

TruthInScripture
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Genesis 45.

We are nearing the end of our look at the book of beginnings, or Genesis.

And we have seen that for the first 2,000 years of human history (GEN 1 - 11), there was only the Gentiles upon the face of the earth. Approx...

When GOD created Adam and then from him the woman, and their descendants, they were gentiles. From Adam all the way to Abraham, everyone in the world was a Gentile.

Then in GEN 12, GOD calls one of those Gentiles named Abram (who would later become known as Abraham), out of Ur of the Chaldees, down into Canaan and into a land that HE GOD would promise to Abram, the Promised Land.

GOD then takes this Gentile and establishes a new spiritual species of the human family. Abraham was in GEN 14 the first Hebrew (the one who crossed over); his grandson, Yakob, became the first Israelite (GEN 32 his name is changed to Israel).

Yakob has 12 sons, Judah would become the first to be called a Jew.

So, for the second 2,000 years of human history (GEN 12 - ACT 1), there were Gentiles and Hebrews – who would become Jews.

On the Day of Pentecost, GOD takes the wall of partition if you will, out from between Jews and Gentiles (ACT 2; EPH 2).

With the death, burial, and resurrection of Yeshua, GOD brings Gentiles and Jews together as a new people, one people, Christians, believers, followers of Yeshua.

So, we are seeing that order becoming a reality. Well, the first 2, but that is necessary to understand in order to get to the

third. So let us continue our study in Genesis.

/CH 44 seemed to be a happy ending at first. After all, 11 of Yakob's sons are on their way back to Canaan with everything they came for, and even more.

They have Simeon, released from prison after being held as security. And for a bit, they had Yakob's beloved Benjamin, safe and well.

They have not yet realized that the powerful Egyptian governor with whom they've dealt is their brother Yosef, who is still testing them.

Yosef has this valuable silver cup hidden in the grain sack carried by Benjamin. The steward, who put it

there, catches up with the brothers on the road back to Canaan.

Seeking to prove their innocence, they make a foolish offer: If any of them are found with the cup, that man will be killed, and the rest will become slaves to the ruler.

The steward insists that the man found with the cup will become a slave and the rest will be free to go.



/The brothers all quickly open their sacks to be searched in order from oldest to youngest.

The steward, who put the cup in Benjamin's sack, makes a show of searching all the others before finding it there.

This results in a display of intense grief and frustration, but the brothers do not leave. They return to the city along with Benjamin and the steward.

The Egyptian ruler, still unrecognized as Yosef insists that the men can go free if Benjamin remains behind as a slave.

This is a direct parallel to the situation Yosef faced when his brothers, these same men, other than Benjamin, sold him as a slave some 20 years prior.

/That time the 10 ten oldest sons of Yakob cruelly and jealously left an innocent person in slavery, grieving their father, to serve their own interests.

Now, with Benjamin, they face a similar choice. Will they leave an innocent one once again?

Judah speaks on behalf of the family. He confesses their guilt, and passionately describes how their elderly father will die of grief if he loses his beloved youngest son.

Judah tells how he pledged himself as safety for the boy. He could not bear to look into the eyes of his

father and deliver the news that Benjamin had been left behind.

This plea climaxes with a dramatic offer. Hoping Yosef's heart has been softened, Judah offers to take Benjamin's place as a slave.

The same brother who masterminded a younger brother's sale into slavery is now begging to be kept as a slave to save the youngest brother.



Now, in response to a test, he hears Judah offer his own life in sacrifice. This finally breaks

Yosef's controlled demeanor and he will now reveal himself to his brothers.

He will break down, clear the room of all Egyptians, and reveal his identity with great emotion.

What a scene that was.

Ok let's get to CH 45, first we pick it up in CH 44 with Judah's final plea.

44:30 “So now, when I come to your servant, my father, and the boy is not with us, since our father's life is so attached to the boy's life. This is his favorite son...

31 when he sees that the boy is not with us, he will die. So, your

servants will bring the gray hair of your servant, our father, down to Sheol in sorrow.

32 “For your servant accepted responsibility for the boy from my father, saying, ‘If I do not bring him back to you, then my father can let me take the blame forever.’

33 “So now, please let your servant remain as a slave to my lord instead of the boy, and let the boy go up with his brothers.

34 “For how shall I go up to my father if the boy is not with me? I fear that I may see the evil that would overtake my father.”

So with that we go to CH 45.

1 Then Yosef could not control himself before all those who stood by him, and he cried, (he is weeper)

“Have everyone go out from me.” So there was no man with him when Yosef made himself known to his brothers.

2 He wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it.

The Pharaoh himself heard it.

3 Then Yosef said to his brothers, “I am Yosef! Is my father still alive?” But his brothers could not answer him,

for they were dismayed at his presence.

Two urgent needs pressed on Yosef, to reveal his identity and to find out the status of his father Yakob.

/They were dismayed at his presence bah hale = בָּהַל bāhal disturbed, dismayed, terrified, anxious.

The sudden realization that the very one they had betrayed and sold into slavery was now lord over all Egypt was, to say the least, shocking.

They would soon learn that Yosef was above vindictiveness and retaliation. Yosef was not an “eye

for an eye” kind of man. He was all about mercy and forgiveness and restoration. Which is a type of Yeshua.

/JOH 12:47, And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

Yosef pulls himself together enough to say words he has been holding back for years.

His brothers have not recognized him after the encounters. After Judah’s impassioned speech, he is ready to uncover the truth.

After sending out everyone but his family, it takes him a moment to control his actions.

At last, Yosef says something his brothers didn't understand at first: "I am Yosef!"

This is quickly followed with an urgent question. "Is my father alive?" Ab ohd high...Judah had already claimed Yakob was living.

Yosef's question reveals that he is wanting to save Yakob after Judah had described the sorrow that would literally kill him. That is if anything happened to Benjamin.

It has been more than twenty years since the brothers last knowingly saw Yosef. At that time, he was 17

years old, begging not to be sold into slavery.

Now, Yosef is nearly 40 years old, dressed in Egyptian finery, married to an Egyptian priestess, and holding immense power. They never would have imagined this outcome.

They were also terrified for their lives. The person they sold into slavery now commands an entire nation. He could have them put to death with just a word. Of course, Benjamin was not involved in his enslavement.

So, Benjamin was already gonna be a slave at this point, as for the other 10 well they had every

reason to believe they would be killed.

Fortunately for them, this has never been Yosef's intent. He will explain his perspective in this matter and detail his plans to care for his family.

4 Then Yosef said to his brothers, "Please come closer to me," and they drew closer. And he said, "I am your brother Yosef, whom you sold into Egypt.

Yosef wants to convince them. He asks them to come near (nah gash = look closely). He clarifies that he is the one they sold into slavery.

We can imagine the brothers cautiously looking, now they recognize the voice, Yosef is now speaking Hebrew and so it all becomes clear as to who this is. And so, their fear is growing as well. As their reunion continues, Yosef will attempt to put his brothers at ease.

5 But now do not be sad, and let it not trouble you (אָשַׁב āṣab = grieved) that you sold me here, for it was to preserve life that GOD sent me before you.
(ultimately it was in GOD's hands)

6 For already two years of famine [have passed] in the midst of the land, and [for]

another five years, there will be neither plowing nor harvest.

Well for the first time we are given a pretty good time frame. We are in the 3rd year of the 7 year famine. Things would get worse before they would get better.

“GOD sent me before you to preserve life”: Yosef saved not only the Egyptians but also his family members.

So, the brothers had realized or are in the process of realizing what GOD intended, they were to submit to the leader that GOD would provide = Yosef.

They would not do it in the Promise land, the land of Canaan, so GOD sent them to the land of Egypt. And it is interesting the Egypt accepted Yosef, before his brothers, who represent Israel did.

/Like Yeshua, generally speaking the world would accept HIM before Isarel, GOD's people would. Of course, they will recognize HIM at the second Advent. Like Yosef's brothers did, the second time they went to Egypt, recognize Yosef.

7 And GOD sent me before you to make for you a remnant in the land, and to preserve [it] for you for a great deliverance.

/This reference to a remnant (from shaw air = to remain שְׂאֵרִית shayreeth š'ērîṯ) shows that GOD's intention all along was to work through Yosef so that the line to whom the covenant promises were given would be kept safe.

Yosef himself is not directly in that line, but he was the one GOD used to ensure that the line stayed alive and thrived.

/ISA 46:9-10: Remember the former things of old: for I am God (El), and there is none else; I am God (Elohim), and there is none like me, 10 Declaring the end from the beginning, and from ancient times the things

that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Back to GEN 45:8 now (ata =adverb of time = so now listen now), **you did not send me here, but GOD, HE made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt.**

Only GOD could do that, a ab – father -provider for Pharoah, a lord – adon – over his house and a mah shel – governor over the land.

The way that all of this happened was due to the evil and sinful actions of the brothers. But they cannot take any credit for it, for it

was GOD Who did it, despite their sin.

So, GOD did not desire that it happened that way. However, GOD in HIS Grace and Mercy will turn that which was intended for evil to be used for good, for the purpose of HIS Glory.

ISA 46:9-10 again.

/So was this the only way it could have happened, NO. But GOD of course has HIS hand in it for HIS glory. So, GOD didn't need the brothers to send Yosef into slavery, but they were not obeying GOD, they were not living in the covenant, they were not in HIS plan.

/So their rejection of Yosef set in motion a series of events. GOD will bring a spiritual change to the brother's sinful lifestyle. It was not the only way, but because of their sin these things happened.

SO GOD can use that repentance for restoration. GOD has a calling on the life of Yosef, the brother's rejection of that calling led to a lot of trouble.

Yosef continues

9 Hasten and go up to my father, and say to him, 'So said your son, Yosef: "God has made me a lord over all the Egyptians. Come down to me, do not tarry.

Yosef recognizes this as the hand of GOD to rescue Yakob's family. His secret revealed, Yosef is eager to reunite with his father. He tells his brothers to rush home to Canaan and tell Yakob that Yosef is alive and GOD has given him great power.

Yosef tells them to relay this news and request to come to Egypt happen as quickly as possible.

10 “You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.



“Goshen”

/A fertile territory northeast of the Nile delta, ideal for grazing Jacob’s herds. Goshen was only a few days’ walk from Canaan.

In GEN 15:13 GOD instructed Abraham, **“Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they**

will be afflicted for four hundred years.”

When Yakob hears the request or order of the Pharoah to come to Egypt, I wonder if he will think of the prophecy of GOD.

/Abraham's offspring became sojourners in Egypt by coming to Goshen to be near Yosef. Later, things would get bad between the Egyptians and the Israelites. And they would go into slavery, but for now, all was good.

They have been wracked with guilt over selling Yosef into slavery, deciding their troubles were GOD's punishment.

In the course of mere moments, they learned the powerful Egyptian whom they feared is actually their brother Yosef. Now Yosef says that look you sent me into slavery, but GOD has been with me and he is now the leader of Egypt and will save the family.

Before they can possibly process what all this means, Yosef continues: They must return to Canaan and bring their father Yakob back to Egypt.

In fact, Yosef insists, the entire family must move to Egypt under Yosef's protection and provision.

He will settle them all in the fertile region of Goshen, along the Nile

River. Rather than seeking revenge against his brothers, Yosef desperately wants to protect them from harm.



11 “There I will also provide for you, for there are still five years of famine to come, and you and your household and all that you have would be impoverished.”

Yosef knew the dreams of Pharaoh and their meaning. This is probably news to the brothers that there are still some 5 more years of famine coming.

12 “Behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you.

So this is me, you know me, and you have seen my rols here in Egypt can indeed protect you, and that GOD’s hand is upon me.

13 “Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here.”

Yosef asks them to tell his father how Yosef is honored in Egypt.
/Yosef sounds very much like a son who longs for his father to be proud of him, right?

Despite what Yakob has long thought, Yosef is not dead. In fact, he has become a great and important man. One can only image how much he longed to show all of his success to his father.

The speech to Yosef's brothers concludes with a great sense of urgency. Yosef might have been worried that Yakob, quite old and in much distress, might not survive long enough to see him again.

1 Now Yosef could not bear all those standing beside him, and he called out, "Take everyone away from me!" So no one stood with him when Yosef made himself known to his brothers.

And he wept out loud, so the Egyptians heard, and the house of Pharaoh heard.

3 And Yosef said to his brothers, "I am Yosef. Is my father still alive?" but his brothers could not answer him because they were startled by his presence.

4 Then Yosef said to his brothers, "Please come closer to me," and they drew closer. And he said, "I am your brother Yosef, whom you sold into Egypt.

5 But now do not be sad, and let it not trouble you that you sold me here, for it was to preserve

life that GOD sent me before you.

6 For already two years of famine [have passed] in the midst of the land, and [for] another five years, there will be neither plowing nor harvest.

7 And God sent me before you to make for you a remnant in the land, and to preserve [it] for you for a great deliverance. The promise made to Abram.

8 And now, you did not send me here, but GOD, and HE GOD made me a father to Pharaoh, a lord over all his household, and a ruler over the entire land of Egypt.

9 Hurry and go up to my father, and say to him, 'So said your son, Yosef: "GOD has made me a lord over all the Egyptians. Come down to me, do not tarry.

10 And you shall dwell in the land of Goshen, and you shall be near to me, you and your children and your grandchildren, and your flocks and your cattle and all that is yours.

11 And I will sustain you there for there are still five years of famine lest you become impoverished, you and your household and all that is yours."

12 And behold, your eyes see, as well as the eyes of my brother Benjamin, that it is my mouth speaking to you.

13 And you shall tell my father [of] all my honor in Egypt and all that you have seen, and you shall hasten and bring my father down here."

14 And he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

15 And he kissed all his brothers and wept over them, and afterwards his brothers spoke with him.

He is weeper...

16 And the voice (kole = sound, news) was heard [in] Pharaoh's house, saying, "Yosef's brothers have come!" And it pleased Pharaoh and his servants.

It was good in the eyes of Pharaoh. Don't forget, Pharaoh knows that Yosef was a Hebrew.

17 And Pharaoh said to Yosef, "Tell your brothers, 'Do this...(this do asa zoth or zoth asa, but both are in the imperative) load up your beasts and go, enter the land of Canaan

And now notice Pharaoh gives this as a command. Probably to convince the brothers and Yakob

and Yosef even, that they were safe in doing so.

18 And take your father and your households and come to me, and I will give you the best of the land of Egypt, and [you will] eat the fat of the land.'

The news that Yosef's brethren have come reaches the ears of Pharaoh. And he issues this cordial but forceful invitation to come and settle in Egypt.

19 And (now) thou art commanded, this do. Take to you out of the land of Mizraim (Egypt) wagons for your children, and your wives; and bring your father, and come.

**20 And let not your eye look
wistfully upon your furniture;
for the good of all the land of
Mizraim is your own**

The family of Yakob comes to Egypt, not by conquest or purchase, but by hospitable invitation, as free, independent visitors or settlers. As they were free to come or not, so would be free to stay or leave.

Pharaoh would arrange for Yosef's relatives to receive the best of the land.

Some Bible scholars, teachers say that Pharaoh's message to Jacob was an invitation, not a command.

Yakob could either accept or reject the offer...

17 Then Pharaoh said to Yosef, “Say to your brothers, ‘Do this (asa = make, fashion, zoth = this so do this, imperative so it really is more like an order): load your beasts and go to the land of Canaan,

18 and take (lacach) your father and your households and come to me, and I will give you the best of the land of Egypt and you will eat the fat of the land.’

/19 “Now you are ordered (צָוָה) ṣāvâ tsaw vah = commanded), ‘Do this: take wagons from the land of Egypt for your little ones and

for your wives, and bring your father and come.



Now it was a walk to Canaan. But here Pharaoh himself says take these ah gah lahs = Something revolving, that is, a wheeled vehicle: cart, chariot, wagon.

They would go back riding in style, fully loaded with the best provisions.

The wheel was used in Egypt long before it was used in Canaan or by

the children of Israel or many of those cultures. Egyptian chariots and carts were cutting-edge technology for the time. They figured out how to make them light and strong.

/Six or eight spokes to distribute the weight and lighten the load they had sides and the chariots or the carts to protect them from arrows, rocks. Coverings to protect people from the Sun, capable of carrying very heavy loads.

These brothers were to return to get their father in style in these colorful Egyptian carts.

20 ‘Do not concern yourselves with your goods, for the best of all the land of Egypt is yours.’”

Don't worry about anything, just get your father to come here.

21 Then the sons of Israel did so; and Yosef gave them wagons according to the command of Pharaoh, and gave them provisions for the journey.

22 To each of them he gave changes of garments (at least 2), but to Benjamin he gave three hundred pieces of silver and five changes of garments. Divinity and grace...

23 To his father he sent as follows: ten donkeys loaded with

**the best things of Egypt
(completeness), and ten female
donkeys loaded with grain and
bread and sustenance for his
father the journey.**

**24 So he sent his brothers away,
and as they departed, he said to
them, “Do not quarrel on the
journey.”**

Having now been reconciled with
Yosef, and with much to think
about in terms of the past, present,
and future, conflict could easily
emerge.

The bottom line was that since
Yosef had forgiven all his
brothers, they should also forgive
one another.

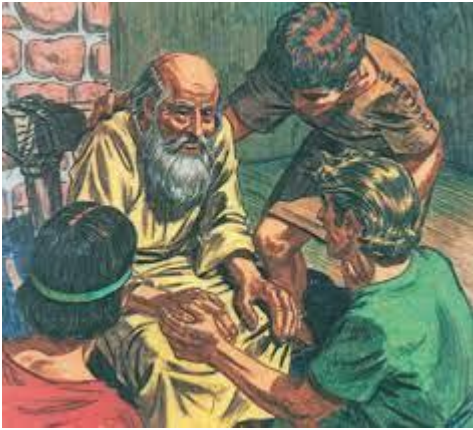
Paul said this to the Colossians
COL 3:13, bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the LORD forgave you, so also should you.

It's not unreasonable, given the past of these brothers that they might have accused one another of mistakes of the past. It also could mean for them not to worry about the future...

25 Then they went up from Egypt, and came to the land of Canaan to their father Yakob.

26 They told him, saying, “Yosef is still alive, and indeed he is

**ruler over all the land of Egypt.”
But he was stunned, for he did
not believe them.**



**/27 When they told him all the
words of Joseph that he had
spoken to them, and when he
saw the wagons that Joseph had
sent to carry him, the spirit of
their father Jacob revived.**

**28 Then Israel said, “It is
enough; my son Joseph is still
alive. I will go and see him
before I die.”**