

## Multi-Color Grace, Pt 8: A Messed Up Family Transforming (Gen 43)

It's been written that the 'story of Joseph is by far the longest and most masterful narrative in Genesis, if not the entire Bible. Thomas Mann...Nobel laureate, expanded this story line into an immense three volume[s]...which, when published in 1930 some called [its story-telling] "perhaps the greatest creative work of the 20th century...*The New York Times Book Review*, said, "... purely as narrative and background there is a magnificent story here which exceeds in drama, opulence, and movement anything that Hollywood has ever dreamed." Andrew Lloyd Webber must have thought the same thing when he composed...*Joseph and the Amazing Technicolor Dreamcoat*.

[But, Kent Hughes writes] the divinely inspired account exceeds its fictional renditions with a depth and theological subtlety beyond the intent and capacities of either Mann or Webber. And because it is real-life theological drama, the inspired narrative has a power that exceeds art...<sup>1</sup>

As Cowper wrote: God moves in mysterious ways, His wonders to perform. In reality, this isn't mainly the story of Joseph. It's the story of God at work in the family of Abraham, Isaac, and Jacob. Genesis 37-50 introduces this whole last section with these words "*This is the story of the family of Jacob*" (37:2 NRSV). This is the story of God's providence in Jacob's sinful family. Joseph just happens to be one of the significant players God uses to write the story of Jacob's family, but this is about Israel more than the individual Joseph, and it's about redemptive history, the gospel, Jesus -- not just Joseph

What's most amazing about Joseph is not a Technicolor Dream Coat, it's the multicolored grace at work in his messed up family. Hollywood can't match the Holy *Word* of God here. Big screens and Broadway can't capture what's going on behind the scenes with Jacob and his children, but if this story was made for TV, it wouldn't be a sentimental Hallmark movie, but more like a soap opera. Maybe they'd call it "*All My Children Are Very Messed Up*." If this blended family was a sitcom, it might be called "*The Crazy Bunch*."

Or if a reality show "*13 Kids And Counting Down*." This is not a traditional family in any sense, and its numbers are going down, not up. One daughter Dinah (poor girl with these 12 brothers), she was almost lost in Shechem when she was defiled in chapter 34. Jacob's favorite son Joseph *was* lost in chapter 37 and believed to be dead by dad. The 2nd born son Simeon was left in Egypt in chapter 42 after being taken as a hostage. As we come to Genesis 43 today, he fears his youngest will also be lost, down to 10 kids?

We could call this "Dysfunctional Family Feud." Jacob had 2 wives, kids with both, and kids with their employees. 4 mothers are involved, and Jacob only loves one and plays favorites with her 2 sons. The family's had 11 sons in prison. 2 of the sons are mass murderers, 10 are guilty of stealing, looting even women and children (Gen 34). Jacob's firstborn slept with his mother-in-law in Gen 35 to try and take over leadership of the family. 9 of these sons engaged in human trafficking of their brother into slavery (Gen 37).

1 of the sons was a prodigal, rejecting his family over 20 years (Judah in chapter 38), his 2 sons were so bad God killed them, and Judah's daughter in law gets impregnated by Judah disguised as a prostitute. And this is the line the Savior promises come through (Gen 49)! This is the family God planned for the world's only hope?! (the promise of Genesis 12:1-3)

Actually this should give us great hope: if grace can transform a family like this, grace can transform any family! Whatever drama you've gone through is not worse than what God brought His people through in the Bible, and the grace that could change people like them can change people like us. Amen?

There are serious problems in Jacob's family and for some in this room, but there's hope! Genesis promises in Jacob's family all the families of the earth would be blessed! These 12 unlikely and undeserving sons are changing by grace and God will use them to change the world! Kind of like 12 other men in the NT descended from these 12 sons, men Jesus chose and changed and used to change the world, 12 disciples descended from the 12 sons of Israel.

A corrupt sellout money collector Matthew seems as unlikely as Jacob's son Judah who sells out his brother Joseph for money. Judas sold the Lord for a slave's price with silver pieces just as Judah sold Joseph before he became a lord of Egypt. Jesus even chose a Zealot, a radical group known for wanting to overthrow Rome and assassinate some of them, terrorists and murderers not radically different than Jacob's sons Simeon and Levi in Gen 34. Jesus' disciples were not only uneducated laborers like Jacob's sons, they often argued about who was the favorite and told of their visions of greatness of themselves over the others. They not only said and did stupid things, they sinned greatly, betrayed the Lord. They're not just like them, they're like us!

But Jesus wasn't through with His disciples even after they denied Him and deserted Him; He comes in grace to test them, transform them, and restore them. And God's doing that with Jacob's family in Genesis 43 and with us.

I hope this study encourages you: #1. transforming grace to a bad dad, #2. transforming grace to his bad sons, #3. transforming grace to you (repeat)

[as we just sang, grace upon grace flows down in this chapter]

Before we look at Gen 43, turn to Gen 33 for some context of our first point

### 1. Transforming Grace to a Bad Dad

Jacob of all people knew about sibling rivalry in his own upbringing, as his dad loved Esau more than him. Jacob's actions made him so hated by Esau.

Genesis 33:1 *Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids.* <sup>2</sup> *He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.* [why last? He loves Rachel and her son most. If they attack and kill the other kids and other moms, the more expendable ones, at least his beloved can escape]

Imagine the brothers asking "hey, mom, how come we're out front to meet the army, and why is Joseph so far behind?" Now turn to Gen 37, and what they may not have fully grasped growing up, they realized when Joseph did.

Genesis 37:3 *Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.* <sup>4</sup> *His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms* [lit. 'shalom']

In v. 14, Jacob says to him, “*Go now and see about the welfare* ['shalom'] *of your brothers ...*[and you know the story, enraged with envy over their dad's favoritism, they plan to kill him but instead sell as a slave to make money. Jacob thinks he's dead and v. 34 says he] *tore his clothes, and put sackcloth on his loins and mourned for his son many days.* <sup>35</sup> *Then all his sons and all his daughters arose to comfort him, but he **refused to be comforted**. And he said, “Surely I will go down to Sheol [the grave] in mourning for my son.”*”

Jacob is grieving like the rest of the world does without hope. He refuses comfort and resolves to mourn beyond a normal and healthy point, and acts as if all is totally lost, showing he loved Joseph more than God (idolatry). Now go to the end of chapter 42 where we left off last time. The Egyptian said Benjamin, Rachel's other son, must come. **42:36** *Jacob said to them, “You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.”*”

No one loves me, this I know, for my feelings tell me so. Everything *may seem* against you, but Jesus loves you, this you can *know*, for *the Bible* tells you so. Here Jacob sounds a lot like Naomi in Ruth chapter 1 as she came to Bethlehem, the very land where Benjamin's mom died giving birth, she said after the loss of her 2 sons in Ruth 1:21 '*the LORD has witnessed against me*' ... but at that very moment she felt all against her, God was working for her, and through her family to redeem them and show many God's gospel grace.

[the gospel says *God is for us, so who can be against us?*]

That's exactly what's going at this very moment for Jacob, too, though like his descendant Naomi, it will take some time for him to see God is for him. Jacob was not bereaved of all his children - there's 10 boys in front of him - but he feels if he loses Benjamin - you've taken '*my children.*' Did Reuben ask '*aren't we your children too?*' No, Reuben offers his own kids as pledge

<sup>37</sup> *Then Reuben spoke to his father, saying, "You may put my two sons to death if I do not bring him back to you; put him in my care, and I will return him to you."* <sup>38</sup> *But Jacob said, "My son shall not go down with you; for his brother is dead, and **he alone is left** [as if he's the only real son and brother of Joseph, Benjamin is all I have]. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow."*

But the one Jacob loves most of all is himself. He shows he cares about his own feelings and sorrow more than any of his sons. For his own sake, self-centered Jacob is willing to leave his son Simeon in Egypt rather than let Benjamin go to get him, in case something might happen to the son he loves

[to save himself hurt, he makes Simeon hurt and the rest]

The book *Living in the Light of Inextinguishable Hope* explains it well:

'Jacob persisted in clinging to Benjamin, even though it meant that Simeon could never return. That evaluation spoke volumes about the relative worth of the sons in their father's eyes... The irony is that the fate Jacob most feared, losing his beloved son, was the very last thing that God had in mind ... Rather than mourning the loss of Benjamin, Jacob would receive Joseph back, as if from the dead. First, though, God had to break the toxic grip on Jacob's life that was held by his idolizing of Rachel's children ... To Jacob, life without Joseph and Benjamin would become a living Sheol; a hopeless, shadowy existence, without meaning or purpose.

What are the idols...you and I cling so tightly [to] that we cannot imagine life having meaning and value without them? Where do you find yourself saying to God, "Give me this or my life will not be worth living"? Is it a particular relationship? The blessing of ... family [or kind of family]?

Your need for a job? Your desire for health? ... a better relationship? ... all of these are good things. There is nothing wrong with wanting good health, or a fulfilling job, or relationships ... it was the excessive desires that was Jacob's problem; he clung to them with a death grip that would not yield to God's greater and more loving wisdom. That's the mark of an idol, and God in his gracious jealousy will not share you with an idol. He wants the whole of your heart. As a result, he will sometimes lovingly pry your fingers away from whatever you hold most dearly...<sup>2</sup> And in it He has better things for us

In a smaller more superficial way in my life, basketball was my idol that in my 2nd year of college God took away when I was cut from the team as a sophomore. He wanted me to pay attention to other things, spiritual things and a special wonderful person named Jaime who's a million times better than a bunch of sweaty guys. She's the best thing that's ever happened to me besides Christ, but I needed eyes to see it past my idols (and I still need to not let less valuable things cover the greater gifts God gives). In far greater ways, in the loss of a loved one, or difficult times financially, God wakes us - to paraphrase C.S. Lewis, pain is God's megaphone to get man's attention.

**43:1** *Now the famine was severe in the land. [this is what wakes him]<sup>2</sup> 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."*

They can't just run to Safeway, they have to go hundreds of miles to Egypt. It may be that months have passed since the end of Gen 42. Simeon is still in prison wondering if his brothers will ever come to him. He knows these guys. He had been ruthless himself with the Shechemites and responsible in Joseph going to Egypt, as he was the oldest son present when it went down. Simeon is going through what he made Joseph go through, waiting in jail.

Has Jacob forgotten the deal here? Benjamin had to go. Is dad's memory slipping in his old age? I think more likely he's in denial and thinking if he doesn't bring it up it will go away? You may have family or friends like this but as Jacob's transforming sons prevail on him, Jacob begins to change:  
<sup>3</sup> *Judah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.'* <sup>4</sup> *"If you send our brother with us, we will go down and buy you food.* <sup>5</sup> *"But if you do not send him, we will not go down; for the man said to us, 'You will not see my face unless your brother is with you.'* <sup>6</sup> *Then Israel said, "Why did you treat me so badly by telling the man whether you still had another brother?*

<sup>7</sup> *But 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?’”*<sup>8</sup> *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. [Judah steps up and points out the elephant in the tent: you're afraid of Benjamin going but he'll soon die if he doesn't, all of us will starve to death if he doesn't get to go, us, your grandkids! All else fails, he pulls out the grandkid card ... He offers himself for Benjamin]*

<sup>9</sup> *“I myself will be surety for him [or 'a pledge of safety' or 'guarantee of safety']; 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.*  
<sup>10</sup> *For if we had not delayed, surely by now we could have returned twice.”*  
<sup>11</sup> *Then their father Israel said to them, “If it must be so, then do this ...*

Did you notice a change? In chapter 42 the writer calls him Jacob each time but now in chapter 43 the writer calls him Israel each time and never Jacob:  
<sup>6</sup> *Israel said...*<sup>8</sup> *Judah said to his father **Israel**...*<sup>11</sup> *Then their father **Israel**...*  
 This is the new name God gave to Jacob to be a new man, a changed man. God told him in Gen 32:28 *‘Your name shall no longer be Jacob, but Israel’* – but 44x since then, the text called Israel 'Jacob.' He's not living up to his new name and covenant identity, he's acting like the old Jacob for the most part. The only other time the narrative called him Israel was Gen 35:21-22 but he's not living up to his new name in his foolish favoritism as a dad in Gen 37-42, so he's called Jacob. Now 3x in 3 verses he's only called Israel as he's transforming by grace to match his changed name with hope in God.

<sup>11</sup> *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.*<sup>12</sup> *“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.*<sup>13</sup> *“Take your brother also, and arise, return to the man;”*<sup>14</sup> *and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.”*

This isn't the fearful father of chapter 42. He sounds more like a courageous descendant of his in the book of Esther: *as for me, if I perish, then I perish.*

This isn't the hopeless depressed man in the last chapter, he has hope now on his tongue and in his plans. He's also changing from only caring about Rachel's son and being content to let Leah's son Simeon rot in Egypt. In the middle of v. 14 he's now planning and praying Judah's brother Simeon will be released, and no longer acting as if only Benjamin is his child. This isn't the same self-centered man of earlier, he's transforming to be God-centered: <sup>14</sup>*may God Almighty grant you compassion [mercy] in the sight of the man*

...

He uses a very rare special covenant name of God, *El Shaddai* in Hebrew. It speaks of God's power as the Almighty, sovereign, working for His people. It's first used in Gen 17 when God made the covenant with Abraham, then again of Jacob when God's covenant is reaffirmed: "... *God Almighty bless you and make you fruitful and multiply ... a company of peoples.*" (28:2) As Jacob remembers God's covenant grace and His sovereign compassion and mercy, speaking of God's Almighty's name helps Israel live up to his name.

There's an application for us here as well, in conquering our fears, in taking the focus off ourselves. Study later Ps 91. It applies this name *El Shaddai*: *He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty ... [and it says] under His wings you may seek refuge; His faithfulness is a shield and bulwark. You will not be afraid of the terror by night, Or of the arrow that flies by day; Of the pestilence ... Or of the destruction ... [Jacob feared that for Benjamin, but El Shaddai says] I will set him securely on high, because he has known My name* (Ps 91:1, 4-6, 14)

Jacob knew and focused on the name and character of El Shaddai, and that was the key for him. When instead of focusing inward he focused upward, remembering the Almighty is All-merciful, sovereign and compassionate (v. 14), he moved out in faith not fear, as if he knew Cowper's song 'fearful saint, new courage take, the clouds you so much dread, are big with mercy and shall break in blessings on your head ... O God, I trust in you ... when tears are great and mercies few, I hope in mercies ever new, I trust in you.'<sup>3</sup>

[or Ps 103 'he redeems your life from the pit, crowns with...compassion']

The cloud Jacob so much dreaded (Benjamin going to Egypt) was actually big with mercy, a bigger mercy than he hoped in v. 14, and the cloud will soon break in blessings on all of their heads. The story now shifts from transforming grace to a bad dad (#1) to transforming grace to bad sons (#2).

<sup>15</sup> *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.* <sup>16</sup> *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 [that's quite a feast in a famine]; for the men are to dine with me at noon.”<sup>17</sup> So the man did as Joseph said, and brought the men to Joseph’s house.<sup>18</sup> 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.” [They are just waiting for the other sandal to drop. We saw in Gen 42 guilt-ridden consciences over the past, and people like that it find it hard to grasp grace]

<sup>19</sup> So they came near to Joseph’s house steward, and spoke to him at the entrance of the house,<sup>20</sup> and said, “Oh, my lord, we indeed came down the first time to buy food,<sup>21</sup> and 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.<sup>22</sup> “We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks.”<sup>23</sup> He said, “Be at ease [peace], 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

...

Before Egypt we see God's grace coming to these sinful sons, transforming Reuben to offer his sons to convince dad he can trust him with Benjamin, and Judah offering himself. Now new grace flows to them again in v. 23:

- the Egyptian steward says "*shalom lachem*" (Hebrew *peace to you*)
- this is how Jews greeted each other to NT times and beyond; Paul, descendant of Benjamin in his letters: '*Grace to you, peace to you*'
- Jesus said almost exact same words '*peace to you, don't be afraid*'
- Equally amazing and surprising are his next words: "*your God and the God of your father has given you treasure in your sacks*" [not the gods of Egypt, not any of their names, he uses the Hebrew *Elohim*, the name of the God of their father Jacob, and he affirms this God is sovereign and gracious and has done this. This is amazing, a Gentile speaking *shalom* and sounding like he believes this God of a small family clan in Canaan! How could this guy learn to speak like that?]
- And before they can even process that, by this God's grace, Simeon is brought out before their eyes. Simeon had waited for months not knowing if they would come for him. Try and imagine his joy at seeing his brothers this day, free from prison, they embrace in grace closer than they'd ever been before. Trials can drive a family apart, but by grace trials can transform and tighten families closer together



There's more grace in v. 24: *Then the man brought the men into Joseph's house and gave them water, and they washed their feet; [i.e., house guests] and he gave their donkeys fodder.*<sup>25</sup> *So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.*<sup>26</sup> *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.*

This is finally the fulfillment of Joseph's 2nd dream in Gen 37: all 11 stars bowing to him, 11 sons (in Gen 42, there were 10, Benjamin completes the picture and fulfills the word of the Lord). God's grace is in the details and these brothers transforming by grace know how to respond to grace, bowing  
 [if you've never bowed before the Lord's grace, may today be the day]  
<sup>27</sup> *Then he asked them about their welfare ['shalom'], and said, "Is your old father well ['shalom'], of whom you spoke? Is he still alive?"*<sup>28</sup> *They said, "Your servant our father is well ['shalom']; he is still alive."* *They bowed down in homage.*<sup>29</sup> *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."* [a rare Hebrew expression, used only in this form in what Moses/Aaron say to the sons of Israel, 'The Lord bless you and keep you...and be **gracious** to you'--Num. 6]

There's a very special grace at work here, and Joseph is overwhelmed by it.  
<sup>30</sup> *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* [ESV 'his *compassion* grew warm for his brother,' very same word for what Jacob prayed for in v. 14, *compassion* from this ruler for Benjamin in particular. God is answering his prayer in a way beyond what he could ask or imagine]

In v. 31 the man they know as Zaphenath-Paneah *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 firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment. He 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.***

They've gone from famine to feast literally. The chapter starts with them out of grain, starving, but it ends with goblets of wine, T-bone steaks, potatoes.

This is astonishing grace to guilty undeserving brothers. They're astonished on another level in v. 33 that their table name tags are in their birth order. Scientist Henry Morris has calculated the odds of these 11 being seated in the order of their birth by chance would be 40 million to one.<sup>4</sup> Providence, not coincidence is at work here, they sense. This must be the hand of God at work, or? And they're amazed further by grace as it says this lord gave them portions from his own table. This guy is 2nd in command to the king, and here they are, once his enemies now seated at his table! Mephibosheth in 2 Samuel 9 found himself in a similar place, fearing the king's wrath, but King David let him eat from his table and he treats him as a son (like v. 29).

Father feared Benjamin might be harmed in Egypt and would almost rather die than risk him going - if only father could see Benjamin now - they gave him 5x the food, 5 T-bone steaks, 5 baked potatoes with all the toppings, 5 glasses of wine. This may not be a fundamentalist potluck, but Benjamin is experiencing what David wrote about in Ps 23 "You prepare a table before me in the presence of mine enemies, anoint my head, my cup runneth over." The goodness and mercy dad wished on them has followed them all the way

Who is this lord of Egypt, and why is he being so gracious to them, the men must have wondered? We don't have to wonder, because we know another Lord is at work here, which takes us to our 3rd final point: **Grace to You**

When Paul in the NT, that guy descended from Benjamin, writes his letters 'Grace to you and *shalom* from God the Father and the Lord Jesus Christ...' this is one of the great OT illustrations in this father and son, lord of Egypt. The grace to and through this imperfect family pictures a greater Father-Son

As a book *The Gospel According to Joseph* explains: 'Far from clinging to [God's Son Jesus as Jacob did Benjamin] fearfully, the Father [in heaven] sent him into this broken and pain-filled world to restore our broken *shalom*. Where we instinctively move away from suffering and flee from pain, God chose to enter our world and embrace the pain and suffering that came with that choice. The Father knew what our reconciliation would cost ... He knew that Jesus' earthly brothers would take him and sell him for silver, before torturing and killing him. What must it have done to the Father's heart to watch his beloved Son undergo such terrible agony?

Yet that painful journey through a world of suffering and brokenness was necessary for Jesus ... The salvation that we have received is far greater than [what Jacob] or we could have imagined or dreamed up for ourselves...

In that reality is a peace that no circumstance in the world can ever shatter or destroy. If God is for us, who can be against us? [The rest of the verse says '*He who did not spare his own son, but gave him up for us all, how will he not also with him graciously give us all things?*' - Rom 8:31-32] And if God is for us, then we may now begin to seek the peace of those around us, being reconciled to them in spite of the painful cost to ourselves.<sup>5</sup>

We're 2 weeks away from communion, where the Lord graciously invites us as His guests to the King's Table. The Lord washed His disciples' feet at the first communion, He served them, they feasted and drank the cup with Him, and then He went from there to the cross to make peace between them and God and between them and their family members. Reconciling in the family of faith is one of the applications I would urge you to between now and then

'But they did or said some really bad things to me,' you say. Maybe, but not as bad as what these guys did to Joseph, but he loves his enemies and those once his enemies are now seated at his table. Showing grace by definition is *undeserved favor and kindness*. Let the Holy Spirit apply these rich truths in your family and church family. Meditate on gospel grace illustrated in this story and may it be illustrated in your family and this church family. There's more to this story in Genesis, it's not over yet, and the transformation isn't complete for these guys or us (but hopefully we're *transforming*). We might expect Joseph to reveal himself at dinner or after dinner, but he doesn't, and you might wonder why? Instead he sends them home with one more test ... and it sets up one of the most moving scenes and speeches in the Bible. This is not the climax to the story in Gen 43, it's the build up to it for next week.

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<sup>1</sup> Kent Hughes, *Genesis*, p. 435.

<sup>2</sup> Iain Duguid and Matthew Harmon, *Living in the Grip of Inextinguishable Hope: The Gospel According to Joseph*, p. 109-110.

<sup>3</sup> "God Moves in a Mysterious Way," William Cowper, updated by Bob Kauflin.

<sup>4</sup> Henry Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*, p. 610.

<sup>5</sup> Duguid, p. 111-12.