

# The Book of Genesis

## Chapter Forty Three

### *Starvation vs. Humiliation*

#### Lesson Verse:

#### I. Lesson Introduction

- A. The famine continues to grow worse in the land just as God said it would. The corn purchased the first time by the 10 sons of Israel is now gone. Again, they need grain for food.
- B. The Bible does not say exactly but it seems that this famine was one that devastated plant life more so than livestock. This is evident in as the family continued to need grain, but in just a few chapters when Joseph moved the family to Egypt, they take their livestock with them.
- C. Regardless of the wealth of any nation or people, God spoke through Joseph and told the world that the famine would be severely great throughout the whole earth around Egypt. The famine in the days of Joseph will be nothing compared to famine during the tribulation spoken of by Jesus, *“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”* (Matt 24:21)

#### II. Lesson

##### A. God’s \_\_\_\_\_ – A Famine Will Move You! Going Back To Egypt (43:1).

1. This is the \_\_\_\_\_ famine in the land of Canaan since the Lord gave the land to Abraham.
  - a. The first one is found in *Gen 12:10*. It happened right after God made an unconditional covenant with Abraham. When this famine struck, God did not tell Abraham to go to Egypt, for the Lord just told him that the land was his, *Gen 12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.* Regardless of God’s promise, Abraham went to Egypt.
  - b. The second famine is found in *Gen 26:1*. This famine was about 97 years after the one recorded in *Gen. 12*, and could not be the same one that Abraham endured. God specifically told Isaac not to go into Egypt, *Gen. 26:2*. Instead the Lord told him to sojourn in the land where He would tell him. Isaac did not sojourn, instead he dwelt. This second famine happened shortly after Jacob stole the birth right from Esau.
  - c. The third famine is this one foretold by Joseph. When one reads about the seven years of plenty in the context of *Gen. 41*, it appears that the seven years of plenty were only in the land of Egypt, *Gen 41:29, 41:36, 41:48, 41:53*. Four times it is said that the seven years of plenty were in the land of Egypt. This is the reason why Joseph had a plan of storing the grain. God forced the brothers of Joseph to come to Egypt.
2. The rest of the world did not notice anything great or grand about those seven years prior to the famine. The whole earth seldom notices anything spiritual. For that matter, carnal minded Christians seldom notice how world events have spiritual applications. World events are signs for Christians to gauge the depth of sin and apostasy. Regardless of whether the world monitors world events and makes spiritual application, the whole earth is affected by the famine, *Gen 41:56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.* It was true in the days of Joseph. It is as true today as then.

##### B. Jacob’s Struggle – Finally Accepts the Inevitable, “Go Buy A Little Food.”

1. Jacob only wanted to do was comfortable to do – not deal with the real issue – not face losing his second son! Only wanted to do what was easy to do.
2. The last thing recorded about Jacob is found in *Gen. 37* where he received the news that Joseph was dead and upon receiving the news he refused to be comforted. Some **twenty years later**, *Gen. 42*, Jacob is still doing what he did in chapter 37: holding on to things when he should let go.
3. He is old. He believed one son was dead. He had another son held hostage in a foreign land. There is a famine in his homeland and his possession are gone.
4. If only Jacob had been thinking of the promises of God,

- a. Even if Joseph WAS dead, Jacob would realize that one day he would see his beloved son again and would have taken comfort in that fact. If Jacob had had his mind on the sure promises of God, he might have had more faith than what he is manifesting at this time.
- b. He would have been able to let Benjamin go!
5. But without any trust, he instructed his sons to go back to Egypt and buy a little grain – without Benjamin going.
6. Judah protested (3-5).
  - a. Judah was probably thinking: “Surely he is not considering us going back to Egypt without following the instructions of the ruler by bringing Benjamin. That king was serious, else he would not have taken Simeon hostage. What in the world is daddy thinking?”
  - b. We do not know exactly how much time has passed since they returned from their first journey. We know that when Joseph makes his identity known, there is still five more years of the famine, **Gen. 45:6**.
  - c. What we do know is Simeon took second place to their stomachs, for no one bothered to go and pay the ransom in order to obtain his freedom. I bet that made him feel very loved and wanted by the family!
7. Jacob suggested that his sons should have \_\_\_\_\_ the first time (6).
  - a. What kind of testimony is this coming from the lineage of the Lord? It is the testimony of one that believes the world is against him, especially his sons. He would have them lie rather than deprive him of letting go of Benjamin. Is this not selfish?
8. \_\_\_\_\_
  - a. Does Jacob remind us of our SELF? What kind of party is Jacob having? Whom did he invite to enjoy the festivities? No one for he is having his pity-party and in so doing, he forces his depression on everyone. Jacob has been this way for about 20 years. Imagine trying to get along with him? Jacob is NOT thinking of Simeon held hostage or of his safety or welfare. His only thought is self and how much I hurt. He is simply saying: “Go buy us a little food. Do not take Benjamin. Leave Simeon as hostage!”
  - b. How easy are we to get along with when we have our pity-party? How easy is it to please us? Nothing that is said or done is satisfying. We are not even rational at these times and neither was Jacob..
  - c. The only way to get over feeling sorry for self is to begin looking at someone else. Jacob ought to be thinking of Simeon. If a church is going to win souls, they must begin thinking of others, **John 3:30**. If we are going to be dominate forces in our community, we must cease thinking of what we want and begin thinking of others.

### C. \_\_\_\_\_ Steps Forward (8).

1. It is at this time that Judah steps forward and begins to portray himself as a type of Christ. It is through his lineage that the Messiah is born for he obtained the rights of the first born, **Gen. 38**.
2. Judah acts as \_\_\_\_\_ (9).
  - a. The word surety is a variation of the word sure. Sure means without a doubt; no uncertainty. Surety means: ‘the state of being sure; certainty. Security against loss or damage. One who assumes the debts, responsibilities of another; a \_\_\_\_\_.’ Surety is when a person steps forward and proclaims with power and authority they can bring something to pass. All those concerned must rely on them.
  - b. This is the picture of Judah and what he said he would do. Judah told Jacob that he would see to it beyond any shadow of doubt that Benjamin would get to Egypt, Simeon would be set free, they would buy some food, and he would bring the lad back without any harm befalling him. Jacob could rest in his words of authority and surety.
3. \_\_\_\_\_ as a type of Christ.
  - a. These words coming from the mouth of Jesus’ great-grandfather several times removed, are a living example of what Jesus promised He would do. In the ageless eons of eternity past, Jesus stepped forward and said I will save the world.
  - b. To make it happen, God set about establishing the nation of Israel as the lineage of the Messiah. This is the very theme of our present study. Over and over God instructed the nation of Israel to have faith in Him. **Num 23:19**. Jesus picked up this surety and told His disciples the same thing,

- John 14:14.** This proclamation is spoken in power and authority in surety that the one speaking can bring it to pass.
- c. Judah as a type of Christ will take Benjamin into Egypt and bring both Simeon and Benjamin out of Egypt. His father could have faith in His words. Jesus told His Father that He would go and redeem mankind. He would bring us back from being a hostage. He would loose us from the bounds of sin and set us free. In Him is life, and He has the power and authority to give life to all that ask, **John 1:12-14**. He is our surety that we will get to heaven. We can rest in His promise, **John 6:37-39**.
  - d. Judah made a bold statement: Judah said “I” will bring the lad and set him before you. If I do not do it, then let me bear the blame forever.
  - e. Jesus said the same thing in something of this manner: “Father, I will set those free from the bondage of sin and death that desire to be known as the sons of God. I will bring them into the portals of heaven and set them before you and you will have great joy in them. If I do not it, then I will bear the blame forever, **John 14:6, 1 Th 4:16-17**. *Heb 6:17 Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Heb 6:19 Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;*
4. Jacob Finally Surrender’s \_\_\_\_\_ (11-14).
- a. Just as Abraham had to do with Isaac. Let him go!
  - b. Now, Jacob can finally learn to live by faith instead of by sight
  - c. By the power and authority manifested in the words of Judah, Jacob received comfort and resolved that by the power and might of Almighty God mercy would be extended to his sons. If Simeon and Benjamin are to come back, Jacob must be dependent on the words of Judah his son.
  - d. Now each of us make consider just what is our resolve? Have we resolved the fact in our hearts that we belong to God, our children belong to God, that our lives are hid with Christ in God and that we must rely on His mercies, **1 Cor 6:19-20**? Have we relented and let go of that child?
  - e. After twenty years of holding on to things that he could not control, Jacob decided to let go and allow the mercies of God to take control, **Psa 103:15-17**. Now that he turned loose of Benjamin, God can do with him what needs to be done. Now that Jacob relinquishes his desire to God’s will, he can have some peace. He placed his problems in the hands of the only One that has power to get things done. This is the same resolve the lad David had when he faced a giant in his young life, **1 Sam 17:45-47**.

#### D. Joseph Faces His Brethren Once Again (43:15-31)

1. Reunion (16-19).
  - a. One way to read the context of v. 12 is they took three times the amount of money on this second trip as they did the first. Jacob told them to take double and then they were also to take the money they brought back the first time. Inflation may be running rampant in Egypt.
2. Dining with Joseph (17).
  - a. Invited to Joseph’s house to dine the brothers are filled with apprehension. What does the monarch want with them? They know they must answer for the money they found in their sacks from their first visit.
  - b. Anxious to discover what his plans are, they immediately confess they returned the money (22), and have no explanation of how it was in their grain sacks.
  - c. Is it not amazing how quickly they confessed the returned money, and offered feeble excuses, but for the past 20 years they refused to confess their hatred and lies regarding the disappearance of their brother to their father? Their problem is a simple one regarding the money. They are caught with something that is not theirs and are afraid of the consequences. Pertaining to their sins in relation to Joseph, it seems they are thinking that sin has not been discovered yet, so there is not any need to confess it. Their fear is in regard to money (18). This money issue is something in which they must give an account now. They will worry about attempted murder when the charges are brought against them.
  - d. Right about now they have no appetite. Food is the last thing on our minds when we stand before one and are forced to give and account for our actions. Joseph desires to have fellowship

- with his brothers. However, they cannot sit down together, break bread and enjoy fellowship because there is sin between them that prevents fellowship.
- e. Joseph attempts to calm their fears by telling them that God was handling the situation. To prove this he sent Simeon out to join them. Joseph yearned for his brothers (30), but he could not reveal his identity until he determined some things.
  - f. For example for him to reveal his name before they are brought to a point where they would confess would mean he came to them on *their terms!* There is also the possibility they still held resentment towards him. As the second in command of the land of Egypt, he would have to kill them if that were the case. Their hearts had to be touched so that they would come to him on \_\_\_\_\_ The pain of wanting to hold his family is so great that he must excuse himself from their presence again, and cry alone.
  - g. A Picture of “Dining with Jesus” one day!
    - 1) King Jesus desires to have communion with His brothers as well. Just as Joseph yearned to sit down with his blood kin and enjoy their company, even so Jesus wants to sit down and have fellowship with His blood bought brothers, **Rom 8:16-17**.
    - 2) He tells us to fear not, *Luke 12:32*, and to “come and dine”, *John 21:12*. Often times though the fellowship is not as sweet as it ought to be because of sin. In *Luke 13:34* Jesus made a plea to the city of Jerusalem to come to Him, and they would not. The city would rather remain in unbelief than have fellowship with the Messiah. Only 11 men of the entire Jewish nation had the honour of sitting down and enjoying a meal with Jesus and that meal was the Passover.
    - 3) Paul told the church at Philippi to be like minded and to be in one accord, **Phil 2:1-3**, and for things to be accomplished in order. If there is sin in the body of Christ that cord is broken. *Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.* Again Paul instructed the church that when we partake of the memorial feast we are to confess our sins before we begin or do not partake, *1 Cor. 11*.
    - 4) Although Jesus yearns to have fellowship with us, one on one, and as a church body, that bond of fellowship is often destroyed because of sin. It is up to us to come to Jesus on His terms, for He will not stoop to ours. *1 John 1:9-10 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Fellowship always takes places after confession, **Rev 3:20**.
    - 5) Does the Lord sometimes sit a table for us filled with spiritual food as well as physical and we force him to dine alone? Must we sit to one side and eat because He cannot sup with us because of sin? If it was an abomination for an Egyptian (Joseph) to eat with a Hebrew, (his brothers) what is the magnitude of the sin we try to force on God when we try to have fellowship with unconfessed sin in our heart’s?
3. Benjamin’s Lot (34).
- a. Joseph sat his brothers down to a fine meal. He set them in their order of birth. This fact did not escape the brothers. They marvelled that he knew so much about them. They were probably whispering back and forth down the line of the eleven wondering what kind of man is this?
  - b. Joseph went so far as to give Benjamin \_\_\_\_\_ times more than the others. This was deliberate on the part of Joseph. He had to find out if there was jealousy among the lot. If they still harboured ill-will, if they were still jealous over the prestige of one having a coat of many colours, they would be jealous over Benjamin receiving a double portion, especially during a time of famine when the whole world was starving.
  - c. However, the brothers did not seem to mind that Benjamin received more. They ate, drank, and had a great time.

### III. Joseph and Jesus Compared, Gen. 43.

- A. Is a famine always a matter of not enough physical bread? See Amos 8:11-12
- B. When did Israel (Jacob) find the peace that evaded him for 20 years?
- C. In Gen. 43 what does Judah do that portrays him as a type of the Lord?
- D. Do we often find self acting like the brothers of Joseph, willing to admit one sin while covering up several others?

- E. Ethically it was an abomination for an Egyptian to eat with a Hebrew. What is the spiritual application here between Joseph and his brothers?
- F. What must we do before we can have fellowship with the Lord?
- G. What must we do before we have fellowship within the local church body?
- H. Are there consequences for us violating the Lord's memorial supper, *1 Cor. 11:30*?
- I. Is the Lord's supper the only time we break bread and fellowship with the Lord?
- J. Can we force the Lord to have communion with us when we harbour unconfessed sin in our personal lives?

## An Outline of the Life of Jacob

- I. **The Devising Brother** (Gen. 25:27-34) He pressures Esau into trading his birthright.
- II. **The Deceitful Son** (Gen. 27:6-29) He tricks his father to get the blessing.
- III. **The Dreaming Pilgrim** (Gen. 28:10-22)
- A. He sees a ladder set up from earth to heaven at Bethel.
  - B. Angels are ascending and descending upon it.
  - C. God confirms to him the Abrahamic Covenant.
  - D. Upon awakening he anoints a rockpile and vows to serve God.
- IV. **The Love-Struck Suitor** (Gen.29:1-20)
- A. He meets Rachel, his cousin and future wife, beside a well.
  - B. Here begins one of history's great love stories.
  - C. He promises Rachel's father Laban (Jacob's uncle and future father-in-law) he will work seven years for her hand in marriage.
- V. **The Frustrated Family Man** (Gen. 29:21-30:24)
- A. He is deceived on his wedding night by Laban who secretly substitutes Leah (Rachel's older sister) for Rachel.
  - B. Jacob is furious, but agrees to work yet another seven years for Rachel.
  - C. He now has two wives and gather yet another two, for both Rachel and Leah present to him their personal handmaids for childbearing purposes.
  - D. These four women would bear Jacob twelve sons and one daughter.

<b>Leah</b>	<b>Bilhah</b> (Rachel's handmaid)	<b>Zilpah</b> (Leah's handmaid)	<b>Rachel</b>
1. Reuben			
2. Simeon			
3. Levi			
4. Judah			
	5. Dan		
	6. Naphtali		
		7. Gad	
		8. Asher	
9. Issachar			
10. Zebulun			
			11. Joseph
			12. Benjamin
Dinah			

- VI. **The Enterprising Employee** (Gen. 30:25-31 :55)
- A. Jacob goes into business with Laban and becomes a wealthy man.
  - B. Upon being ordered by God to return home, he breaks camp without telling Laban.
  - C. Laban chases him down and accuses Jacob (among other things) of stealing his household gods.
  - D. Laban and Jacob come to a truce and build a memorial pile of stones.
- VII. **The Determined Wrestler** (Gen. 32:1-33:20)
- A. Jacob learns that Esau is on his way to meet him, riding with 400 men.
  - B. Filled with fear, Jacob wrestles with God in prayer all night long by the Brook Jabbok.
  - C. He is reassured by God for this and his name is changed from Jacob to Israel.
  - D. The ensuing meeting between Israel and Esau is very friendly.
- VIII. **The Enraged Father** (Gen. 34:1-31; 35:22; 38:1-30)
- A. Over the sin of murder, committed by Levi and Simeon
    1. These boys trick a group of desert men (whose leader had seduced Dinah, their sister) into circumcising themselves.

2. On the third day when they are helpless to defend themselves because of their self-inflicted wounds, Jacob's two sons slaughter them like animals.

B. Over the sin of adultery, committed by Reuben. "And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine: and Israel heard it . . ." (Gen. 35:22).

C. Over the sin of adultery, committed by Judah

1. To seek revenge upon Judah (for refusing a request of hers)
2. Tamar, his daughter-in-law, disguises herself as a common harlot and entices him into her tent for sexual purposes.
3. Tamar becomes pregnant and Judah orders her death for immorality until he learns who the father of the child really is!

**IX. The Obedient Patriarch** (Gen. 35:1-15)

A. Jacob is ordered by God back to Bethel.

B. In preparation for this trip, Jacob instructs his household to destroy their idols and prepare their hearts.

C. He builds an altar at Bethel and calls it "El-Bethel"-the God of the house of God.

**X. The Sorrowing Saint** (Gen. 35:16-20; 37:31-35)

A. He loses his beloved wife, Rachel, in childbirth.

B. He buries his father Isaac.

C. He is led to believe that Joseph has been killed and eaten by a wild beast

**XI. The Blessed Man** (Gen. 45-48)

A. After 20 years of sorrow and hopelessness about Joseph, Jacob learns of Joseph's reign in Egypt

B. Joseph sends for Jacob, and brings him down to Egypt, and takes care of him for the next 17 years

# An Outline of the Life of Joseph

## I. The Favoured Son (Gen. 37)

- A. The dreams of Joseph
- B. The deceit of his brothers
- C. The despair of his father

## II. The Faithful Steward (Gen. 39)

- A. His service
- B. His self-control
- C. His sufferings

## III. The Forgotten Servant (Gen. 40)

- A. Joseph finds himself in the same cell with the Pharaoh's butler and baker who were also imprisoned.
- B. These two men experience strange dreams.
- C. Joseph interprets both, predicting that within three days the king will free the butler but execute the baker. All this comes true. However, upon his release, the butler forgets all about Joseph.

## IV. The Famed Statesman (Gen. 41-44)

- A. The revelation by Joseph
- B. The elevation of Joseph
- C. The frustration of Joseph's brothers

## V. The Forgiving Saint (Gen. 45-48)

- A. Joseph and his brothers
- B. Joseph and his father
- C. Joseph and his sons

## VI. The Fruitful Shade Tree (Gen. 49-50)

- A. He receives his father's blessing

*"Joseph is a fruitful bough. . . by a well, whose branches run over the wall. . . . His hands were made*

*strong by ... the mighty God... the Almighty... shall bless thee with the blessings of heaven above."*  
(Gen. 49:22-25).

- B. He returns his father's body

