

39:16-18	Both were falsely accused	Matthew 26:59-60
41:16	Both confessed their God before a ruler	John 19:11
39:2,21,23	Experienced God's presence through everything	John 16:32
39:21	Both were respected by their jailers	Luke 23:47
40:2-3	Both were placed with two prisoners. One was later lost, the other saved	Luke 23:32
41:46	Both around 30 at the beginning of their ministry	Luke 3:23
41:57	Both were bread-givers	John 6:35
41:41	Both highly exalted after their suffering	Philippians 2:9-11
41:41-44	Both were raised to the right-hand of a ruler	Hebrews 8:1
41:45	Both took non-Jewish brides	Ephesians 3:8; 5:25
47:2	Neither was ashamed of his brothers.	Hebrews 2:11-12
41:57	Both were visited and honored by those of other nations.	John 12:20-21
41:43	Knees were to bow to both of them	Philippians 2:10-11

## GENESIS CHAPTERS 44-45

44-45 Gen NLT-C

By Charles Dailey 2014 NLV CPS  
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### Genesis Previously

**Jacob acquired both the family birthright and family blessing.**

**Then Jacob left Canaan to marry. He saw a stairway to heaven.**

**Jacob married Leah, then Rachel. He acquired property.**

**Jacob returns to Canaan, Laban pursues, but makes agreement**

**Jacob reconciles with his brother Esau.**

**The Dinah incident, Jacob renamed Israel, Rachel dies.**

**Joseph sold into Egypt. Tamar outwits Judah.**

**Joseph imprisoned, interprets dreams for inmates.**

**Joseph interprets Pharaoh's dreams  
and is elevated to be second in charge of Egypt.**

**Jacob's sons are sent to Egypt twice.**

- We are watching the story as God has moved his key man Joseph to Egypt and elevated him to a key place in the government. Then the entire family of Jacob (Israel) will be moved to Egypt.
- Little comment is needed in this easy-flowing story.
- God is active in the affairs of earth.

### FRAMED WITH A SILVER CUP

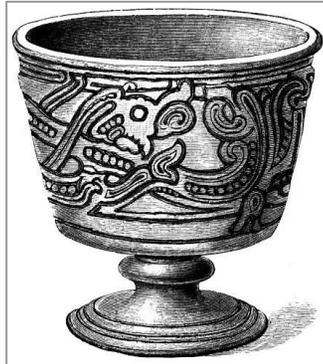
**(44:1) When his brothers were ready to leave, Joseph gave these instructions to his palace manager: "Fill each of their sacks with as much grain as they can carry, and put each man's money back into his sack. (2) Then put my personal silver cup at the top of the youngest brother's sack, along with the money for his grain." So the manager did as Joseph instructed him.**

- **Joseph** performed one last test on his brothers. His **cup** was hidden in Benjamin's **sack** so it could be "discovered" later. Benjamin is **Joseph's** only full brother.

**(3) The brothers were up at dawn and were sent on their<sup>2</sup> journey with their loaded donkeys. (4) But when they had gone only a short distance and were barely out of the city, Joseph said to his palace manager, "Chase after them and stop them. When you catch up with them, ask them, 'Why have you repaid my kindness with such evil? (5) Why have you stolen my master's silver cup, which he uses to predict the future? What a wicked thing you have done!'"**

- **Joseph** told his **manager** to charge the group with **stealing** his silver **cup**.
- More than simply a **cup**, it was one supposedly used for **divination**, a common Egyptian practice. See verse 15 for Joseph's dry humor.
- **Tom Bradford** describes the story this way:

"Actually, it was a bowl . . . a silver bowl. The master of the house in Egypt in those days, if judged a sage, a seer, had a special bowl from which he and he alone drank. But, it was also used for the purpose of divining messages from the gods. One can only imagine how Joseph came by this "diviner's bowl" . . . likely it was a gift from the Pharaoh, because Joseph was undoubtedly, after accurately interpreting Pharaoh's dreams, determined the highest and best sage, diviner, in all the land. Typically, the bowl was filled with water, and then gold or silver objects, amulets, sometimes with magic inscriptions written on them, were put into the water, and from the reflections the seer would attempt to see the future. It is unimaginable that Joseph actually used the bowl for anything except to drink from . . . but to keep up the appearance of being thoroughly Egyptian, he used the common knowledge of the bowl as an implement of divination to continue to test his brothers."



**(6) When the palace manager caught up with the men, he spoke to them as he had been instructed. (7) "What are**

### Conclusion:

Now God has moved His people to Egypt where they will remain for several centuries and develop into a nation. This fulfills the Lord's earlier promise to Abram:

**Then the LORD said to Abram, "You can be sure that your descendants will be strangers in a foreign land, where they will be oppress as slaves for 400 years."**

Genesis 15:13.

The brothers had become attuned to God and their family responsibilities.

## Comparison of Joseph and Jesus

— by Charles Dailey

Genesis	Comparisons	New Testament
37:3	Both were beloved by their Fathers	Matthew 3:17
37:2	Both regarded themselves as shepherds	John 10:11-14
37:13-14	Both were sent by their fathers to their brethren	Luke 20:13; Heb.2:12
37:4,5,8	Both were hated by their brethren without a cause	John 1:11; 7:5; 15:25
37:20	Both were plotted against by their brethren	John 11:53
39:7	Both were severely tempted	Matthew 4:1
37:26	Both were taken to Egypt	Matthew 2:14-15
37:36	Both became servants	Phil. 2:6-8
40:14	Both desired to be remembered	Luke 22:19
37:23	Both were stripped of their robes	John 19:23-24
37:28	Both were sold for the price of a slave	Matthew 26:15
39:20	Both were bound	Matthew 27:2
39:20	Both remained silent and offered no defense	Matthew 26:63

Additionally, he provided government **wagons** to move <sup>10</sup> the women and **children**.

(21) So the sons of Jacob did as they were told. Joseph provided them with wagons, as Pharaoh had commanded, and he gave them supplies for the journey. (22) And he gave each of them new clothes—but to Benjamin he gave five changes of clothes and 300 pieces of silver. (23) He also sent his father ten male donkeys loaded with the finest products of Egypt, and ten female donkeys loaded with grain and bread and other supplies he would need on his journey. (24) So Joseph sent his brothers off, and as they left, he called after them, "Don't quarrel about all this along the way!"

- Not only were **wagons** provided, but food for the round trip. And **clothes** were given to all and **silver** was given to **Benjamin**. Twenty **donkeys** were sent bearing finery from Egypt and food.
- The admonition not to **quarrel** was probably meant to keep the **brothers** from trying to find out who was to blame for selling Joseph. Reconstructing history to pinpoint blame is usually fruitless and causes endless dissension.

### JACOB IS CONVINCED TO MOVE TO EGYPT

(25) And they left Egypt and returned to their father, Jacob, in the land of Canaan. (26) "Joseph is still alive!" they told him. "And he is governor of all the land of Egypt!" Jacob was stunned at the news—he couldn't believe it. (27) But when they repeated to Jacob everything Joseph had told them, and when he saw the wagons Joseph had sent to carry him, their father's spirits revived. (28) Then Jacob exclaimed, "It must be true! My son Joseph is alive! I must go and see him before I die."

- **Jacob** could not believe the story of the brothers, but the **wagons** and **donkeys** helped persuade him. Now **Jacob** was willing to make the trip even though he was old and feeble.

you talking about?" the brothers responded. "We are your<sup>3</sup> servants and would never do such a thing! (8) Didn't we return the money we found in our sacks? We brought it back all the way from the land of Canaan. Why would we steal silver or gold from your master's house? (9) If you find his cup with any one of us, let that man die. And all the rest of us, my lord, will be your slaves."

- **The brothers** rashly offer the life of anyone who had taken the cup, not knowing that it really was in Benjamin's **sack**.
- They even offered servitude for the rest of them. These men were brutal. **Tom Bradford** writes: "It's interesting to me that seemingly every time it becomes necessary for one or all of these Israelite brothers to prove their intent or honesty on a matter, or need to resolve a difficult situation, death is the answer. They killed the males of Shechem for raping their sister. They decided to kill Joseph, but ONLY sold him off into slavery figuring he wouldn't survive very long in those conditions, anyway. Judah ordered that his daughter-in-law Tamar be burned alive for her supposed fornication and dishonoring of Judah's family by her out-of-wedlock pregnancy, Reuben offers his own children's lives to Jacob as retribution should anything happen to Benjamin . . . on and on. What this shows me is that up to this point in their lives, ten of the 12 tribes of Israel had very little respect for life, and had utterly no understanding of God's moral principles!"

(10) "That's fair," the man replied. "But only the one who stole the cup will be my slave. The rest of you may go free." (11) They all quickly took their sacks from the backs of their donkeys and opened them. (12) The palace manager searched the brothers' sacks, from the oldest to the youngest. And the cup was found in Benjamin's sack! (13) When the brothers saw this, they tore their clothing in despair. Then they loaded their donkeys again and returned to the city.

- The **manager** reduced the consequences to simple servitude for the thief.

- The **manager** checked from the **oldest** to the **youngest**.<sup>4</sup> How did he know that? They missed another clue. He knew where the cup was all of the time.
- **Tearing clothes** is a way to show inner anguish. Reuben had torn his clothes when he discovered Joseph missing from the pit (Genesis 37:29) and Jacob had torn his when he saw Joseph's blood-soaked tunic (Genesis 37:34).
- **Bradford** describes the scene:  
 "... as he opens the mouth of Benjamin's sack, the glittering of the polished silver bowl sends the brothers into a frenzy of disbelief and confusion, and they tear at their clothes in anguish, for they know what this means; Benjamin, their father's favorite, may be lost. And, it will probably kill Jacob."

**(14) Joseph was still in his palace when Judah and his brothers arrived, and they fell to the ground before him. (15) "What have you done?" Joseph demanded. "Don't you know that a man like me can predict the future?" (16) Judah answered, "Oh, my lord, what can we say to you? How can we explain this? How can we prove our innocence? God is punishing us for our sins. My lord, we have all returned to be your slaves—all of us, not just our brother who had your cup in his sack."**

- **Judah** has become the leader and spokesman, replacing Reuben.
- Joseph may have taunted his brothers some with this fictitious power of **divination**. The brothers again see the hand of **God** and remember their guilt so clearly. They even acknowledged their willingness to be servants.
- **George Williams** writes of Joseph:  
 "He acted so as to bring their sin to remembrance, to make them confess it with their own lips . . . . His detention of Simeon, and afterwards of Benjamin, was skillfully designed so as to find out if they were still indifferent to the cries of a captive brother and the tears of a bereaved father. His plan succeeded admirably; his sternness and his kindness both conspired to disquiet

devised to settle the greater family in the area called **Goshen**. **Bradford** writes about **Goshen**:<sup>9</sup>

"The land of Goshen as a place for Israel was not an arbitrary choice. It was excellent pasture land, perfect for grazing sheep. But, just as important, it was well away from the bulk of the Egyptian population that despised sheep and shepherds. For, the Egyptians' preferential meat was from cattle, not sheep, and they considered shepherds to be of the lowest class of people. This would prove to be a boon to the Israelites, for during the next 100 years or so, they would be left to prosper and multiply far and above their Egyptian hosts. Later, however, the jealousy of the Egyptians against the Israelites' preferential treatment and prosperity would lead to their persecution and enslavement."

- They would be provided for by **Joseph** during the rest of the famine cycle. "Tell dad what I'm doing and bring him here quickly." Finally his **brothers** were able to **talk**.

**(16) The news soon reached Pharaoh's palace: "Joseph's brothers have arrived!" Pharaoh and his officials were all delighted to hear this. (17) Pharaoh said to Joseph, "Tell your brothers, 'This is what you must do: Load your pack animals, and hurry back to the land of Canaan. (18) Then get your father and all of your families, and return here to me. I will give you the very best land in Egypt, and you will eat from the best that the land produces.'" (19) Then Pharaoh said to Joseph, "Tell your brothers, 'Take wagons from the land of Egypt to carry your little children and your wives, and bring your father here. (20) Don't worry about your personal belongings, for the best of all the land of Egypt is yours."**

- The news that **Joseph's brothers** had come was well received even by the **Pharaoh**. Moreover, he invited the greater **family** to settle in **Egypt** and offered them good **land**. Was this **land** available because the owners had surrendered it to the government because of the famine?

(5) But don't be upset, and don't be angry with yourselves for selling me to this place. It was God who sent me here ahead of you to preserve your lives. (6) This famine that has ravaged the land for two years will last five more years, and there will be neither plowing nor harvesting. (7) God has sent me ahead of you to keep you and your families alive and to preserve many survivors. (8) So it was God who sent me here, not you! And He is the One who made me an adviser to Pharaoh—the manager of his entire palace and the governor of all Egypt.

- Joseph saw the big picture—that **God** was behind all of this. Joseph repeated the prophecy in case these men did not know it. They were **two years** into a seven-year cycle of **famine**. There was no bitterness from Joseph. In a Hebrew's way of speaking, it was not them who sent Joseph to **Egypt**, but **God**. "He has put me where I am."

### "TELL DAD TO BRING THE FAMILY TO EGYPT"

(9) "Now hurry back to my father and tell him, 'This is what your son Joseph says: God has made me master over all the land of Egypt. So come down to me immediately! (10) You can live in the region of Goshen, where you can be near me with all your children and grandchildren, your flocks and herds, and everything you own. (11) I will take care of you there, for there are still five years of famine ahead of us. Otherwise you, your household, and all your animals will starve.'" (12) Then Joseph added, "Look! You can see for yourselves, and so can my brother Benjamin, that I really am Joseph! (13) Go tell my father of my honored position here in Egypt. Describe for him everything you have seen, and then bring my father here quickly." (14) Weeping with joy, he embraced Benjamin, and Benjamin did the same. (15) Then Joseph kissed each of his brothers and wept over them, and after that they began talking freely with him.

- **Joseph** sent the **brothers** back to dad with the remarkable news that **Joseph** reigned in **Egypt**. A plan was already

them; and his goodness helped to lead them to repentance."

(17) "No," Joseph said. "I would never do such a thing! Only the man who stole the cup will be my slave. The rest of you may go back to your father in peace."

- **Joseph** excused the rest of brothers. His design was to keep Benjamin.
- While it is nearly amusing to us, it was a cause of terrible heartache to the brothers.

### JUDAH DEFENDS HIS BROTHERS

(18) Then Judah stepped forward and said, "Please, my lord, let your servant say just one word to you. Please, do not be angry with me, even though you are as powerful as Pharaoh himself. (19) "My lord, previously you asked us, your servants, 'Do you have a father or a brother?' (20) And we responded, 'Yes, my lord, we have a father who is an old man, and his youngest son is a child of his old age. His full brother is dead, and he alone is left of his mother's children, and his father loves him very much.' (21) "And you said to us, 'Bring him here so I can see him with my own eyes.' (22) But we said to you, 'My lord, the boy cannot leave his father, for his father would die.' (23) But you told us, 'Unless your youngest brother comes with you, you will never see my face again.' (24) we returned to your servant, our father, and told him what you had said. (25) Later, when he said, 'Go back again and buy us more food,' (26) we replied, 'We can't go unless you let our youngest brother go with us. We'll never get to see the man's face unless our youngest brother is with us.' (27) "Then my father said to us, 'As you know, my wife had two sons, (28) and one of them went away and never returned. Doubtless he was torn to pieces by some wild animal. I have never seen him since. (29) Now if you take his brother away from me, and any harm comes to him, you will send this grieving, white-haired man to his grave.'

- The entire event is repeated in detail in seeking mercy from Joseph.

“What a change had been worked in Judah! In chapter 37 he ruthlessly sold Joseph for profit, without concern for his father's heartbreak. In chapter 38 he was involved in deception. But God was working in his heart, so that in chapter 43 he became surety for Benjamin. Now in chapter 44 he pours out his heart in intercession before Joseph, offering himself as a slave so as not to bring upon his father the crushing sorrow of losing Benjamin. From selling his own brother into slavery to becoming a slave in his brother's stead; from callousness toward his father to sacrificial concern for his well-being—this is the progress of the grace of God in the life of Judah!” — *Believer's Bible Commentary*.

**(30) "And now, my lord, I cannot go back to my father without the boy. Our father's life is bound up in the boy's life. (31) If he sees that the boy is not with us, our father will die. We, your servants, will indeed be responsible for sending that grieving, white-haired man to his grave. (32) My lord, I guaranteed to my father that I would take care of the boy. I told him, 'If I don't bring him back to you, I will bear the blame forever.' (33) "So please, my lord, let me stay here as a slave instead of the boy, and let the boy return with his brothers. (34) For how can I return to my father if the boy is not with me? I couldn't bear to see the anguish this would cause my father!"**

- When the **brothers** had deceived Jacob into thinking that Joseph had been killed, they cared nothing about how he felt. Genesis 37:34-35. They just let him hurt. But now the brothers are concerned about Jacob's feelings. This is quite a change and shows repentance. **Prager** observes: “Perhaps most striking in this passage is that Judah, the brother who years earlier advocated selling Joseph as a slave (Genesis 37:26-27), was now prepared to become a slave in order to spare another brother the same fate. His noble offer convinced Joseph the test had gone far enough.

Having seen solid evidence his brothers had truly changed<sup>7</sup> he could now reconcile with them.”

Prager, Dennis. *The Rational Bible: Genesis* (p. 516).  
Regnery Faith. Kindle Edition.

## JOSEPH REVEALS HIS IDENTITY

**(45:1) Joseph could stand it no longer. There were many people in the room, and he said to his attendants, "Out, all of you!" So he was alone with his brothers when he told them who he was. (2) Then he broke down and wept. He wept so loudly the Egyptians could hear him, and word of it quickly carried to Pharaoh's palace.**

- **Joseph** could not handle the emotions any longer. He ordered his staff people out. His staff included the interpreter. After crying loudly, he began speaking Hebrew. They were speechless.

**(3) "I am Joseph!" he said to his brothers. "Is my father still alive?" But his brothers were speechless! They were stunned to realize that Joseph was standing there in front of them. (4) "Please, come closer," he said to them. So they came closer. And he said again, "I am Joseph, your brother, whom you sold into slavery in Egypt.**

- This is like one risen from the grave to the brothers. **Joseph** repeated their kinship again. It must have been very hard for the **brothers** to accept. **Prager** says, ““Dumbfounded” (**speechless** in our translation) is surely an understatement. The brothers were undoubtedly in a state of shock. They had assumed Joseph was either long dead (life expectancy for slaves in ancient societies was short) or had irretrievably disappeared. How could a seventeen-year-old boy who was presumably sold into slavery become, aside from Pharaoh, the most powerful person in Egypt? It made no sense. Yet, here he was, undeniably the man he claimed to be. As the American writer Mark Twain once remarked: “Truth is stranger than fiction because fiction has to make sense.”

Prager, Dennis. *The Rational Bible: Genesis* (pp. 518-519).  
Regnery Faith. Kindle Edition.