

Calvary Chapel  Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

Kindergarten

## Sunday Morning

Study 13

*Joseph: Part 3*

# Joseph: Part 3

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To continue the story of Joseph and show his forgiveness of his brothers as an example for us to follow.

## Key Verses

Genesis 42-45—Main Teaching Passage

Genesis 50:15-21

Ephesians 4:32

Colossians 3:13

Romans 5:8

**Memory Verse** - Genesis 50:20 (November Memory Verse)

"But as for you, you meant evil against me; but God meant it for good."

## Hook

Ask the students what their first response is when someone says or does something unkind to them. Ask what the Bible tells us to do in those situations.

Talk to the students about forgiveness. Ask them what it means. When are we supposed to forgive others? Should we forgive that person if they do something really bad? If they don't ask for forgiveness? Is there ever a time when we shouldn't forgive?

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

## BOOK

When we last saw Joseph, he had been made second-in-command over all Egypt and diligently prepared the nation for the famine to come. When it finally hit, Egypt was ready and the people prospered because of Joseph's preparations. The people in other countries, however, didn't fare so well, and soon Joseph's brothers were sent to buy grain from the Egyptians (Genesis 42). Joseph saw his brothers, but they didn't recognize him, and he wanted to be certain that his father and younger brother Benjamin (who stayed behind with Jacob) were alive and well, so he told them to bring Benjamin to him. When they returned to their father, he was against the idea, but hunger led him to agree (Genesis 43).

In Genesis 44-45, after Joseph planted gold in their bags and then accused them of stealing, his brothers confessed to their actions against Joseph, showing their remorse and contrition. Joseph revealed himself to them and forgave them for their betrayal. He was then reunited with his father. After their father Jacob's death, Joseph's brothers feared that Joseph would now exact his revenge, but Joseph assured them that he had truly forgiven them, declaring that even though they had intended to do evil to him, God used all of the things that happened to him things for good.

## LOOK

Imagine being in Joseph's position. The last time you had seen your brothers, they had thrown you into a pit and sold you into slavery. Now, you are second-in-command of the most powerful nation in the world, and they are coming to ask you for food. They are totally at your mercy, and they don't even realize who you are. No doubt you would be tempted to use this opportunity to get revenge. Joseph could have had his brothers imprisoned for life or made them his slaves. Remarkably, he did none of that. He did something much harder. He forgave them.

The forgiveness Joseph showed his brothers is a beautiful picture of the forgiveness that Jesus has shown us. Like Joseph's brothers, we all have sinned against God. Neither we nor Joseph's brothers deserved forgiveness for our actions. The brothers could do nothing to make things right with Joseph, just as nothing we could do could make up for our sin. Yet despite all of this, Joseph forgave his brothers just as Jesus would do for us. Joseph loved his brothers and trusted the Lord, and he knew that God would be honored by him forgiving his brothers. The same way, it was God's great love for us that led to Him sending Jesus to forgive our sins.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK (Continued)

Forgiving someone who has done something wrong to you is one of the hardest things to do. When a person is unkind to us or mistreats us, our natural response is to want to get even. But the reason the Bible tells us to forgive is not because the person who wronged us is worthy of forgiveness. Ephesians 4:32 and Colossians 3:13 tell us that we should forgive others because Christ forgave us. On the cross, He forgave all our sin even though we were unworthy (Romans 5:8). Since He forgave us of all that, how could we not forgive others, who are guilty of much less against us?

Perhaps there is someone who has done something wrong to you. It could be a classmate who said something unkind or a sibling who's always getting on your nerves. God wants you to forgive that person the way Joseph forgave his brothers. That person might not deserve it. They may never apologize or ask for forgiveness, but even then we must still forgive. When we do that, we are following in the footsteps not just of Joseph, but of our Lord and Savior Jesus, who has forgiven us of all our sin.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

## TOOK

Review the lesson by asking the class what Joseph's brothers did to him, and how he responded. Have them think of a person in their life whom they need to forgive.

**Pray:** Thank Jesus for dying on the cross to forgive us of all our sins. Ask for His help to forgive others.

**Parent Question:** Why does the Bible say we should forgive other people?

# FURTHER STUDY

## Commentary on Genesis 44 and 45 by David Guzik

### *Genesis 44 - Joseph Tests His Brothers*

A. Joseph sends them on their way.

1. (1-5) Joseph puts money in his brothers' bags again.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack. Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money." So he did according to the word that Joseph had spoken. As soon as the morning dawned, the men were sent away, they and their donkeys. When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Get up, follow the men; and when you overtake them, say to them, 'Why have you repaid evil for good? Is not this the one from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.' "

a. **As soon as the morning dawned, the men were sent away:** The brothers left Egypt in high spirits. They were treated well, had their sacks full of grain, and Simeon was out of prison. Their father Jacob's fear of something horrible happening would not be fulfilled.

b. **Also put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain money:** As before, the grain sacks of the brothers are topped off by the money they paid for the grain, but this time, Joseph has his special silver cup put in the sack of Benjamin.

c. **Why have you repaid evil for good?** Some wrongly think that Joseph did this simply to use his position of power to torment his brothers in revenge for their cruelty towards him. Yet knowing the character of Joseph, this wasn't the case. Guided by the hand of God, Joseph tested the hearts of his brothers and brought them to complete repentance.

d. **He indeed practices divination:** We know from other sources that ancients did use sacred cups as divination devices. It is possible Joseph did also, because there was not yet specific revelation from God that such a practice was forbidden. Yet, it was not *Joseph* who said he used the cup for divination, but his servant, who may have wrongly assumed Joseph's spiritual insight and wisdom were more due to this cup than to his relationship with the living God.

2. (6-10) The brothers claim they are innocent of theft.

So he overtook them, and he spoke to them these same words. And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing. Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord's house? With whomever of your servants it is found, let him die, and we also will be my lord's slaves." And he said, "Now also let it be according to your words; he with whom it is found shall be my slave, and you shall be blameless."

a. **Far be it from us that your servants should do such a thing:** The brothers confidently stated they did not have the cup. This showed that they had a healthy trust in each other. If they did not trust each other they would have immediately wondered which brother stole the cup.

b. **With whomever of your servants it is found, let him die, and we also will be my lord's slaves:** They were so confident they did not have the cup (and trusted each other so much), they declared the thief should be killed and all the others taken as slaves.

c. **Now also let it be according to your words; he with whom it is found shall be my slave:** Joseph did not repeat their offer of a death sentence because he wanted no bloodshed. Joseph had a plan for agreeing with the brothers' suggestion that the guilty parties be taken as slaves.

3. (11-13) The cup is found in Benjamin's sack.

Then each man speedily let down his sack to the ground, and each opened his sack. So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack. Then they tore their clothes, and each man loaded his donkey and returned to the city.

a. **The cup was found in Benjamin's sack:** The reaction of the brothers showed that for them, this was the worst thing imaginable. Not only was the cup found among them, but that it was in **Benjamin's sack** - their father's favorite son, the one he worried about the most. Now Benjamin was sentenced to a life of slavery in Egypt, if not death.

b. **Each man loaded his donkey and returned:** When Joseph was taken as a slave the brothers allowed him to go and thought nothing of it. Now they were willing to stand with Benjamin as he faced slavery or death. This demonstrated a significant change in the heart and attitude of Joseph's brothers.

4. (14-17) Judah commits himself and all the brothers to stick with Benjamin, even as slaves in Egypt.

So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground. And Joseph said to them, "What deed is this you have done? Did you not know that such a man as I can certainly practice divination?" Then Judah said, "What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found." But he said, "Far be it from me that I should do so; the man in whose hand the cup was found, he shall be my slave. And as for you, go up in peace to your father."

a. **They fell before him on the ground:** This demonstrated that the brothers were desperate to gain favor with the Egyptian official to obtain the release of Benjamin. They knew it was a genuine disaster to lose Benjamin and to bereave their father.

b. **God has found out the iniquity of you servants:** With these words, Judah revealed God's work among the brothers. In Judah's mind, the brothers were now destined to live the rest of their lives as slaves in Egypt because they sold Joseph as a slave some 20 years before.

i. The brothers were innocent of the sin of stealing the cup but were guilty of far greater sins. In the same way, we might take pride because we are innocent of some sin or another, yet we are guilty of far greater. You can't hide from your sin. Time does not erase the guilt of your sin; only the blood of Jesus can.

ii. This resignation to slavery in Egypt was all the more significant considering these were middle-aged men who came from lives of relative privilege, wealth, and status.

c. **Here we are, my lord's slaves, both we and he also with whom the cup was found:** With these words Judah insisted that the brothers would stick by Benjamin, though he was the favored and more greatly blessed son. If they quickly abandoned Benjamin it would show little change of heart from 20 years ago, when they abandoned Joseph.

i. There was a purpose for this even in Benjamin. Benjamin was most innocent of all, yet he still needed to be purged of all self-confidence and brought low.

B. Judah intercedes for Benjamin.

1. (18-32) Judah tells Joseph the whole story from the beginning.

Then Judah came near to him and said: "O my lord, please let your servant speak a word in my lord's hearing, and do not let your anger burn against your servant; for you are even like Pharaoh. My lord asked his servants, saying, 'Have you a father or a brother?' And we said to my lord, 'We have a father, an old man, and a child of his old age, who is young; his brother is dead, and he alone is left of his mother's children, and his father loves him.' Then you said to your servants,

'Bring him down to me, that I may set my eyes on him.' And we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.' But you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.' So it was, when we went up to your servant my father, that we told him the words of my lord. And our father said, 'Go back and buy us a little food.' But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; for we may not see the man's face unless our youngest brother is with us.' Then your servant my father said to us, 'You know that my wife bore me two sons; and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since. But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.' Now therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life, it will happen, when he sees that the lad is not with us, that he will die. So your servants will bring down the gray hair of your servant our father with sorrow to the grave. For your servant became surety for the lad to my father, saying, 'If I do not bring him back to you, then I shall bear the blame before my father forever.'"

a. **Then Judah came near to him and said:** Judah's impassioned appeal to Joseph is a model of a heartfelt, desperate appeal.

i. Of Judah's speech, F.B. Meyer wrote: "In all literature, there is nothing more pathetic than this appeal." H.C. Leupold wrote, "This is one of the manliest, most straightforward speeches ever delivered by any man. For depth of feeling and sincerity of purpose it stands unexcelled." Barnhouse called it "the most moving address in all the Word of God."

b. **Surely he is torn to pieces...I have not seen him since:** With these carefully chosen words, Judah did not say that Benjamin's brother was dead - only that Jacob said, "**Surely he is torn to pieces**" and that Judah had not **seen him since**.

c. **When he sees that the lad is not with us, that he will die:** 20 years before, Joseph's brothers showed a callous disregard of their father when they reported Joseph's supposed death (Genesis 37:31-33). Judah showed they were now greatly concerned for the feelings and welfare of their father. This was more evidence of a change of heart.

2. (33-34) Judah lays down his life for Benjamin and his father.

"Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me, lest perhaps I see the evil that would come upon my father?"

a. **Please let your servant remain instead of the lad as a slave to my lord:** Judah dramatically offered to lay down his life for the sake of Benjamin. This was a dramatic change from 20 years before when the brothers did not care about Joseph, Benjamin, or even their father Jacob.

i. Judah distinguished himself as the one willing to be a substitutionary sacrifice, out of love for his father and for his brethren.

b. **How shall I go up to my father if the lad is not with me:** Judah was the one who suggested *selling* Joseph 20 years earlier. (Genesis 37:26-27) Here he sensitively offered to lay down his life for the favored brother. This display of sacrificial love was another example of transformation in the brothers.

i. Moses was willing to offer himself for the salvation of Israel (Exodus 32:31-32), and so was Paul (Romans 9:1-4). Sacrificial love is evidence of our transformation (John 13:34).

ii. Through this chapter there is remarkable evidence of the changed hearts of Joseph's brothers.

- They did not resent it when Benjamin was given the favored portion (Genesis 43:34)
- They trusted each other, not accusing each other of wrong when accused of stealing the cup (Genesis 44:9)
- They stuck together when the silver cup was found. They did not abandon the favored son and allow him to be carried back to Egypt alone (Genesis 44:13)
- They completely humbled themselves for the sake of the favored son (Genesis 44:14)
- They knew their predicament was the result of their sin against Joseph (Genesis 44:16)
- They offered themselves as slaves to Egypt, not abandoning Benjamin, the favored son, their brother (Genesis

44:16)

- They showed due concern for how this might affect their father (Genesis 44:29-31)
- Judah was willing to be a substitutionary sacrifice for his brother out of love for his father and his brethren (Genesis 44:33)

### **Genesis 45 - Joseph is Reunited With His Brothers**

A. Joseph reveals himself to his brothers.

1. (1-3) The emotional revelation.

Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. And he wept aloud, and the Egyptians and the house of Pharaoh heard it. Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

a. **Joseph could not restrain himself before all those who stood by him:** Joseph ordered all the Egyptians out of the room and was then alone with his brothers. His great emotion showed that Joseph did not cruelly manipulate his brothers. He was directed by God to make these arrangements and it hurt him to do it.

b. **Joseph made himself known to his brothers:** This perhaps means that Joseph *told them* he was Joseph and *showed* his brothers that he was circumcised. Jewish legend says the brothers could never believe this high Egyptian official was Joseph unless he showed he was circumcised.

c. **But his brothers could not answer him, for they were dismayed in his presence:** Because of the punishment they anticipated, the great emotion of Joseph, his manner of revelation, and the total shock of learning Joseph was not only alive but right in front of them, the brothers were **dismayed**. The ancient Hebrew word for **dismayed** (*bahal*) actually means, *amazed* or frightened or even *terrified*.

i. *Come near to me* in Genesis 45:4 implies the brothers cringed back in terror. Jewish legends (which are *only* legends) say the brothers were so shocked that their souls left their bodies and it was only by a miracle of God their souls came back.

ii. Their dismay was a shadow of what will happen when the Jewish people see Jesus for who He is again: *And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.* (Zechariah 12:10)

2. (4-8) Joseph's testimony.

And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt. But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life. For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting. And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

a. **God sent me before you to preserve life:** Joseph did not diminish what the brothers did (**whom you sold into Egypt**). Yet he saw that God's purpose in it all was greater than the evil of the brothers.

i. When we are sinned against, we are tempted to fail in one or both of these areas. We are tempted to pretend that the offending party you never did it, or we are tempted to fail to see the over-arching hand of God in every circumstance.

ii. It is fair to ask, "Why was Joseph in Egypt? Was it because of the sin of his brothers or because of the good plan of God?" The answer is that both aspects are true.

b. **God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliver-**



**ance:** All Joseph's sorrows were for a purpose. God used them to preserve his family and provide the conditions for it to become a nation. Joseph was a victim of men, but God turned it around for His glory. None of it was for a loss.

i. If this family did not go into Egypt, then they would assimilate among the pagan tribes of Canaan and cease to become a distinctive people. God had to put them in a place where they could grow, yet remain a distinctive nation.

ii. Years ago, Rabbi Harold Kushner wrote a remarkably wide-selling book titled *When Bad Things Happen to Good People*. It sold more than a half a million copies before going to paperback and was on the *New York Times* best-seller list for a whole year. The whole point of his book was to say God is all loving but not all powerful; that God is good, but not sovereign. So, when bad things happen to good people, it is because events are out of God's control. Kushner advised his readers to "learn to love [God] and forgive him despite his limitations." What ever Kushner described, it was not the God of the Bible, the God displayed in Joseph's life.

c. **So now it was not you who sent me here, but God:** Joseph realized *God* ruled his life, not good men, not evil men, not circumstances, or fate. God was in control, and because God was in control all things worked together for good.

B. Joseph sends his brothers home.

1. (9-15) Joseph tells his brothers to go home and to bring their father and find protection from the famine.

"Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry. You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have. There I will provide for you, lest you and your household, and all that you have, come to poverty; for there are still five years of famine.'" And behold, your eyes and the eyes of my brother Benjamin see that it is my mouth that speaks to you. So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.'" Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck. Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.

a. **Thus says your son Joseph:** When Jacob eventually heard this it was one of the greatest days of his life. He had the joy of learning that the favored son, who would save his brethren, who was given up for dead, is now alive.

b. **He kissed all his brothers and wept over them:** Joseph did not exclude those who had been especially cruel to him. His heart was open to his brothers both as a group and as individuals.

c. **After that his brothers talked with him:** This was a wonderful conversation. There was a lot to catch up on.

2. (16-24) Pharaoh and Joseph send the brothers home with many gifts.

Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well. And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan. Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. Now you are commanded; do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'" Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey. So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

a. **Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey:** The sons of Israel received transportation, provision, garments, and riches because of who their favored brother was. Pharaoh blessed the sons of Jacob for Joseph's sake.

i. "To return to Canaan with 'carts from Egypt' was the cultural equivalent of landing a jumbo jet among a tribe of isolated savages. It would be the stuff legends are made of." (Boice)

b. **See that you do not become troubled along the way:** The idea behind the words “**become troubled**” is literally *become angry* or *quarrel*. Joseph knew as soon as these men left his presence they would be tempted to act in selfish, unspiritual ways. They had to anticipate and guard against this.

3. (25-28) Jacob hears the good news - that Joseph lives.

Then they went up out of Egypt, and came to the land of Canaan to Jacob their father. And they told him, saying, “Joseph is still alive, and he is governor over all the land of Egypt.” And Jacob’s heart stood still, because he did not believe them. But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. Then Israel said, “It is enough. Joseph my son is still alive. I will go and see him before I die.”

a. **He did not believe them:** Jacob was told Joseph was dead and believed it. Then he was told Joseph was alive, and he did not believe it until his sons told him the words of Joseph and showed him the blessings that came to them through Joseph. Then he believed Joseph was alive, though he had not yet seen him.

i. By analogy, we can say that the only way people will know Jesus is alive is if we tell them His words and show them His blessings in our lives.

b. **It is enough. Joseph my son is still alive:** Knowing that the favored son was alive - back from the dead, as it were - changed Israel’s testimony from *all these things are against me* (Genesis 42:36) to **it is enough**.

i. This testimony of faith comes from **Israel**, not *Jacob*. When Jacob was in charge, we saw a whining, self-pitying, complaining, unbelieving type of man. In contrast Israel, the man God had conquered, had a testimony of *faith*.