

# **Patriarchal Age – The Patriarchs.**

**Genesis  
43:1; to 44:34;  
Jacob and Judah.  
Graeme Morrison**

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

**“Now the famine was severe in the land. So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, Go back, buy us a little food.”**

**“Judah spoke to him, however, saying,  
The man solemnly warned us,  
‘You shall not see my face unless your brother is with you.’”**

**“If you send our brother with us, we will go down and buy you food. But if you do not send him, we will not go down; for the man said to us, ‘You shall not see my face unless your brother is with you.’”**

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

**“Then Israel said, Why did you treat me so badly by telling the man whether you still had another brother?”**

**“They said, “The man questioned particularly about us and our relatives, saying, ‘Is your father still alive? Have you another brother?’ So we answered his questions. Could we possibly know that he would say, ‘Bring your brother down’?”**

**“Judah said to his father Israel, “Send the lad with me, and we will arise and go, that we may live and not die, we as well as you and our little ones.”**

**“I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever.”**

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

**“For if we had not delayed,  
surely by now we could have returned twice.”**

**Jacob's resolve was soon confronted  
with the cold, hard fact of the continuing famine.**

**We read that the famine was "severe"  
in the land, literally, that it was "heavy".**

**Jacob calls his sons to return to Egypt  
and to purchase bread. He is confronted by Judah  
who reminds his father that the prime minister  
of Egypt **commanded** their youngest brother  
to accompany them on their next trip to Egypt.**

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

**Jacob responds with blame. He blames his sons for not having lied to the Egyptians.**

**He is, in effect, blaming them for not having been as deceptive as he has been.**

**Judah does not respond to the charge.**

**Instead, he points out the need for Jacob to give way and to allow Benjamin to go on the journey.**

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

**Furthermore, Judah resolves to take personal responsibility for the young man.**

**He says in effect, "If you need to blame someone, then I will allow you to blame me if I do not make good on my promise to bring back Benjamin."**

**Judah's response is striking.  
He does not try to defend himself.  
He does not share the blame.  
He instead takes responsibility.**

## **JACOB AND JUDAH 43:1-10;**

**Judah is following in the way of the One  
who will be from the tribe of Judah.**

<b>Judah</b>	<b>Jesus</b>
<b>Son of Jacob.</b>	<b>Descendant of Judah.</b>
<b>Does not respond to the charge.</b>	<b>Was silent before His accusers.</b>
<b>Takes responsibility for the welfare of Benjamin.</b>	<b>Takes responsibility for the welfare of His people.</b>
<b>Gives permission for Jacob to blame him for Benjamin's misfortune.</b>	<b>Took our blame upon Himself on the cross.</b>

## **JACOB finally submits. Gen 43:11-14;**

**“Then their father Israel said to them, If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.”**

**“Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.”**

**“Take your brother also, arise, return to the man; may God Almighty grant you compassion in the sight of the man, that he may release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.”**



**JACOB finally submits. Gen 43:11-14;**

**Jacob finally submits to the inevitable**  
as he realizes that the alternative to risking  
the life of Benjamin is that **they all**  
**die of starvation, including Benjamin.**

Having come to this difficult decision,  
he set out to **offer instructions** that are  
**designed to gain the favour of the Egyptians.**

They are to take some of the **best products**  
of the land. (43:11;)

They are to take **double the money** so that,  
if need be, they can **pay back** the silver  
that was returned to them. (43:12;)

**JACOB finally submits. Gen 43:11-14;**

**Is this merely wisdom in dealing with the unknown?**

**Or is this a picture of the old Jacob trying to manipulate others into doing what he wants?**

**That is the problem with manipulation.**

**Even when you begin to do things for the right reason, how can anyone tell there is a difference?**

**On the other hand, Jacob also recognizes the need for the Lord's protection:**

**“May God Almighty grant you compassion in the sight of the man, that he may release to you your other brother and Benjamin.” 43:14; Jacob's words remind us that the Lord is Master of men's hearts.**

**AN UNEXPECTED INVITATION. Gen 43:15-18;**

**THE BROTHERS RETURN TO EGYPT.**

**They went before Joseph with their gifts,  
their money, and their brother Benjamin.**

**Joseph had his steward take them  
to his house and reunite them with Simeon.**

**The brothers still not aware it was Joseph  
they were dealing with were very afraid.**

## **AN UNEXPECTED INVITATION. Gen 43:15-18;**

**“So the men took this present, and they took double the money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.”**

**“When Joseph saw Benjamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon.”**

**“So the man did as Joseph said,  
and brought the men to Joseph's house.”**

**“Now the men were afraid, because they were brought to Joseph's house; and they said:- It is because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys.”**

**AN UNEXPECTED INVITATION. Gen 43:15-18;**

**The brothers make the long trip back to Egypt.**

**They have the silver for the needed grain;  
they have Benjamin; and before they know it,  
they are once again standing before Joseph.**

**The meeting is fraught with expectancy.**

**They are fearing the worst.**

**Will they meet with more suspicion & accusations?**

**Will they receive the necessary provisions?**

**They do not know what to expect,  
but one thing they did not expect  
was an invitation to dinner.**

## **AN UNEXPECTED INVITATION. Gen 43:15-18;**

**Eating a meal with someone in that culture meant that you were at peace with the person with whom you were eating.  
It was a guarantee of safety.**

**That is why the messianic prophecy that:-  
“my close friend, in whom I trusted,  
who ate my bread,  
has lifted up his heel against me.”  
(Psalm 41:9;) Is so striking.**

**As we look at this meal, we are reminded  
how the Father has spread out a meal for us.**

**Like the brothers of Joseph,  
we are also undeserving. We come only  
because of the grace of the Giver of the meal.**

<b>The Brothers' Treatment of Joseph.</b>	<b>Joseph's Treatment of his Brothers.</b>
<b>They had killed an animal to use its blood as a ruse to deceive their father into thinking Joseph was dead.</b>	<b>He ordered an animal killed and made ready for a meal for his brothers.</b>
<b>They threw him into a pit and then sat down to eat.</b>	<b>He invited them into his home to eat dinner with him.</b>
<b>They had sold him into slavery.</b>	<b>He has made them into honoured guests.</b>

## **AN UNEXPECTED INVITATION. Gen 43:15-18;**

**This is a picture of grace.**

**Yet grace given does not necessarily mean  
that grace is understood or accepted.**

**Joseph had graciously invited them to a dinner that  
they did not earn and which they did not deserve.**

**But the brothers are waiting  
for something bad to happen.**

**They are certain this is merely a ruse and that  
there are sinister motives behind this offer.**



## **AN UNEXPECTED INVITATION. Gen 43:15-18;**

**This is often the way of sin.**

**Deceitful people** always think  
that someone is out to deceive them.

**Judgmental people** always think  
that others are judging them.

**People with evil motives**  
always suspect the worst in others.

**Shakespeare said it this way:-**

**"Suspicion always haunts  
the guilty mind." (Henry IV.)**

**AN UNEXPECTED INVITATION. Gen 43:15-18;**

**We ought not to be gullible,  
but the Bible warns us to be careful  
how we judge the motives of other people.**

**By contrast, Paul reminds us  
that love bears all things, believes  
all things, hopes all things, endures all things.  
(1 Cor 13:7;)**

## **UNNEEDED EXPLANATIONS. Gen 43:19-23;**

**“So they came near to Joseph's house steward,  
and spoke to him at the entrance of the house, and said,  
Oh, my lord, we indeed came down the first time to buy food”**

**“It came about when we came to the lodging place,  
that we opened our sacks, and behold,  
each man's money was in the mouth of his sack,  
our money in full. So we have brought it back in our hand.”**

**“We have also brought down other money in our hand to  
buy food; we do not know who put our money in our sacks.”**

**“he said, "Be at ease, do not be afraid. Your God and  
the God of your father has given you treasure in your sacks;  
I had your money. Then he brought Simeon out to them.”**

## **UNNEEDED EXPLANATIONS.** Gen 43:19-23;

The brothers seek to explain the circumstances to the steward of Joseph's house. But we see in verse 23 that no explanation is required.

**Have you ever done that?**

Have you ever tried to give the reasons or the mitigating circumstances for a particular situation, only to find that no explanation was needed?

When we come to the Lord and confess our sins before Him, no further explanation is needed.

**We don't have to try to make excuses or offer mitigating circumstances.**

## **UNNEEDED EXPLANATIONS. Gen 43:19-18;**

**God knows the truth.** When we admit our sinfulness and our helplessness, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness.

**In the case of the brothers,** they are told that no explanation is needed **because their silver was deliberately returned to them.**

Who returned it?

**They are told that it was God who returned it.**

We are tempted to think that the steward is **stretching the truth.** After all, **he is the one who returned the money and he did so at Joseph's orders.**

## **UNNEEDED EXPLANATIONS. Gen 43:19-18;**

On the other hand, we know  
**That EVERY good thing bestowed  
and every perfect gift is from above,**  
coming down from the Father of lights,  
with whom there is no variation,  
or shifting shadow. (James 1:17;)

**IN THE HOUSE OF JOSEPH. Gen 43:24-25;**

**At Joseph's house they were given water  
for their feet and their donkeys were fed.**

**When Joseph arrived he again  
asked the brothers about their father.**

**When he saw Benjamin, Joseph was  
overcome with emotion and left the room.  
(43:29-31;)**

**Benjamin would have been a young child  
when Joseph had last seen him,  
but now he is old enough  
to have 10 children of his own.  
(Genesis 46:21;)**

## **IN THE HOUSE OF JOSEPH. Gen 43:24-25;**

**“Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder.”**

**“So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.”**

**The brothers have come to Joseph's house fearing the worst.**

**Would they again be accused of being spies?**

**Would they be charged with theft over the silver that had been returned to them?  
Were they all to be imprisoned or worse?**



**IN THE HOUSE OF JOSEPH. Gen 43:24-25;**

**Instead, they are treated as honoured guests.**  
Their feet are washed. Their donkeys are fed.  
They are invited to a meal.

**The scene is similar to that described  
by Jesus in the parable of the prodigal son.**  
Where they looked for hostility,  
there is a homecoming.

## **LONG-AWAITED INTRODUCTIONS. Gen 43:26-30;**

**“When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him.”**

**“Then he asked them about their welfare, and said, Is your old father well, of whom you spoke? Is he still alive?”**

**“They said, Your servant our father is well; he is still alive. and they bowed down in homage.”**

**“As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, Is this your youngest brother, of whom you spoke to me? And he said, May God be gracious to you, my son.”**

## **LONG-AWAITED INTRODUCTIONS. Gen 43:26-30;**

**“Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there.”**

**It is a dramatic moment. Joseph arrives at his home and the brothers come into his presence and they bow down to the ground before him.**

**Joseph must have felt a sense of deja vu, for he had already experienced this before in a dream**

**Now the dream is being fulfilled, though the brothers are unaware of this.**

## **LONG-AWAITED INTRODUCTIONS. Gen 43:26-30;**

**He questions them about the welfare of their father  
and they report that Jacob is in good health.  
Then they bow down again before Joseph.**

**Twice in the space of two verses  
we see the fulfillment of Joseph's  
dream of his brothers bowing before him.**

**Then his attention focuses upon Benjamin.  
This is his younger brother.**

**LONG-AWAITED INTRODUCTIONS. Gen 43:26-30;**

**This is the son of Joseph's mother, Rachel.  
It was at his birth that their mother died.  
He has become the new favoured son.**

**The emotion becomes too much for Joseph.  
He can no longer contain himself  
and he leaves the table so that  
his brothers will not be able to see his weeping.**

**A SEGREGATED DINNER. Gen 43:31-34;**

**After composing himself, Joseph returned  
and a meal was served. (43:32-34;)**

**The brothers places were arranged according  
to their ages, which astonished them.**

**Joseph has had the satisfaction  
of seeing his brother Benjamin safe and well.  
He has heard his brothers acknowledging  
their guilt concerning himself.**

**He resolves to put their attachment  
to Benjamin, and the genuineness  
of their change of heart to a test.**

## **A SEGREGATED DINNER. Gen 43:31-34;**

**“Then he washed his face, and came out; and he controlled himself and said, "Serve the meal.”**

**“So they served him by himself, and them by themselves, and the Egyptians, who ate with him, by themselves; because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians.”**

**“Now they were seated before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.”**

**“Joseph took portions to them from his own table; but Benjamin's portion was five times as much as any of theirs.**

**So they feasted and drank freely with him.”**

## **A SEGREGATED DINNER. Gen 43:31-34;**

**Once he is composed,  
Joseph returns to the presence  
of his brothers and the meal is served.**

**The seating arrangements strike us as unusual,  
but that is because we are unfamiliar  
with the culture and customs of ancient Egypt.**

**The Egyptians were the ultimate segregationists.  
Egyptians did not eat at the same table  
with Hebrews or with any sort of Semitic peoples  
Just as you would not sit at a table with your dog.**



## **A SEGREGATED DINNER. Gen 43:31-34;**

**To do that would be considered unsanitary**  
and the Egyptians had a high regard  
for sanitation sensibilities.

**There were apparently three tables set up.**

There was a table for Joseph.

There was a table for Joseph's  
other Egyptian guests.

There was a table to the sons of Jacob.

**As the brothers were seated, they noticed  
something about the seating arrangement.**

## **A SEGREGATED DINNER. Gen 43:31-34;**

**They had been seated in accordance to their age. Reuben was seated at one end of the table and Benjamin was seated at the other end and the intervening brothers were all seated in the exact order of their ages.**

**What made it unusual is that they had not told Joseph or anyone else their ages.**

**Neither was this the only unusual aspect to this dinner. Benjamin's portion was five times as much as any of theirs.**

**He was given the favoured portions.**

## **A SEGREGATED DINNER. Gen 43:31-34;**

**This was evidently not by chance.**

**It was deliberate. Why?**

**There are at least three reasons.**

- 1) This was a measure of Joseph's love for his youngest brother. This was the only brother who had not been involved in the plot to sell him into slavery.**

**This was the son of his departed mother.**

**This was his baby brother and Joseph delighted in giving him the multiplied portion.**

## **A SEGREGATED DINNER. Gen 43:31-34;**

### **2) This was test for the older brothers.**

Joseph had already seen how they had responded to their father's favouritism so many years earlier.

They had responded with jealousy and hatred.  
**Had they changed** or would they demonstrate the same sort of jealousy toward Benjamin?

**3) They are going to be brought to repentance and to redemption.** They will be placed into a situation in which history will repeat itself.

**Once again,** they will be presented with a favoured younger brother. **Once again, they will have the opportunity to determine his fate.**

## **A SEGREGATED DINNER. Gen 43:31-34;**

**Only this time, there will be a difference.** This time they will be presented with the opportunity, not merely for neutrality, but to actually take positive action in the defence of their younger brother.

**We have been invited to dine with the One who knows us intimately.**

It is a measure of His gracious love toward us.

But it also calls for **a response on our part** that **goes beyond** the mere partaking of a meal.

## **A SEGREGATED DINNER. Gen 43:31-34;**

**It calls us to extend that same love and grace and mercy to others;** even to those whom we might be inclined to see through the eyes of jealousy; even to a favoured younger sibling.

**How can we accomplish this?**

How can we **set aside** those feelings of dislike for someone who rubs us the wrong way?

It is only by remembering what our older brother has done for us. We have an older brother who set aside His glory to serve us and even to die on our behalf.

**Then He calls us to do the same for others.**

## **A TEST OF LOVE. Gen 41-34;**

**Change doesn't come easy. It never has.**  
We can sometimes bring about a change  
of outward actions and circumstances,  
but **hardest things to change**  
**are those areas on the inside.**

Have you heard about **the man who took his old car**  
**to a dealer and asked him to sell it for him?**

When the dealer asked how many miles were on it,  
the man replied, **"It's got 230,000."**

The salesman replied, **"It'll never sell unless you**  
**turn back the mileage."** So the man left.

## **A TEST OF LOVE. Gen 41-34;**

**When the car salesman hadn't heard from the man for several weeks, he called him.**

**“I thought you were going to sell that old car.”**

**“I don't have to anymore,” came the reply.**

**“It's only got 77,000 miles on it now.**

**Why should I sell it?”**

**This story illustrates a spiritual truth.**

**Far too many people today are only fooling themselves if they think they are pleasing God by just changing their external behaviour.**

**What they need is a new heart. The old car still had a sick engine, bad rings, and a slipping clutch slipped. Turning back its speedometer had not changed that!**



## **A TEST OF LOVE. Gen 41-34;**

**People want changed lives.**

They are not impressed with our doctrinal expounding or our sanctimonious sayings, but **they will sit up and take note of a truly changed life.**

**God is in the business of changing lives.**

Think of some of the changes

**He has brought about in the scriptures.**

A little tax-collector named Zacchaeus had turned his back on his God, his nation and his conscience as he purchased a franchise from the hated Roman invaders for the privilege of overcharging people on their income tax.

**One meeting with Jesus changed all that. The last we see of Zacchaeus, he is looking for ways to reimburse people double what he has taken from them.**

## **A TEST OF LOVE. Gen 41-34;**

A woman living on the wrong side of the tracks who had bounced from one husband to the next had finally come to the point where she had stopped the pretence of marriage and was now living in sin.

Then she met a thirsty Rabbi who reminded her of her own spiritual thirst. Before she knew it, **she had turned from a man-chasing marriage-wrecker to a missionary.**

**Peter was the apostle with a foot-shaped mouth.** Nearly every time he spoke, he got into trouble.

On the night that Jesus was betrayed and arrested, **Peter found himself denying any knowledge of the One to whom he had pledged his loyalty.**

## **A TEST OF LOVE. Gen 41-34;**

**Less than two months later, we see this same Galilean fishermen standing before the powers of Jerusalem and proclaiming the message of the death, burial and resurrection.**

**We worship the One who is able to change men's hearts. The study of Joseph and his brothers is a study on how such change is able to come about.**

**These are the brothers who had sold their younger sibling into slavery in Egypt.**

**They had plotted his murder and only deferred that fate by the realization that there was some money to be made by selling him as a slave.**

## **A TEST OF LOVE. Gen 41-34;**

**A number of years had now passed.**

**Had they changed?**

**That was the question  
that was now to be put to the test.**

**The test came in the form of a repetition  
of the previous circumstances.**

**Once again there was a younger brother.**

**Once again there was an issue of favouritism.**

**Once again, they would be in a position  
to profit by leaving their younger brother enslaved.**

**What would be their choice?**

# Genesis 44:1-2



And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken

## **A CAREFUL PLAN. Gen 44:1-2;**

**Joseph had been planning for this situation for some time. As the prime minister of Egypt, he was in a position to be able to control the circumstances.**

**He had manoeuvred his older brothers, forcing them into a situation where they had to bring Benjamin, their youngest brother, with them to Egypt.**

**Now Benjamin was being set up to appear the part of a thief.**

## **A CAREFUL PLAN. Gen 44:1-2;**

**Why? What is Joseph's motivation in all of this?**

**We are not specifically told,  
but we are given some very careful clues.**

**They are seen in the tears of Joseph.**

**He was not merely "getting even" with his brothers.**

**He is bringing about a very careful plan.**

**Perhaps we could even say that this  
is not merely Joseph's plan. It is God's plan.**

**God is doing something extraordinary  
in the lives of this entire family.**

**He is bringing some of them to repentance  
and He is bringing all of them into fellowship.**

## **A CAREFUL PLAN. Gen 44:1-2;**

**Jacob had so completely favoured Joseph over his other children that he had torn his family apart.**

**He sowed the seeds of jealousy and strife in his sons. They were filled with anger and bitterness and it was his doing.**

**Now God steps in and becomes the Spiritual Father that Jacob had failed to be.  
He treats the children of Israel as His own children.**



## **A CAREFUL PLAN. Gen 44:1-2;**

**Hebrews 12:6-8; speaks of how God disciplines us for our good. When He does this, He shows us that we are His children.**

**“For those whom the Lord loves He disciplines, and He scourges every son whom He receives.**

**It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline?”**

**“But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.”**

## **A CAREFUL PLAN. Gen 44:1-2;**

**That doesn't seem to be a very pleasant prospect.**

**It reminds us of the prayer of Mother Teresa that said, "Lord, you would have more friends if you treated the ones you have better."**

**The truth of the matter is that discipline is not merely a parental prerogative; it is also for our best interest.**

**"All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness." (Hebrews 12:11;)**

**A CAREFUL PLAN. Gen 44:1-2;**

**God's discipline is not merely to punish us.  
It is designed to help us to grow.**

**That is what is taking place here in Genesis. God  
is doing something in the lives of Jacob's children  
that will cause them to grow closer to Himself.**

**We live in a world of brokenness.  
It is a world of selfishness and of strife  
and of betrayal. These things happen in our world  
and God allows them to take place.**

**But instead of filling us with morbidity,  
we can take comfort in knowing that God  
is able to use these things to bring about  
something wonderful in our lives.**

**A RAPID PURSUIT. Gen 44:3-5;**

**JOSEPH TESTS HIS BROTHERS.**

**They must have thought all was well:-**

**They had plenty of food,  
Benjamin was safe and Simeon was free.**

**However, once they left the city,  
Joseph sent his steward in pursuit of them.**

**When he caught them he accused  
the brothers of stealing Joseph's cup.**

## **A RAPID PURSUIT. Gen 44:3-5;**

**“As soon as it was light, the men were sent away,  
they with their donkeys.”**

**“They had just gone out of the city,  
and were not far off, when Joseph said  
to his house steward, Up, follow the men;  
and when you overtake them, say to them,  
Why have you repaid evil for good?”**

**“Is not this the one from which my lord drinks,  
and which he indeed uses for divination?  
You have done wrong in doing this.”**

## **A RAPID PURSUIT. Gen 44:3-5;**

**We can imagine the brothers starting off at first light, leaving the great palaces and the ancient pyramids glistening in the rising sun.**

**Their troubles are behind them, or so they think. Suddenly there is a call from behind them. They turn to look and they see the house steward of the Prime Minister.**

**He likely is accompanied by the royal retinue, not that they are needed, for the brothers are still strangers in a strange land and they would have little hope of escaping the forces that could be mustered against them.**

## **A RAPID PURSUIT. Gen 44:3-5;**

**The master's cup has gone missing  
and these Hebrew foreigners are the prime  
suspects. They must return to answer the charges.**

**The brothers are quick to plead their innocence.**

**Their plea is true as far as it goes.**

**They are not guilty of this particular crime.**

**Have you ever been falsely accused?**

**What was your immediate response?**

**Indignation? Self-righteousness**

**The next time someone says something  
about you that isn't true, stop and think about  
what they would say if they only knew the truth.**

## **A RAPID PURSUIT. Gen 44:3-5;**

Notice that a part of the claim of the Egyptian steward involves **a claimed ability of Joseph in the area of the supernatural.**

Joseph instructed his steward to insist that **the missing cup was not only a personal possession, but also that it was used for divination.**

The practice of divination was a common one in the ancient world. **Such practices took place in several different forms:-**

**Some poured clear water** into the cup and then threw in small pieces of gold and silver.

**Others poured oil** into the water.

**Some observed** the way in which light rays broke on the surface.



## **A RAPID PURSUIT. Gen 44:3-5;**

**The resulting designs of these practices were to be interpreted in accordance with certain arbitrary rules and conclusions were to be drawn about the future.**

**This brings us to a question.**

**Was Joseph actually engaged in divination?  
Or was this merely to be a part of the trappings  
of the test for which the brothers  
were to undergo? **We are not told.****

**What we ARE told is that divination and spiritism  
are wrong and that a Christian  
has no business participating in these activities.**

## **A RAPID PURSUIT. Gen 44:3-5;**

**It is entirely possible that Joseph was only pretending to use the cup for this purpose in order to carry out the deception before his brothers, (in 44:15; Joseph will say that he has the ability of divination).**

**It may have been part of the ruse and the steward would not otherwise think to describe the cup in this way if Joseph were not to give specific instructions as to how it was to be described.**

**Joseph is playing a part and that involved pretending that the cup was of vital importance so that his brothers will believe it is a matter of such importance that the threat to their younger brother will be real.**

## **A RASH PROMISE.** Gen 44:6-9;

**“So he overtook them and spoke these words to them. And they said to him, Why does my lord speak such words as these? Far be it from your servants to do such a thing.”**

**“Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?”**

**“With whomever of your servants it is found, let him die, and we also will be my lord's slaves.”**

## **A RASH PROMISE. Gen 44:6-9;**

**The brothers are so certain  
of their own innocence that they enter  
Into what turns out to be a rash promise.**

**They promise that if the missing cup is found  
in one of their bags, the bag in whose possession  
the cup is found will forfeit his life while  
the other brothers will become slaves in Egypt.**

**This serves as a reminder that we ought to be  
careful of what we promise and vow before the Lord.**

**There have been many a time  
when rash words resulted in sorrowful results.**

## **AN INCRIMINATING PACKAGE. Gen 44:10-12;**

**“So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and the rest of you shall be innocent.”**

**“Then they hurried, each man lowered his sack to the ground, and each man opened his sack.”**

**“he searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack.”**

**AN INCRIMINATING PACKAGE. Gen 44:10-12;**

**Joseph's steward** knows that the cup is going to be found in Benjamin's bag and he also knows that **no harm is to come to Benjamin.**

Therefore, **he changes the conditions** proposed by the brothers so that **Benjamin's freedom will be forfeited.**

**Sure enough, when a search is made for the cup, it is found in Benjamin's sack.**

## **AN ACCUSING PRETENSE. Gen 44:13-16;**

**“Then they tore their clothes, and when each man loaded his donkey, they returned to the city.”**

**“When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him.”**

**“Joseph said to them, ‘What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?’”**

**“Judah said, ‘What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found.’”**

## **AN ACCUSING PRETENSE. Gen 44:13-16;**

**The brothers are trapped.** There is nothing for them to do but to return to the house of Joseph **where he awaits their coming.**

**Notice his words.** He does not actually say that they stole the cup. Instead, his accusation is in the form of a question.

**The actions of Joseph at first look harsh and vindictive as though he is paying back the evil that was done to him by his brothers.**



## **AN ACCUSING PRETENSE. Gen 44:13-16;**

Such an interpretation is betrayed when we take a closer look and note how often **Joseph was forced to leave the room in weeping as he confronted his brothers** and watched their pain and bewilderment.

**Joseph's treatment of his brothers was fraught with kindness.** He wanted, not only to forgive his brothers, but **also to restore them to fellowship.**

**This would take more than an outward show. It would also demand an inward brokenness.**

## **AN ACCUSING PRETENSE. Gen 44:13-16;**

**God wants the same thing of us. He forgives our sin,  
but He also seeks to bring about that within us  
that shall restore our fellowship with Him.**

**The actions of Joseph are neither one of vindictiveness,  
nor are they merely unrestrained forgiveness  
without calling into account the reality of the transgression.**

**Joseph has forgiven his brothers,  
for he does not repay in kind.  
But he also moves beyond mere pardon.**

**These brothers need more than pardon.  
They need healing.  
Joseph is bringing healing and redemption  
to his brothers.**

## **AN ACCUSING PRETENSE. Gen 44:13-16;**

**If you really love someone,  
they need more than pardon.**

**They need healing. They need to be changed.  
They need renewal.**

### **Vindictiveness**

"You threw me  
into slavery and  
prison, so it is off  
to slavery and  
prison for you"



### **Restoration**

"You need  
to come to the  
place where you  
recognize your  
guilt so that  
you can be truly  
forgiven."



### **Forgiveness**

All is forgiven  
and forgotten  
and nothing  
need more  
to be done.

## **A PENETRATING OFFER. Gen 44:17;**

**God does to us what Joseph did to his brothers.**

**He is going to pardon them.**

**He has already forgiven them.**

**But he also works in their lives  
to bring them face to face with their sin.**

**He will not leave them alone  
until they have come to true repentance.**

## **A PENETRATING OFFER. Gen 44:17;**

**Notice the response of Judah:**

**“God has found out the iniquity of your servants”  
(44:16;)**

**Judah is confessing his sin.**

**He is not saying that he stole the cup,  
for he knows full well that he had not done that.**

**On the other hand, he is completely aware  
of the guilt that is his own.**

## **A PENETRATING OFFER.** Gen 44:17;

**“he said, Far be it from me to do this.  
The man in whose possession the cup  
has been found, he shall be my slave;  
but as for you, go up in peace to your father.”**

**Many years earlier, these same brothers  
had been willing to leave Joseph  
as they returned to their father.**

**Here is the question, have they changed?  
Would they be willing once again to leave their  
youngest brother behind and return to their father?**

## **A PENETRATING OFFER. Gen 44:17;**

**Joseph** is giving them an opportunity to **either repeat their past offence or else to change history.**

**They can either continue  
in their past practice  
or they can do something different.**

**We are reminded of the sign  
on the old country road that said,  
“Choose your rut carefully;  
you’ll be in it for the next 20 miles.”**

## **A PENETRATING OFFER. Gen 44:17;**

**Joseph was setting up the identical situation that had taken place years before.**

**He was setting up a situation in which the brothers could return to Jacob without their younger brother.**

**He was setting up a situation in which they might get rid of their father's favourite.**

**All they have to do is to abandon their younger brother and they will go free.**

**They can take the road of betrayal or they can change and they can finally do it right.**



## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**“Then Judah approached him, and said, ‘Oh my lord,  
may your servant please speak a word in my lord's ears,  
and do not be angry with your servant;  
for you are equal to Pharaoh.’”**

**“My lord asked his servants, saying,  
Have you a father or a brother?”**

**“We said to my lord, ‘We have an old father  
and a little child of his old age. Now his brother is dead,  
so he alone is left of his mother, and his father loves him.’”**

**“Then you said to your servants, ‘Bring him down to me,  
that I may set my eyes on him.’ But we said to my lord,  
The lad cannot leave his father,  
for if he should leave his father, his father would die.’”**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**“You said to your servants, however,  
Unless your youngest brother comes down with you,  
you shall not see my face again.”**

**“Thus it came about when we went up to your servant  
my father, we told him the words of my lord.”**

**“our father said, Go back, buy us a little food.  
But we said, ‘We cannot go down.’”**

**“If our youngest brother is with us, then we will go down;  
for we cannot see the man's face  
unless our youngest brother is with us.”**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**“your servant my father said to us, ‘You know that my wife bore me two sons; and the one went out from me, and I said, **Surely he is torn in pieces,** and I have not seen him since.’”**

**“if you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.”**

**“Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life,”**

**“It will come about when he sees that the lad is not with us, that he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow.”**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**“For your servant became surety for the lad to my father, saying, ‘If I do not bring him back to you, then let me bear the blame before my father forever.’”**

**“Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.”**

**“For how shall I go up to my father if the lad is not with me, lest I see the evil that would overtake my father?”**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**This long speech is given by Judah.**

**He had not been the example  
of model behaviour in the past.**

**He had entered into a sexual union  
with his daughter-in-law.**

**He had once been immoral and selfish.**

**But now we see that he had changed.**

**Judah had once been the ringleader  
in the movement against Joseph.**

**It had been Judah's idea  
to profit from their younger brother's demise.**

**Judah said to his brothers, Come and let us  
sell him to the Ishmaelites Gen 37:26;**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

**Judah had been the leader then  
and he was still acting the part of the leader now.**

**Where he had once led in the direction of evil,  
now he leads in the direction of good.**

### **Judah's Confession.**

**We have already seen Judah's confession in 44:16;**

**“God has found out the iniquity of your servants.”**

**He has not confessed to the taking of the cup,  
but he has indeed confessed his sin before God.**

### **Judah offers to be a substitute.**

**He offers to remain in place of Benjamin,  
taking upon himself the punishment of slavery.**

**In doing this, Judah is a type of Christ.**

## **A SACRIFICIAL PLEA. Gen 44:18-34;**

Throughout this long speech,  
he does not seek to mitigate his actions  
or to explain away the taking of the cup.

He seems to assume that Benjamin  
was guilty of the deed.

Instead of asking for mercy,  
he asks that he might serve as a substitute  
for the just penalty of the deed.

This is exactly what Jesus has done for us.  
He paid the penalty for our guilt and sin.

# **A SACRIFICIAL PLEA. Gen 44:18-34;**

**Jesus is the true Judah.**

**That should come as no surprise, for Jesus is actually descended from the tribe of Judah.**

**Judah does not realize it,  
but he is walking in the footsteps of his greater Son.  
Judah offers his life; Jesus gave His life.**

<b>Judah</b>	<b>Jesus</b>
<b>Offers to take the place of Benjamin as a slave in Egypt.</b>	<b>Took our place of condemnation by becoming cursed in our place.</b>
<b>His offer is to take the place of one whose guilt was accused but not real.</b>	<b>Jesus took our place in spite of the fact that our own guilt was all too real.</b>



**A SACRIFICIAL PLEA. Gen 44:18-34;**

**Jesus is the true Judah.**

**He is the Lion of the tribe of Judah.**

**He is the rightful king.**

**But that is not all. Jesus is also the TRUE Joseph.**

**Joseph had the right of vengeance.**

**He had been greatly wronged by his brothers,  
but he does not seek to wrong them in return.**

**In the same way, Jesus gave up  
His right of vengeance to become our Saviour.**

**He was betrayed by us and for us.**

**He did not answer evil for evil.**

**He instead took that betrayal and that death  
and He turned it to our salvation.**

# **CLOSING LESSONS chapters 43 and 44;**

## **The Lesson of Hardship.**

**This life will contain the exercise of hardship.**

**Often we do not much care for exercise.**

**We would much rather sit back and eat chocolate  
and read a good book or watch a Film.**

**But exercise is necessary  
for the health of the physical body.**

**The problem is that exercise is hard.  
It involves sweat and difficulty and exertion.**

## **CLOSING LESSONS chapters 43 and 44;**

**It involves pushing yourself until you feel weak.  
When you do that, you learn a wonderful truth.**

**It is that when you endure to the point of weakness,  
there is a strengthening that takes place.**

**What is true in the physical realm  
is also true in the spiritual realm.**

**God brings us to the place of weakness  
so that we can be strong.**

## **CLOSING LESSONS chapters 43 and 44;**

### **The Lesson of the Sovereignty of God.**

**When troubles happen,  
realise that God is in control**

**God is able to use these troubles  
to do something wonderful  
for you and in you.**

**Even when you are in the midst of trouble,  
God can use this opportunity  
to do something in your life.**

**What is it? In what way are you  
allowing God to change you?**

## **CLOSING LESSONS chapters 43 and 44;**

### **The Lesson of the tears of God.**

**As Joseph was working with his brothers  
to bring them to repentance,  
he was constantly weeping.**

**He was not some distant icon  
who was an unconcerned automaton. He was  
personally and emotionally involved in their lives.**

**When troubles come into our life,  
remember that His Spirit is grieved.  
He is emotionally involved in our life.**

**Remember Stephens Death in Acts 7**

**Genesis  
43:1; to 44:34;  
Jacob and Judah.**

**Prepared by  
Graeme Morrison**

**graemestudy@gmail.com**

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

**Next in the series:-**

**Genesis 45:1; to 50:26; Joseph and Jacob.**