

## E2E: Part 26d

### Genesis 44-45

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1. Joseph gives instructions after the banquet:
  - Fill the men's sacks with as much grain as they can carry.
  - Put every man's money inside his grain sack.
  - Put the silver cup in Benjamin's sack along with his money.
2. The brothers have no idea their world is about to collapse. Benjamin, the one they're supposed to protect, is going to be arrested for 'stealing' the silver cup.
3. When the money is found in their sacks, they are stunned, they knew they hadn't stolen the first time, and this has happened again. They are in genuine distress when the silver cup is found in Benjamin's sack. (Genesis 44:10-13)
4. "God has found out the iniquity" refers to their hidden sin. Judah owns it, saying they're all guilty. God does not overlook unrepented offenses. (Genesis 44:16, Isaiah 59:12)
5. Judah is willing to become a slave as a substitute for Benjamin. This sacrificial attitude shows how much he has changed since selling Joseph. (Genesis 44:18-32)
6. Joseph finally breaks the silence with a thunderous proclamation of who he is.
7. Joseph sees the sovereignty of God in everything. He is able to say 4 times within 2 verses that his sovereign Lord saw into the future, saw the needs of this world and chose to work through me, and has been at work to preserve life. (Genesis 45:5-8)
8. Joseph could never speak the words in verses 9-15 if he didn't fully forgive his brothers. He has forgiven them before they ever ask for it because God has given him the proper perspective. (Genesis 45:9-15)
9. You can choose to be a part of God's plan His way, or you can act contrary to it, ultimately we will all stand before a God who knows everything about us. (Proverbs 15:3)

## HEBREW WORDS

**Nachash** (naw-khash`); - to hiss, whisper a (magic) spell; generally, to prognosticate:— x divine, enchanter

**Avon** (aw-vone`); *perversity*, (moral) *evil*:— fault, iniquity, sin

**Chatta'ah** (khat-taw-aw'); an *offence (sinfulness)*, and its penalty; also an *offender*:— punishment (of sin)

**Pesha`** (peh'-shah); a *revolt (national or moral)*:— rebellion

**Bahal** (baw-hal'); to *tremble inwardly or palpitate, suddenly alarmed*; be (make) affrighted

## DISCUSSION QUESTIONS

1. In Genesis 44:18-34, Judah pleads his case to Joseph in an attempt to secure freedom for Benjamin. The result is a torrent of emotion from Joseph (45:1-2).
  - Speculate for a minute about what might have caused Joseph to respond in this way.

2. There are many significant parallels between Joseph's and Jesus' stories.
  - What parallels do you see in how Joseph has treated his brothers in this passage with how God/Jesus has treated humanity? How does better understanding Joseph's story help you better understand Jesus'?

3. Reread Joseph's words to his brothers in 45:5-8.

Now, compare this to the following passages about the Messiah (Jesus) and those that want to faithfully follow him.

*"Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand."* (Isaiah 53:10)

*"Then Jesus said to His disciples, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me."* (Matthew 16:24)

- Why do you think God tends to use (and even orchestrate) the suffering of those that follow Him to bring about blessings for others?