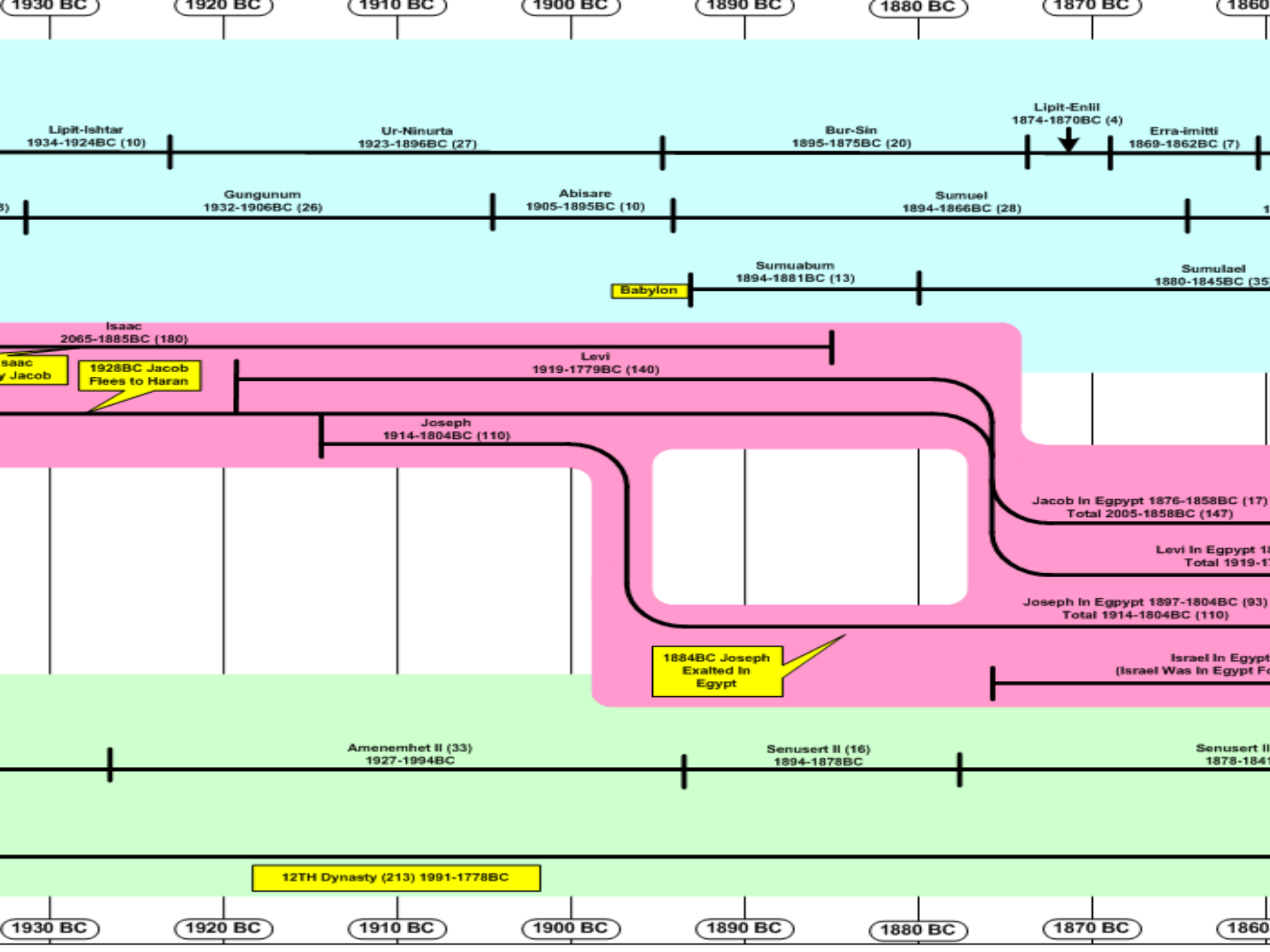
# **Patriarchal Age – The Patriarchs.**

**Genesis  
41:37; to 42:38;  
Joseph rises to Power.  
Graeme Morrison**

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# THE NILE



**Egypt in the days  
of Joseph.**



The Pyramids  
were already  
many hundreds  
of years old



# EGYPT'S HISTORY.

Archaic Period	Old Kingdom	1 <sup>st</sup> Intermediate Period	Middle Kingdom	2 <sup>nd</sup> Intermediate Period	New Kingdom	3 <sup>rd</sup> Intermediate Period
	Dynasties 3-6		Dynasty 12		Dynasties 18-20	
	2686 – 2181		1991 - 1786		1587 - 1085	
	Pyramid era 		Era of the biblical patriarchs		Era of Moses and the Exodus	

**Jacob and His Family escape Famine. Gen 41:37-45:1;**

**How did Israel end up in Egypt?**

**This is the question of many ask:-**

**Jacob had returned to Canaan,  
how did they get back into Egypt?**

**They were forced by a famine  
that arose in the Land of Canaan.**

**The Land that flows with milk and Honey  
was in big trouble  
and they have to do something.**





# **JACOB'S STRENGTHS AND WEAKNESSES.**

## **JACOB'S STRENGTHS INCLUDE:-**

**Determined to succeed. (Gen 32:24-28;)**

**Faith. (Gen 28:16-22; 35:3; Heb 11:21;)**

**Sacrificial love. (Gen 29:18-20;)**

**Dutiful servant. (Gen 31:36-42;)**

**Prayerful. (Gen 32:9-12;)**

## **JACOB'S WEAKNESSES INCLUDE:-**

**Crafty. (Gen 25:29-34;)**

**Used Deception. (Gen 27:1-29;)**

**Showed favouritism to sons. (Gen 37:3;)**

# **THE MESSAGE OF GENESIS CHAPTERS 37; to 50;**

**Jacob's favouritism of Joseph  
leads to jealous treachery. 37:1-4;**

**Joseph rises to power in Egypt. 41:37-41;**

**Israel goes down into Egypt. 46:1-6;**

**There he blesses the sons of Joseph. 48:1-6;**

**He speaks of the future to his sons. 48:13-22;**

**Jacob's death and burial.**

Joseph's brothers hate him (37)

Interlude: Judah signified as leader (38)

Joseph's enslavement in Egypt (39)

Joseph before Pharaoh: A plan to save Egypt  
(40-41)

Journeys of brothers to Egypt (42-43)

Brothers pass the test of love for their  
brother (44-45)

Migrations of family to Egypt (46:1-27)

Joseph before Pharaoh: A plan to save Israel  
(46:28 - 47:12)

Joseph's enslavement of Egyptians (47:13-31)

Interlude: Judah blessed as ruler (48:1 - 49:28)

Joseph's brothers fear him (49:29 - 50:26)



## **LESSONS FOR US:-**

**God is long-suffering with man.  
God blesses those who rely on Him.  
God is always true to His word.**

**God's sovereignty accomplishes  
His purposes among men.**

**Treachery brings  
tumultuous consequences.  
(We reap what we sow.)**

## **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

**“Now the proposal seemed good to Pharaoh and to all his servants. Then Pharaoh said to his servants, Can we find a man like this, in whom is a divine spirit?”**

**“So Pharaoh said to Joseph, Since God has informed you of all this, there is no one so discerning and wise as you are.”**

**“You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.”**

**“And Pharaoh said to Joseph, See I have set you over all the land of Egypt.”**

## **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

**“Then Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and clothed him in garments of fine linen, and put the gold necklace around his neck.”**

**“And he had him ride in his second chariot; and they proclaimed before him, **Bow the knee!** and he set him over all the land of Egypt.”**

**“Moreover, Pharaoh said to Joseph, “Though I am Pharaoh, yet **without your permission** no one shall raise his hand or foot in all the land of Egypt.”**

**“Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And **Joseph went forth over the land of Egypt.**”**



# **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

**By royal decree,** Joseph was elevated to the position of prime minister over the land of Egypt.

He was second only to the Pharaoh.  
The **signs of this authority** are **described:**

**Pharaoh's own signet ring.**

**Garments of fine linen.**

**A gold necklace around his neck.**

**Riding in the second chariot.**

## **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

**The garments of a prisoner and a slave were replaced by those of fine linen worthy of a king.**

**The chains that had once bound him were replaced by a gold necklace around his neck.**

**He who once had been brought to Egypt by Midianite slave traders now rode in the place of honour as second in command of all Egypt.**

## **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

Joseph was also given a new name.

Zaphenath-paneah means

**"the god speaks and he lives."**

**It is striking that God does these things for us, too.**

**He takes from us our dirty robes of sin  
and clothes us in the righteousness of Christ:-**

**"For all of you who were baptized into Christ  
have clothed yourselves with Christ. (Gal 3:27;)**

**He gives us all of the riches of heaven:-**

**"Blessed be the God and Father of our Lord  
Jesus Christ, who has blessed us with every  
spiritual blessing in the heavenly places in Christ."  
(Ephesians 1:3;)**



# **JOSEPH'S ROYAL APPOINTMENT. Gen 41:37-45;**

**He gives us a new name:-**

**“He who has an ear, let him hear  
what the Spirit says to the churches.**

**To him who overcomes, to him I will give  
some of the hidden manna, and I will give him  
a white stone, and a new name written on the stone  
which no one knows but he who receives it.”  
(Revelation 2:17;)**

## **Joseph, Ruler of Egypt.**

**Joseph was 30 years old  
when he became ruler of Egypt. (41:46;)**

**Joseph had 2 sons born during the 7 years  
of plenty, Manasseh and Ephraim.**

**During the 7 years of famine  
Joseph opened storehouses and sold grain.**

**All countries came to Joseph in Egypt.**

## **JOSEPH'S ADMINISTRATIVE PREPARATIONS. Gen 41:46-49;**

**“Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. Joseph went out from the presence of Pharaoh, and went through all the land of Egypt.”**

**“During the seven years of plenty the land brought forth abundantly.”**

**“So he gathered all the food of these seven years which occurred in the land of Egypt, and placed the food in the cities; he placed in every city the food from its own surrounding fields.**

**“Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.”**

## **JOSEPH'S ADMINISTRATIVE PREPARATIONS. Gen 41:46-49;**

**Joseph was 30 years old** at the time that he was raised to a position of power in Egypt. We will remember that **Jesus was about 30 years old** at the beginning of His earthly ministry.

**We are given several different ages in the life of Joseph.**

<b>Age</b>	<b>Event</b>	<b>Scripture</b>
17 years old.	Gave bad report to his brothers and received coat of many colours.	Genesis 37:2;
30 years old.	Rose to a position of power in Egypt.	Genesis 41:46;
39 years old.	Revealed himself to his brothers.	Genesis 45:11;
110 years old.	At the time of his death.	Genesis 50:22;



## **JOSEPH'S ADMINISTRATIVE PREPARATIONS. Gen 41:46-49;**

**The next seven years saw Joseph undertaking  
the administrative task  
of preparing for the coming famine.**

**He had the food supplies placed strategically  
at each city from which it had been gathered.**

**Thus there would be no sense of one district  
feeling that he was giving favour to another district.**

## **JOSEPH'S ADMINISTRATIVE PREPARATIONS. Gen 41:46-49;**

Could it be that **Joseph** had learned  
an important lesson concerning  
**the harmful effects of favouritism?**

**Jacob had placed Joseph as his favourite and had  
thereby incurred the jealousy of the older brothers.**

It would seem that **Joseph** now resolves  
not to make the same mistake.

## **JOSEPH'S ADMINISTRATIVE PREPARATIONS. Gen 41:46-49;**

Notice that the bounty of the harvest is **likened to the sand of the seashore** and that it was **beyond measure**.

This is the **same language** with which Abraham had been promised when God said that **his seed would be like the sands of the seashore**.

By the same token, we remember that **the Spirit is promised to God's people** without measure. (John 3:34;)

## **JOSEPH'S SONS. Gen 41:50-52;**

**“Now before the year of famine came,  
two sons were born to Joseph, whom Asenath,  
the daughter of Potiphara priest of On, bore to him.”**

**“Joseph named the first-born Manasseh, For,  
he said, God has made me forget all my trouble  
and all my father's household.”**

**“he named the second Ephraim, For,  
he said, God has made me fruitful  
in the land of my affliction.”**

## **JOSEPH'S SONS. Gen 41:50-52;**

Some have questioned the wisdom of Joseph taking an Egyptian wife, **but there was not yet a command from the Lord against such a union.**

We do know that both **Manasseh and Ephraim** would be considered among **the children of Israel** rather than numbered with the nation of Egypt.

This hints at what shall be confirmed later in the book of Genesis, that Joseph was careful to teach his sons of **the covenant** the descendants of Abraham enjoyed with the Lord.

## **JOSEPH'S SONS. Gen 41:50-52;**

There is some subtle humour in the names.  
Joseph had originally been sold  
as a slave to Potiphar and now  
**he becomes the son-in-law of Potiphera.**

The first name is considered by most scholars  
to merely be an abbreviated form  
of the second name.  
It means, **"Whom Ra has given."**



**FOOD IN THE MIDST OF FAMINE. Gen 41:53-56;**

## **Joseph, Ruler of Egypt.**

**Jacob sent his sons, with the exception of Benjamin, to buy grain in Egypt. (42:1-5;)**

**They came to Joseph who was governor of Egypt, but they did not recognise him.**

**Joseph accused them of being spies and threw them into prison.**

## **FOOD IN THE MIDST OF FAMINE. Gen 41:53-56;**

**“When the seven years of plenty which had been in the land of Egypt came to an end, and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands; but in all the land of Egypt there was bread.”**

**“So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, you shall do.”**

**When the famine was spread over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.**

**“The people of all the earth came to Egypt  
to buy grain from Joseph,  
because the famine was severe in all the earth.”**

## **FOOD IN THE MIDST OF FAMINE. Gen 41:53-56;**

**When the seven years of prosperity were at an end,  
a famine came over the land.**

**This famine was not limited to Egypt.  
It was in all the lands. As food shortages became  
severe, Joseph opened up the storehouses  
and began to sell food to the Egyptians.**

**Why did he not give it out to them?  
Perhaps it was to prevent them from hoarding  
and/or wasting it.**

**After all, these supplies would be necessary,  
not only for the survival of Egypt, but for  
the feeding of peoples throughout many lands.**

**FOOD IN THE MIDST OF FAMINE. Gen 41:53-56;**

**The Lord does this same thing for us. He does not give us today all that we will need for the future.**

**He instead supplies our needs as they arise.**

**Remember in teaching his disciples pray,  
Give us this day our daily bread. (Matthew 6:11;)**

**We are not to take things for granted  
but learn to be thankful for all things day by day.**

## **FOOD IN THE MIDST OF FAMINE. Gen 41:53-57;**

**“Ultimately, we are called to seek,  
not merely for the food which perishes,  
but for the food which endures to eternal life,  
which the Son of Man shall give to you,  
for on Him the Father, even God, has set His seal.”  
(John 6:27;)**

**Just as Joseph had been given the signet ring  
of Pharaoh, so God has set His seal on His Son  
that you come to Him to receive eternal life.**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

There is a popular urban legend that says  
**Tax people** received  
the following letter a number of years ago:-

Dear Sirs,

Last year I cheated on my income tax statement and,  
since that time, I have been unable to sleep at night.

**Enclosed is a check for £150.**

**If I still cannot sleep, I will send you  
a check for the rest of the money.**



## **GAINING THROUGH GUILT. Gen 42:1-28;**

**Guilt, is not a very popular subject.**

We live in an age when **psychologists** would have us believe that guilt is a bad thing and that **we would all be okay if we could only weed out all feelings of guilt.**

Concepts of right and wrong are seen as antiquated ideas that can be replaced by the idol of situation ethics.

**It is claimed that if a man commits a crime, it is really the fault of his environment.**

# **GAINING THROUGH GUILT. Gen 42:1-28;**

**We have redefined sin**  
to make it more socially acceptable.

We don't call it **adultery**, we call it **“having an affair.”**

We have **replaced drunks and drug addicts**  
with those who engage in **“substance abuse.”**

When addicts themselves will tell you that  
**until they admit they have a problem**  
**you can do nothing for them.**

Instead of speaking of someone as a **homosexual**,  
we refer to such a person as **“gay”**  
or **as engaging in “an alternate lifestyle.”**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

Psychiatrists and psychologists are called,  
**not to help us get rid of our sin,**  
**but to release us from our guilt.**

The problem is that **we have come to see guilt**  
**as a disease** rather than **as a symptom.**

The Bible teaches us that there is a reason  
and a purpose for guilt.  
**Guilt acts as an early warning system.**

It tells you when you are moving  
into the realm of sin. **If used properly,**  
**it can be used to bring us back to God.**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

**Guilt is to your soul what nerves are to your body.**

**When you put your hand onto a hot iron,  
there are tiny nerve endings in your fingertips  
that send an urgent message  
up your arm and to your brain.**

**It says, “It is hot down there!” Your brain interprets  
that message and makes an immediate decision  
that puts the word out to all of the other parts  
of the body so that it reacts in a uniform way.**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

There are **certain diseases that attack the nervous system**, interrupting those messages that are sent to the brain.

As a result, a person afflicted by such a disease **feels no pain** in his extremities.

**Such a person can easily cut a finger or a toe completely off without realizing it.**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

**Guilt is an early warning device.**

**It lets you know when you are heading into trouble.**

**But there is a danger.**

**The danger is when you are confronted  
with the guilt and you do not listen.**

**You begin to form calluses over your conscience.**

**Before too long, you don't feel the guilt at all.**

**As we come to our passage in Genesis 42,  
we find that this hardening process had taken place  
in the hearts of the sons of Jacob.**

**It had been over 20 years since they had  
taken their younger brother and,  
in a fit of jealousy, sold him into slavery.**



## **GAINING THROUGH GUILT. Gen 42:1-28;**

**You remember the story. Of the eleven brothers,  
Joseph was the favourite of his father.  
He was also one of the youngest.**

**The fact that their father favoured Joseph  
drove these ten older brothers insane with jealousy.**

**It was in just such a fit of jealousy  
that they took him and threw him into a pit  
so that he would starve to death.**

**When by chance they saw a caravan passing by  
on its way southward to Egypt, they pulled Joseph  
out of the pit and sold him into slavery.**

## **GAINING THROUGH GUILT. Gen 42:1-28;**

**When they returned home, they told their father a lie about having found Joseph's coat covered with blood and they suggested to him that he had been killed by a lion.**

**At first, the guilt of their deed must have seemed almost unbearable. As they watched Jacob grieve over his lost son, it would have broken their hearts.**

**Time on time again, they would have found themselves on the verge of going to their father and confessing their terrible deed.**

**But then, as the days and the months and the years passed, the guilt began to fade. It was all but forgotten. This is where our story opens.**

## **GUILT FORGOTTEN. Gen 42:1-4;**

**“Now Jacob saw that there was grain in Egypt,  
and Jacob said to his sons,  
“Why are you staring at one another?”**

**“he said, Behold, I have heard that there is grain  
in Egypt; go down there and buy some for us  
from that place, so that we may live and not die.”**

**“Then ten brothers of Joseph went down  
to buy grain from Egypt. But Jacob did not send  
Joseph's brother Benjamin with his brothers,  
for he said, “I am afraid that harm may befall him.”**

## **GUILT FORGOTTEN. Gen 42:1-4;**

It was a time of drought. This was a deadly situation  
in a land that depended solely  
upon its agricultural economy.

**The first year** would not have been too bad  
as there would have been enough food in storage  
so that the failing of the crops could be  
compensated for, through **careful rationing.**

As the following year began,  
**the drought showed no signs of drawing to a close.**

## **GUILT FORGOTTEN. Gen 42:1-4;**

**As the famine swept over the land once fertile fields and meadows were transformed into dust bowls.**

**Entire forests withered and died.**

**The small band of Semitic nomads living in the land of Canaan found itself on the verge of extinction. It is in this setting that Jacob calls his sons to himself. **He has a plan.****

**The famine that had been predicted by the Pharaoh's dream in the previous chapter was not limited to the land of Egypt.**

**It took in other areas of the world as well. It did not take too long for the news to reach Jacob that **there was food to be found in Egypt.****

## **GUILT FORGOTTEN. Gen 42:1-4;**

Accordingly, **Jacob** determines that **his ten oldest sons shall go down to Egypt** to obtain the needed provisions.

### **The Favouritism toward Benjamin:**

But Jacob did not send Joseph's brother Benjamin with his brothers, for he said,  
**“I am afraid that harm may befall him.”**

**Notice what is happening. There is a new favourite son in the family. His name is Benjamin.**

**His name means literally: “Son of my right hand.”**

**The right hand is the place of honour.  
It is the position of one who is favoured.**



## **GUILT ACCUSED.** Gen 42:5-9;

**“So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan also.”**

**“Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground.”**

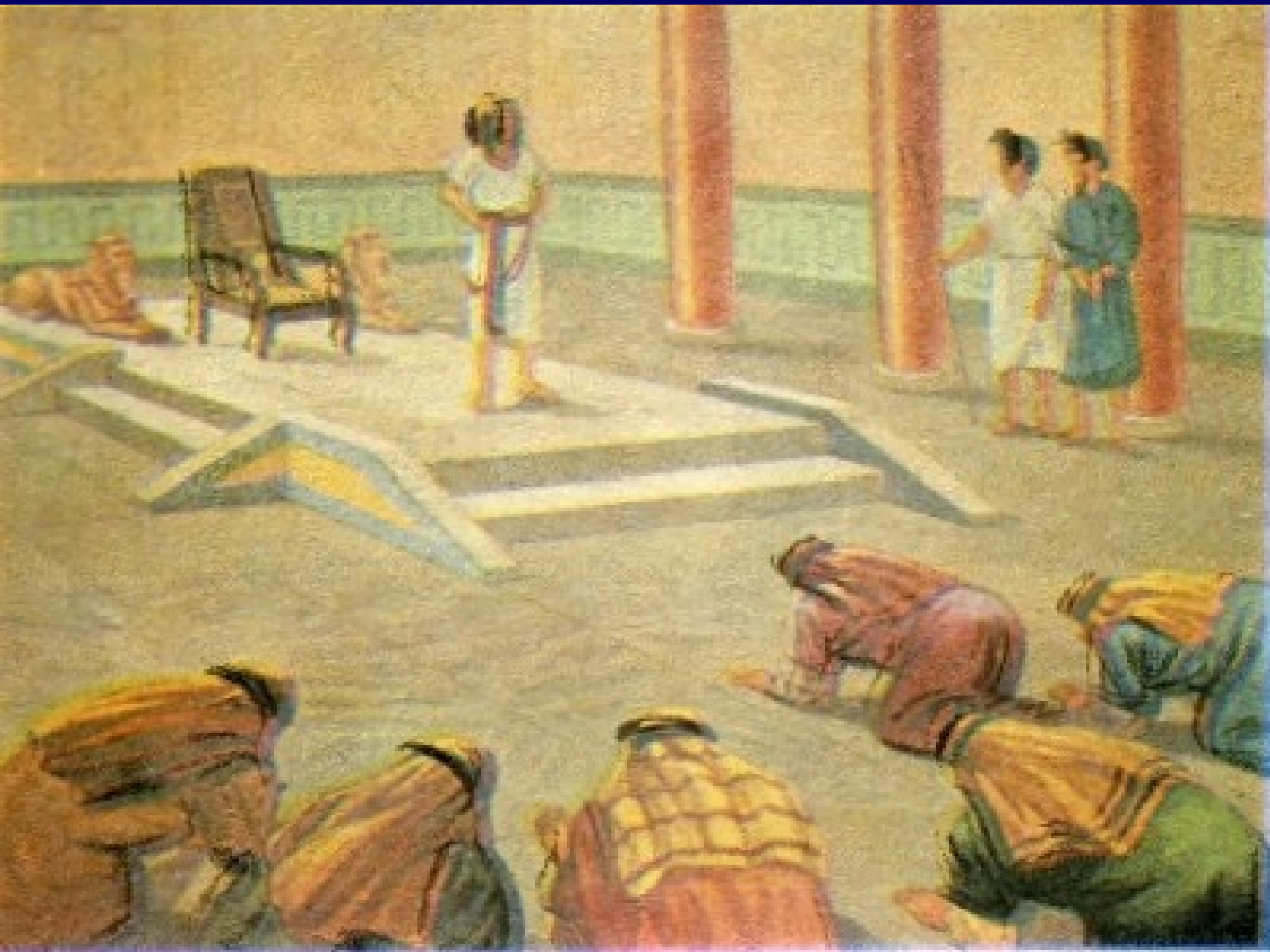
**“When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly.”**

**“he said to them, **Where have you come from?**  
And they said,  
From the land of Canaan, to buy food.”**

## **GUILT ACCUSED.** Gen 42:5-9;

**“Joseph had recognized his brothers, although they did not recognize him.”**

**“Joseph remembered the dreams which he had about them, and said to them,  
You are spies; you have come to  
look at the undefended parts of our land.”**



## **GUILT ACCUSED. Gen 42:5-9;**

**On a fateful day,** the small band of brothers arrive at Egypt. **They have made the long trip all the way from Canaan.**

They are in a strange land with strange customs and strange people.

**Here it will be required that they appear before the royal representative of the Pharaoh.**

They are outsiders and they must receive special permission in order to conduct their business in this land.

They are conducted into the presence of his highness, the royal official of the great Pharaoh, the prime minister, Zaraphenath-paneah.

## **GUILT ACCUSED. Gen 42:5-9;**

**You are probably thinking to yourself  
that you have never heard  
of Zaraphenath-paneah and you are not alone.**

**The sons of Jacob had never heard of Zaraphenath-  
paneah, either. The reason they had not  
heard of Zaraphenath-paneah was because  
they had not read Genesis 41:45;  
where Pharaoh himself gave this name to Joseph.**

**They are ushered into the presence  
of the great Zaraphenath-paneah.**

**They have received instructions  
on how to conduct themselves in his presence  
and they bow to the ground before him.**

## **GUILT ACCUSED. Gen 42:5-9;**

He is tall and imposing,  
garbed in the royal dress of a high noble of Egypt.  
His eyes are sharp and piercing, missing nothing.

He gazes at them intently  
as they present their petition to his interpreter.  
**Then he speaks.**

They listen to his voice speaking  
in commanding tones and then the interpreter  
relays a distressing accusation:  
**"You are spies; you have come to look  
at the undefended parts of our land."**

## **GUILT ACCUSED. Gen 42:5-9;**

**This accusation was not all that far-fetched. Egypt had no fortifications separating her lands from those of the Bedouin tribes to the east.**

**Within a hundred years of this time, a group of Semitic invaders known to history as the **Hyksos** will invade the land of Egypt and conquer the lands around the Delta and **will rule for 150 years.****

**As Joseph makes this accusation, he has another purpose in view. He has already recognized his brothers.**

## **GUILT ACCUSED. Gen 42:5-9;**

**They have not changed much in the last twenty years. They are still wearing the garments of shepherds of Canaan.**

**This brings us to a key question.**

**What is Joseph's purpose in accusing his brothers?**

**Joseph's purpose is not revenge.**

**He wants to allow his brothers to experience what he has experienced. Why?**

**So that they can experience repentance for their deeds.**



## **GUILT ACCUSED. Gen 42:5-9;**

**The lesson here. Is that you cannot experience repentance from your sins until you have come face to face with the fact that you really have sinned.**

**One of the problems with our evangelism today is that we are trying to save people who don't know that they are lost.**

**We are trying to make people well who don't know they are sick.**

**We are telling people about the good news of the gospel and they don't yet know the bad news of their sin.**

## **GUILT ACCUSED.** Gen 42:5-9;

Perhaps you heard the story of **the Roman galley slaves** who were assembled before their taskmaster. He announced, “**Men, I have some good news and I have some bad news.**”

**The good news** is that we have slaughtered a wild boar and you can eat all you want tonight and we have opened a keg of ale and **you can drink all you want tonight.**

**The bad news** is that tomorrow **the captain's daughter wants to go water skiing.**

## **GUILT ACCUSED. Gen 42:5-9;**

**There is a principle here. It is that good news is good in direct proportion to how bad the bad news is that accompanies it.**

**In our case, the bad news is really bad. The bad news is that we have sinned against a holy and righteous God who hates sin and who promises to pass judgment upon sin.**

**The bad news is that the wages of sin is death and that God condemns sin with an eternal condemnation.**

**The bad news is that you can't be good enough for long enough to please God, no matter how hard you try. The bad news is really bad.**

**GUILT ACCUSED. Gen 42:5-9;**

**But the good news is really good.**

**The good news is that God  
has provided a way of salvation.**

**The good news is that a Jewish carpenter  
died on a Roman cross and was buried  
and then He got up and walked again  
and He said that you could, too.**

**The good news is that His death  
was a sacrifice  
that paid the penalty for our sins.**

## **GUILT ACCUSED. Gen 42:5-9;**

**The good news is that He calls all to repentance and that whosoever will come to Him through faithful obedience will receive eternal life.**

**The good news is that those who come to Him find entrance into God's forever family.**

**There are too many people today who are not ready to believe the good news because they haven't yet come to believe the bad news.**

**These brothers of Joseph are going to be told that he has forgiven them and that he has prepared a place for them to live in Egypt and that he has provided for their salvation.**

## **GUILT ACCUSED. Gen 42:5-9;**

**But they are not yet ready to hear that news.**

**They first have to come to the place where they recognize how badly they have treated him.**

**The fact that they have not yet recognized this is seen in the way they deny their guilt.**

## **GUILT DENIED.** Gen 42:10-17;

**“Then they said to him, “No, my lord, but your servants have come to buy food. We are all sons of one man; we are honest men, your servants are not spies.”**

**“Yet he said to them, No, but you have come to look at the undefended parts of our land!”**

**“But they said, “Your servants are twelve brothers in all, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no more.”**

**“Joseph said to them, “It is as I said to you, you are spies; by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!”**

## **GUILT DENIED.** Gen 42:10-17;

**“Send one of you that he may get your brother,  
while you remain confined, that your words may be tested,  
whether there is truth in you. But if not,  
by the life of Pharaoh, surely you are spies.”**

**“So he put them all together in prison for three days.”**

**Despite their repeated objections,  
the ten brothers are arrested  
and interned in the Egyptian prison.**

**For three days they have nothing to do  
but sit and think about past events.**

**As they think about these things,  
they begin to remember their sins from long ago.**



**GUILT DENIED. Gen 42:10-17;**

**There is a law of association at work.**

**They are in Egypt, the very place into which they had sold their brother into slavery.**

**They have come to Egypt at the request of their father, just as Joseph had once come to find them in accordance with Jacob's orders.**

**They have been accused of spying in the same way they once accused Joseph of spying on them after he had given their father their bad report.**

**Their protestations of innocence have been ignored in the same way they once ignored the cries of their own brother. They have been cast into prison, just as they once cast their brother into a pit.**

## **GUILT REMEMBERED. Gen 42:18-24;**

**The brothers were placed into prison for three days.**

**Abraham** had come to Moriah  
to **sacrifice Isaac on the third day.**

**The butler and the baker** each had  
the fulfillment of their dreams **after three days.**

**Jonah** was in the **belly of the fish for three days.**

**Ultimately, this looks to the One who was  
in the heart of the earth for three days  
and who then rose again from the dead  
so that we might be free from our imprisonment.**

## **GUILT REMEMBERED. Gen 42:18-24;**

**“Now Joseph said to them on the third day,  
Do this and live, for I fear God:”**

**“If you are honest men, let one of your brothers  
be confined in your prison; but as for the rest of you,  
go, carry grain for the famine of your households.”**

**“Bring your youngest brother to me,  
so your words may be verified, and you will not die.  
And they did so.”**

**“Then they said to one another,  
“Truly we are guilty concerning our brother,  
because we saw the distress of his soul when  
he pleaded with us, yet we would not listen;  
therefore this distress has come upon us.”**

## **GUILT REMEMBERED. Gen 42:18-24;**

**“And Reuben answered them, saying,  
Did I not tell you, ‘Do not sin against the boy’;  
and you would not listen?  
Now comes the reckoning for his blood.”**

**“They did not know, however,  
that Joseph understood,  
for there was an interpreter between them.”**

**“Joseph turned away from them and wept.  
But when he returned to them and spoke to them,  
he took Simeon from them  
and bound him before their eyes.”**

## **GUILT REMEMBERED. Gen 42:18-24;**

After the three days have passed,  
**the brothers are once again  
summoned before the royal official.**

They are informed that **there has been a change  
in plan.** Instead of nine brothers remaining  
in prison while one returns home, **only one  
shall remain in prison while nine return home.**

**The law of association is still at work here.**  
In the same way they once returned home  
without Joseph, **so now  
they will return home again minus one brother.**

## **GUILT REMEMBERED. Gen 42:18-24;**

**An Admission of Guilt:** “Then they said to one another, “Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, **yet we would not listen; therefore this distress has come upon us.**”

**For the first time, these brothers begin to show some kind of remorse for their past deed.**

They turn to one another and **they confess the reality of their sin.**

They see the cause and effect results of their sin coming back upon themselves and they are remorseful over the negative consequences they are now experiencing.

**But are they truly repentant?**

## **GUILT REMEMBERED. Gen 42:18-24;**

**That really isn't the important question.**

**The real question is whether You and I are truly repentant over our sins or do we merely sorrow over the negative consequences that come our way.**

**An Accusation of Guilt:** “Reuben answered them, saying,  
Did I not tell you, ‘Do not sin against the boy’;  
and you would not listen?”

**Now comes the reckoning for his blood.”**

**Blame has been called the gift that keeps on giving.**

**It is seen here as Reuben  
takes the opportunity to say, I told you so!**

## **GUILT REMEMBERED. Gen 42:18-24;**

**Reuben was the oldest of the brothers.**

He was the one who had talked the other brothers into throwing Joseph into the pit instead of murdering him outright.

**Reuben had planned on secretly coming back and rescuing Joseph.**

**The problem with Reuben was that he lacked moral courage.** He lacked the courage to stand up against his brothers and defend Joseph.

Now he continues to show that **same lack of responsibility** as other brothers confess their sin.



**GUILT REMEMBERED. Gen 42:18-24;**

**Reuben? is going to lose his birthright.**

**Although he is the oldest, it will not be from his tribe that the royal line arises. King David will not be descended from Reuben.**

**The Messiah will not come from his line.**

**There is a lesson here. God doesn't begin to use you as a leader until you begin to accept responsibility for your own actions.**

**Leaders are responsible and a real leader recognizes that fact and owns up to it.**

## **GUILT REMEMBERED. Gen 42:18-24;**

**This is also inherent in the very definition of a Christian. A Christian is a person who agrees with God that he is a sinner who is without excuse.**

**He is one who confesses, who agrees with God, concerning his sin. (1 John 1:9;)**

**He is the one who is buried with Christ. Rom 6:1-4;  
When he does that, God is faithful  
and just to forgive that sin.**

**GUILT REMEMBERED. Gen 42:18-24;**

**An Association with the Guilty:**

**“Joseph turned away from them and wept. (42:24;)**

**There is something special here in the tears of Joseph. We have already seen that he is testing his brothers. He is confronting them with their guilt.**

**But do not make the mistake of thinking that he is not emotionally involved.  
He hears their confession and it breaks his heart.**

**God is like that.**

**When He confronts us with our sin and our guilt,  
He is not merely a disinterested spectator.**

**He is not the image of a bored policeman writing out a traffic ticket. He CARES.  
He MOURNS and IS GRIEVED over our sin.**

**WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**JOSEPH'S BROTHERS RETURN HOME.**

**After 3 days, Joseph released all but Simeon.  
(42:18-28;)**

**Joseph sent them back to Canaan with grain  
And strict orders to return with Benjamin.**

**The brothers returned home without Simeon  
They had never recognized Joseph.**

## **WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**“Then Joseph gave orders to fill their bags with grain and to restore every man’s money in his sack, and to give them provisions for the journey.”**

**“Thus it was done for them. So they loaded their donkeys with their grain, and departed from there.”**

**“As one of them opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack.”**

**“Then he said to his brothers, My money has been returned, and behold, it is even in my sack. And their hearts sank, and they turned trembling to one another, saying:-  
**What is this that God has done to us?”****

# **WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**The nine remaining brothers**  
load up their newly acquired provisions  
and **begin the long trip back home to Canaan.**

Perhaps several days pass before one of them  
happens to **check his sack of grain.**

Looking within, he finds more than he bargained for.  
**Lying inside the bag along with the grain**  
**is the money that he has paid.**

**WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**Money was not actually used at this point in history.**  
In Hebrew the word **KESEPH**, literally, “silver.”

It will be another eight hundred years  
before someone gets the idea of **minting coins**.

**Pieces of silver** would instead be **parcelled out**  
in accordance with its weight.

**One of these brothers has found his money**  
**returned to him.** The rest of the brothers  
will ultimately find the same thing, but at  
this point, **they do not apparently think to look.**

# **WHERE GUILT MEETS GRACE. Gen 42:25-28;**

It does not seem to be that which is a deliberate act of the Egyptians. **After all, Egyptians are not in the habit of giving away free money.**

**Notice what is their reaction to this news.**  
You would think they would be delighted to learn of this.

If you happened to find a hundred £note in your bag of McDonalds,  
**it would not necessarily cause your heart to sink.**

**But this is not good news to these brothers.**  
Their nerves have already frayed by what has happened back in Egypt.  
**This only serves to make it worse.**



**WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**There is a principle here.**

**It is that the grace of the King  
is only good news when guilt has been resolved.**

**We've been talking at length about guilt.**

**One thing we ought to understand  
is that God never meant for you  
to continue in your guilt.**

**We said that the bad news is a lot worse  
than we ever realized.**

**The bad news is that we are guilty.**

**The bad news is that we have sinned  
and have fallen short of the glory of God.**

**The bad news is that the wages of sin is death.**

**WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**The good news is even better than we ever realized.**

**The good news is that God  
took our guilt and nailed it to the cross.**

**If we have come to Jesus in faith, believing in Him  
as your Lord and Saviour, been washed in the blood  
by being buried with Him in baptism  
then we have been set free from sin and from guilt.**

**God took all our sin and our guilt  
and He credited it to Jesus Christ.  
Then He took the righteousness of Christ  
and He credited it to US.**

**WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**We have been credited with the very righteousness of Jesus Christ. When God looks at US, He says, "Justified! Declared righteous."**

**He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. 2 Corinthians 5:21;**

**This is what we call the gospel. It is good news. But it is only good if we have come to the King. If we have not, then that which is good news to believers is bad news to us.**

**"He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God." (John 3:18;)**

# **WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**Have you been burdened with guilt?**

**If you have not come to Christ,  
then let that guilt drive you to the cross.**

**Believe the gospel and find release from that guilt.**

**On the other hand, there are those  
who are carrying around that same load of guilt  
even though they have come to Christ.**

**Perhaps it is the guilt of something that happened  
a long time ago or maybe it is the guilt  
over an ongoing situation.**

**Such guilt can feel choking to the one  
who is overwhelmed with its hold.**

## **WHERE GUILT MEETS GRACE. Gen 42:25-28;**

**“To such a one, there is a word of exhortation and encouragement. It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.” (Gal 5:1;)**

**If you are a Christian, then you have  
a special relationship to God  
through Christ's blood.**

**You have been called to be free.  
You have no business carrying around  
a burden of guilt.**

**You go back to the cross and you leave it there.  
It doesn't belong to you any longer.**

## **FEARS AND TEARS. Gen 42:29 to 43:34;**

**The story of Joseph's treatment of his brothers and their ultimate reconciliation is the most detailed story in the entire book of Genesis.**

**When we look at this simple fact in the light of the law of proportion, then this story takes on great significance.**

**This is a story of divine discipline. Discipline is inevitable in the life of the believer. It is for discipline that you endure;**

**“God deals with us as with sons; for what son is there whom his father does not discipline?”**

## **FEARS AND TEARS. Gen 42:29 to 43:34;**

**“But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. (Hebrews 12:7-8;)**

**This is a story of divine discipline,  
but it teaches us that such discipline  
often comes through the agency of God’s people.**

**Joseph** has been a witness to the **sinful actions** of his older brothers. **They have been unrepentant** throughout all of these intervening years. **He now begins to take disciplinary action.**

## **FEARS AND TEARS. Gen 42:29 to 43:34;**

**This discipline is not meant as a punishment,  
but to bring about a restoration.  
That is always the object of divine discipline.**

**It is meant to bring us back  
into a right relationship with God.  
Joseph's brothers have broken  
their relationship with Joseph.**

**Years have passed and now he is going  
to restore that relationship. But to do so,  
he will first have to bring them to the point  
where they are ready for relationship.**



## **FEARS AND TEARS. Gen 42:29 to 43:34;**

To this end, he is manoeuvring the situation so that they will be forced to make a decision whether to hold to the unity and relationship of their family or to seek their own interests.

Known to his brothers only as the royal representative of the Pharaoh, Joseph has accused the sons of Jacob of being spies.

To prove their innocence, they must return to Egypt with their youngest brother.

But before they can do this, they must first gain permission from their father.

## **FEARS AND TEARS. Gen 42:29 to 43:34;**

**As the plot begins to thicken, we come to a section of Genesis that is fraught with emotion.**

**There is the fear of the brothers of Joseph who know they have left one of their own in an Egyptian prison.**

**There is the fear of Jacob who has already lost two sons and who can only get one back by risking a third.**

**There will also be a time of weeping as Joseph confronts the unresolved hurts he has experienced.**

## **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**“When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,”**

**“The man, the lord of the land, spoke harshly with us, and took us for spies of the country.”**

**“But we said to him, ‘We are honest men; we are not spies. We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan.’”**

**“The man, the lord of the land, said to us, ‘By this I shall know that you are honest men: leave one of your brothers with me take grain for the famine of your households, and go.**

**“Bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.”**

## **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

When the brothers arrive back in Canaan, are **faced with the duty of explaining to their father** why they have left one of their number behind.

**This is the second time they have had to come up with such an explanation.** The first time was to cover up their sinful treatment of Joseph.

**The first instance had been an attempt to cover up their dishonesty.** Notice that in this **second report there are numerous references to the accusation against their honesty.**

# THE REPORT OF THE BROTHERS 42:29-34;

<b>Their Treatment of Joseph</b>	<b>Joseph's Treatment of Them</b>
<i>They hated him and could not speak to him on friendly terms. (37:4;)</i>	<i>The man, the lord of the land, spoke harshly with us. (42:30;)</i>
<b>They resented Joseph because of the evil report he gave against them.</b>	<i>The man, the lord of the land... took us for spies of the country. (42:30;)</i>
<b>They threw Joseph into a pit.</b>	<b>Joseph had them thrown into prison.</b>
<b>They took Joseph out of the pit and sold him into slavery.</b>	<b>Joseph took them out of the prison and kept only Simeon as a hostage.</b>
<b>They went back and reported a lie to their father.</b>	<b>They were sent back to report the truth to their father.</b>

## **JACOB'S SORROWFUL RESOLVE. Gen 42:35-38;**

**“Now it came about as they were emptying their sacks, that behold, every man's bundle of money was in his sack; and when they and their father saw their bundles of money, they were dismayed.”**

**“And their father Jacob said to them, “You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.”**

**“Then Reuben spoke to his father, saying, You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you.”**

**“Jacob said, “My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow.”**

## **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**Jacob** is made to understand that the only way he can regain his lost son Simeon is to put his youngest son Benjamin at risk.

Instead of considering the situation, we are given to understand that Jacob resolves to write off Simeon and permanently lost to him. He is treating Simeon as though he were already dead.

**Reuben** responds with a solemn oath. He will stake the lives of his own two sons upon the life of Benjamin. He is swearing an oath upon the heads of his own sons.

## **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**He is saying, "If my oath does not come to pass  
and if Benjamin does not return,  
then may the lives of my own two sons be forfeit.**

**While such a promise was socially acceptable  
in that day and age, it is a rather pointless promise.**

**Was such an action supposed to be an  
encouragement to Jacob? Would he feel  
any better if, learning that he has lost  
still another son, he had permission  
to put two of his grandchildren to death?**



## **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**Jacob refuses the offer and he refuses to be comforted on the loss of his two sons. His resolve is that he shall not lose Benjamin, no matter what the cost.**

**It is striking to note that, what Jacob refused to do in risking His beloved son, God willingly did for us, not only sending His Son to earth, but allowing Him to go to the cross on our behalf.**

# **THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**Consider Jacob's struggles  
from his perspective:**

**Lost Joseph.**

**No protection from the famine.**

**Lost Simeon.**

**Now would probably lose Benjamin.**

**THE REPORT OF THE BROTHERS. Gen 42:29-34;**

**But none of his impressions were true!**

**We live in a day when “What I feel” is truth  
Truth exists inside my head,  
not out there in the real world.**

**But God thinks our feelings are very limited  
God’s purpose often cannot be seen.**

**How often have you found yourself worrying  
and imagining what tomorrow may bring  
only to find out when tomorrow came  
that NONE of your fears were realised.**

**JACOB AND JUDAH. Gen 43:1-10;**

**THE BROTHERS RETURN TO EGYPT.**

**Jacob would not allow his sons  
to return to Egypt with Benjamin. (43:1-10;)**

**Reuben offered his two sons as a guarantee  
Judah offered himself as a guarantee**

**When the grain from Egypt ran out,  
Jacob reluctantly allowed them  
to return to Egypt with Benjamin.**

**Genesis**  
**41:37; to 42:38;**  
**Joseph rises to Power.**

**Prepared by**  
**Graeme Morrison**

**graemestudy@gmail.com**

**<https://www.graemebibleresources.com>**

**Next in the series:-**  
**Genesis 43:1; to 44:34; Jacob and Judah.**