

**TruthInScripture**  
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**Genesis 42.**

We are in GEN 42 in our study of the book of Genesis. By way of a little review, CH 41 we saw:

Two years after the butler was released from prison, the baker hung, Yoseph interprets a dream, really 2 dreams, for the Pharaoh of Egypt.

These were serious dreams, and back then people relied upon their dreams and visions to communicate with their so called gods. The One true GOD communicated with HIS people that way from time to time.

Yoseph interpreted the dreams of Pharaoh and he gave the One true GOD all of the glory. The dream foretold difficulties that would come upon Egypt after surplus years. That famine would be severe. Because of this, Pharaoh decided to make Yosef second in command in his kingdom to handle this challenge.

Yoseph was provided a wife, who was the daughter of a pagan priest and they have two sons named Manasseh and Ephraim.

As the dreams foretold, the famine kicked in hard after the surplus years and all lands were in a great famine.

Countries had to come to Egypt to buy corn or grain from Yoseph as his dream he interpreted to Pharaoh spoke of.

**41:46 And Yosef was thirty years old when he stood before Pharaoh king of Egypt. And Yosef went out from the presence of Pharaoh, and went throughout all the land of Egypt.**

Yoseph was sold by his brothers into slavery at the age of 17 (GEN 37).

Much of the last decade of his life has passed in an Egyptian jail, a pit or dungeon. Most of his adult life was as either a prisoner, or a slave.

To the outsider this was a hopeless situation, yet, GOD had a plan and a purpose for Yoseph's life, in GOD's timing.

Again we see a very important point: GOD can reverse the circumstances of any person's life to accomplish HIS will for HIS people and the world.

/So Yoseph travelled throughout the land of Egypt, beginning to put into effect the plan he proposed to Pharaoh. The plan Yosef received from GOD.

**41:53 When the seven years of plenty which had been in the land of Egypt came to an end,**

**54 and the seven years of famine began to come, just as Yoseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.**

**55 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 Yoseph; whatever he says to you, you shall do.”**

Can you see a typology there?  
Yeshua the bread of life, the Father says to end your hunger, your famine go to the SON. Lot's of typology in the story of Yosef.

Now we go to GEN 42. Here we see following our look through the camera if you will a widening shot shifting from the close up of Yoseph now to the wider view of the family of Yoseph. They have come to buy grain for their household...

**42:1 Now Yacob saw that there was grain in Egypt, and Yacob said to his sons, “Why are you staring at one another?”**

Yakob saw = rahah = perceived, heard. From whom we are not sure but it seems likely the LORD has told him, one way or another.

Also it is the same word that is used for the brothers looking

around, considering. They didn't know what to do. But the LORD one way or another let's Yakob know the next step.

Instead of taking action to deal with the famine, the brothers sat around staring at the ground in defeat. To be fair it was dire straits.

**2 Yakob said, “Behold, I have heard (shawm ah = herad and believed, simply telling the sons there was grain to be purchased in Egypt) “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.”**

Go down and buy grain: Yakob took action. Stop wallowing around wondering what will come and go down and get some grain, because I know there is grain to get.

Sometimes GOD does that to our lives to get us to a point where we depend on HIM. But we need to remember the promises of GOD.

We need to trust GOD sees the plan in its entirety, every possible outcome including the outcome. See the Divine Decree.

**3 Then ten brothers of Yosef went down to buy grain from Egypt.**



And Yoseph's 10 brothers went down. Either it was for safety that all the 10 went, or because, the grain being sold would require that many to get it back.

There were perhaps others from the household of Yokob as well that we are not told of.

**4 But Yacob did not send Yosef's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him."**

This was not because of the age of Benjamin; he was probably in his 20's here. But rather it was because Benjamin had taken Yoseph's place in his father's

affections. He was the other son besides Yosef as one of Yakob's beloved Rachel. So, the old man cherish him in place of Yosef who was believed to be dead.

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

The famine came not only to the Egyptian empire but to the entire world at that time.

The famine and the resultant starvation are a picture of sin and its punishment: The wages of sin is death. Under this picture, Yosef is a type of Yeshua. The storehouse from which Yosef

distributed the grain is a picture of Salvation, and the people coming to Yoseph for food is a picture of those coming to the Messiah for Salvation. The grain provided is the gift of Salvation.

The famine is also obviously an adversity, and any adversity is a trial, and can be seen as a training session. In fact they are best seen that way. Even the adversity we put ourselves in are to teach and teach and train us.

There is no adversity, no trial, no difficulty in life for which there is not a solution for the believer found in the Word of GOD.

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

So we have seen the brothers of Yosef. In GEN 37 the brothers hated Yosef as they had jealousy.

Then they had envy, then they plotted against him, and ridiculed him, then they wanted to kill him and they cast him into a pit and they sold him into slavery. Then they lied about him to their father.

All of that is the sowing of the ten brothers. CH 42 is the beginning of reaping of the whirlwind.

Between chapters 37 and 42 there was no confession of sin by the brothers. Yet Yosef will forgive. Let's see how this develops.

Spiritually speaking here in this scene we see that it takes a famine to show the stubborn unrepentant sinner his need, And that sinner will not seek spiritual things until he is hungry, in a famine. Then when he does begin to seek for the truth, he goes to the wrong place, Egypt, a type of the world. And further, he comes to Yosef (a type of Christ) not to get a free gift, but to buy.

**6 Now Yosef was the ruler over the land; he was the one who sold to all the people of the land.**

**And Yosef’s brothers came and bowed down to him with their faces to the ground.**

We recall Joseph’s dream: “My sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf



The word here for ruler is shaleet one who rules with great authority, it actually refers to a sultan.

Well this must have been quite a scene. Yosef remembers his

dreams, and the LORD lets him see its fruition.

**7 When Yosef saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, “Where have you come from?” And they said, “From the land of Canaan, to buy food.”**

Remember Yosef was shaven, had the dress of an Egyptian, had the bling, had the little probably big goatee (they would lacquer it...)

Yosef is now nearing forty years of age. He wears the clothes of an Egyptian officer and is referred to

by his Egyptian name ṣāp̄naṭ  
pa' nēah.

Again what a scene this must have been. The brothers are bowing to him, exactly as Yosef predicted they would.

Yosef does not harbor a grudge; at the same time, he is reasonably suspicious of how his brothers might react to his presence.

And, I guess we can understand any anger, as he once again faces the family members who horribly betrayed him.

For all these reasons, Yosef speaks to them as if he neither knows nor trusts them. This may partly be to disguise his own emotions. It also



gives him opportunity to test their intentions. They answer truthfully, revealing to him they still dwell in Canaan. They have come to buy food, along with so many others facing starvation due to the famine.

But notice the complete fulfillment of what he dreamed had not yet taken place, his entire family had not yet come to Egypt under his rulership.

**8 But Yosef had recognized his brothers, although they did not recognize him.**

If Yosef recognized his brothers, one naturally wonders, why didn't they recognize him? There are

several reasons. A 17-year-old can change significantly in appearance by the time he's 40.

And he was dressed and walked and talked like an Egyptian. And this text indicates as well that it had not been divinely revealed to the brothers.

Yosef also showed them no familiarity, pretending he didn't recognize them. And besides, from their perspective he, Yosef was most likely dead. vantage point, he was no longer alive.

So, this is a spiritual meaning that they were not in a position spiritually yet, to know it was him. This is the second time we see that

the brothers did not recognize Yosef, whenever a theme or subject is repeated is for certainty, an importance.

**9 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.”**

**10 Then they said to him, “No, my lord, but your servants have come to buy food. We are here for survival.**

The brothers refer to him as adon = lord as in ruler in the him in the human domain. Remember when after hearing about Yosef’s dream,

his brothers responded in  
resentment:

Are you indeed to reign over us?  
Well as ruler over them in this  
situation, Yosef was now in that  
position.

**11 “We are all sons of one man;  
we are honest men (the Hebrew  
adverb kane = upright honest =  
yeah we threw our younger brother  
is a pit and left him for dead but  
hey we are good men), your  
servants are not spies.”**

It was improbable that one man  
should send ten sons at the same  
time and to the same place on the  
perilous business of a spy.

So this mention of the fact that they were ten brothers was sufficient to establish their sincerity. Yet Yosef still doubted them. Or was still testing them.

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

**13 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 longer alive.”**

Yosef has accused his ten older brothers of coming to Egypt as spies of some foreign power. They

have truthfully insisted they are all the sons of one man (Yakob) sent to buy food for their people. They don't realize that Yosef is their once-hated brother, and that despite his anger, which is I think genuine, he has no intent of harming them.

Now they continue to provide details about their lives. Their intent is to explain how little they have in common with spies by describing the specifics of their ordinary lives.

They repeat that they are all the sons of one man living in Canaan. In addition, they mention, their youngest brother is back home with their father, that was true, it

was Benjamin. The 12<sup>th</sup> son they mention is of course Yosef himself.

He is the one their father believes is dead. It was fear of losing another son which led Yakob to keep Benjamin, the youngest, at home.

So really Yosef has backed his brothers into a corner, he has gotten them to him that to tell him information he must have longed to hear.

He now knows his father Yakob and brother Benjamin are both still alive. He also has a clue as to how they explained his own disappearance: lying to say that he

is no more. That is that he had perished. This is where the camera closes in on Yosef and he cracks perhaps a slight smile.

**13 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 longer alive.”**

**14 Joseph said to them, “It is as I said to you, you are spies;**

**15 by this you will be tested (בְּחִן בְּחִן bāḥan bah kan = scrutize tried or proved) by this you will be tested by the life of Pharaoh, you shall not go from this place unless**



**your youngest brother comes here!**

In ancient times solemn oaths were often taken in the name of the king or ruler of the land.

In the eyes of his brothers, Yosef (whom they don't know as Yosef) is a powerful Egyptian official.

They don't recognize him as the brother they once jealously sold into slavery.

Their attempt to buy food from him has taken a crazy and threatening turn. For no reason they can see, Yosef has accused them of being spies sent to find Egypt's military weakness.

In attempting to show they are honest, normal men, the brothers have revealed that they have another, younger brother back home.

Unless they can show him their brother, he will not believe them and not let them go home.

**16 “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.”**

Send one of you, and let him fetch your brother, Yosef proposes that one of them might be sent by them

to their father's house, and bring, Benjamin down to Egypt: And the rest of you, shall be kept in prison, until he comes. Probably a little more like house arrest.

Yosef proposes this to say that your words may be proved, whether there be any truth in you; by this it would be seen whether they were men of truth and honesty or not; and should their brother be brought they would appear to be good men and true:

Or else, by the life of Pharaoh, surely ye are spies; should not their brother they spoke of be produced, it would be a plain case that they were not the honest men they pretended to be, nor did they

come merely to buy corn, but had an evil intention.

**16 “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.”**

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

3 days as we know indicates a divine event or a divine intervention is taking place or about to take place.

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

**19 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,**

**Yasher:**

**And on the third day Yosef had them brought out of the ward, and he said unto them**

**, Do this for yourselves if you be true men, so that you may live, one of your brethren shall be confined in the ward whilst you go and take home the corn for your household to the land of Canaan, and fetch your youngest brother, and bring him here unto me, that I may know that**

**you are true men when you do this thing.**

**37 And he went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him.**

**38 And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them.**

**39 And Joseph said unto them, Seize this man and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible shriek and the cry was heard at a distance.**

He put them all together in custody for 3 days (42:17): I believe Yosef was in the pit for 3 days.

So, perhaps their imprisonment for 3 days gave the brothers a small taste of what yosef had endured for three years in prison.

In any event, Yosef was testing his brothers. Notice that he was treating them much like they had treated him years earlier. They had questioned his motives years earlier, and now he was questioning theirs.

They had treated him unfairly, and now was treating them the same way. They had been harsh with him, and now he was being harsh with them.

They had treated him as a spy (for their father) years earlier, and now he accused them of spying. They had bound him (first in the pit and then in slavery), and now he bound them in custody.



So was he acting from a human position of revenge? I believe he was acting under the power of the HS. Many argue with that, but I can't prove it so you make up your own mind on that.

**14 Joseph said to them, “It is as I said to you, you are spies;**

**15 by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!**

**16 “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.”**

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

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

**19 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,**

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

**21 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.”**

**22 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.”**

Well that was the repentance that Yosef wanted but more importantly, the repentance that the LORD wanted.

Ten men are standing before a powerful Egyptian official, who

has accused them of being spies (Genesis 42:12). They have only come to buy food, however (Genesis 42:1–5). The men have spent three days in jail, awaiting the governor's decision (Genesis 42:17). He tells them they must leave one brother behind, while the other nine retrieve their youngest brother. This will prove their honesty (Genesis 42:19–20). The men immediately connect these events to a collective sin from their past (Genesis 42:21).

Twenty years prior to the events of this verse, these ten sons of Jacob (Genesis 35:23–26) jealously sold their brother, Joseph, into slavery

(Genesis 37:28). They then lied to their father, convincing him the boy was dead (Genesis 37:31–33). Their initial plan was to kill him outright, but were held back by Reuben, who had hoped to rescue him later (Genesis 37:21–22).

Though they know their current state is connected to that crime, they don't realize the Egyptian official is Joseph, himself (Genesis 41:42–45). They don't guess he can understand their language without an interpreter (Genesis 42:23). He has heard them clearly express their regret for the suffering they caused to him. In addition, this is likely the first time

Joseph learns one of his brothers tried to protect him. This likely factors into his emotional reaction (Genesis 42:24).

Reuben describes the situation by evoking the idea that God holds people accountable for violence against others (Genesis 9:5; Psalm 9:12). He likely assumes Joseph has died in captivity. Or, that by being falsely imprisoned and harassed, they are receiving a share of the harm they did to Joseph. In any case, all the brothers agree they deserve this unexpected imprisonment in Egypt and apparent threat to their lives.