

Genesis 44

Grace That Forgives and Transforms

Main idea: Sometimes, when the Lord puts our faith to the test, part of the reason is to display His work of His grace that He has been doing in us.

¹And 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. ²Also 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. ³As soon as the morning dawned, the men were sent away, they and their donkeys. ⁴When 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?' ⁵Is not this the one from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.' "

⁶So he overtook them, and he spoke to them these same words. ⁷And they said to him, "Why does my lord say these words? Far be it from us that your servants should do such a thing. ⁸Look, 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? ⁹With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

¹⁰And 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." ¹¹Then each man speedily let down his sack to the ground, and each opened his sack. ¹²So he searched. He began with the oldest and left off with the youngest; and the cup was found in Benjamin's sack. ¹³Then they tore their clothes, and each man loaded his donkey and returned to the city.

¹⁴So Judah and his brothers came to Joseph's house, and he was still there; and they fell before him on the ground. ¹⁵And 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?"

¹⁶Then 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."

¹⁷But 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."

¹⁸Then 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. ¹⁹My lord asked his servants, saying, 'Have you a father or a brother?' ²⁰And 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.' ²¹Then you said to your servants, 'Bring him down to me, that I may set my eyes on him.' ²²And we said to my lord, 'The lad cannot leave his father, for if he should leave his father, his father would die.' ²³But you said to your servants, 'Unless your youngest brother comes down with you, you shall see my face no more.'

²⁴"So it was, when we went up to your servant my father, that we told him the words of my lord. ²⁵And our father said, 'Go back and buy us a little food.' ²⁶But 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.' ²⁷Then your servant my father said to us, 'You know that my wife bore me two sons; ²⁸and the one went out from me, and I said, 'Surely he is torn to pieces'; and I have not seen him since. ²⁹But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'

³⁰"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, ³¹it 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.

³²For 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.' ³³Now 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. ³⁴For 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?"

Introduction

"Golden opportunities" from the Lord.

1. Joseph's testing of his brothers.

- Prejudice, v1-3, 8-12, 17: money in the mouths of all sacks, silver cup in Benjamin's only.
- Idolatry, v4-6, 15: heathen divination (or manipulation) v.s. divine providence

2. Judah passes with faithful colors

- His leadership role—or at least prominence in the text, v14 as explanatory of v13
- His solidarity with Benjamin, v16
- His courageous (and humble) mediation, v18-34
- His filial love for Jacob, v29-34
- His sacrificial proposition for the brothers and especially Benjamin, v33
- His acknowledgment of God's sovereignty, justice, and wisdom (v16, !!!)

3. The three questions that sanctification provokes

- Joseph is provoked. He sees what God has done, not only in earthly providential management of the famine but in spiritual providential management of his brother, (44:34-45:1). And this provokes three questions from us: how (by what mechanism)?, how (upon what basis)?, and why (for what final purpose)?
- How (by what mechanism)?** It seems (is!) impossible that the Judah of ch37-38 could become the Judah of ch43-44. Grace is the only mechanism by which this can happen. New birth. Almighty power. There is only One who can cleanse the "inside of the cup" as it were.
- How (upon what basis)?** How can the just God cleanse us from any (let alone all!) unrighteousness? Only upon the worthiness of Jesus Christ. His obedience. His righteousness. His death and resurrection vindicate God as the just justifier. When we come through Him, confessing our sin in repentance and faith, He is faithful *and just* both to forgive us our sin and to cleanse us from all unrighteousness.
- Why (unto what end)?** To the praise of His glorious grace (Eph 1). Thus, God's workmanship in our forgiveness and transformation is displayed (Eph 2:1-10; 3:10; Rom 1:16-17; Job; etc.). Take your golden opportunities to bring honor to God's glorious grace!

Conclusion

Sometimes, when the Lord puts our faith to the test, part of the reason is to display His work of His grace that He has been doing in us.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Now to worship God in the hearing of his word preached, so let us turn in our copies of that word to Genesis chapter 44.

And let us ask for his help.

Our father in heaven. We are those who would not even know how to grieve. Without your word. Whose hearts continually. Fear and worry. Whether over food or clothing or our testimony towards you. But you owe God have in yourself. And have provided in your word, which you attend by your spirit.

The power the life the goodness by which we may come now and faithfully hear your word read and preached. So since it is not enough we look to you. And we ask that you would grant it in Christ's name amen.

Genesis 44. Let us. Take careful attention and take heed to how we hear for these of the words of God. And he commanded the steward of his house saying fill the men's sacs with food as much as they can carry and put each man's money in the mouth of his sack also my cup the silver cup and 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 Stuart get up follow the men when you ever take 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 and so doing. So he overtook them and you spoke to them these same words and they said to him, why does my Lord say these words?

Far be it from us that you're servants should do such a thing look we brought back to you from the land of can Ian the money which we found in the mouth of our sacks how then could we steal silver or gold from my Lord's house with whomever of your servants at his found let him die and we also will be my Lord's slaves 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.

Then each man speedily let down his sack to the ground and each opened his sacks, so he searched it began with the oldest and left off with the youngest and the cup was found in Benjamins sack. Then they tore their clothes and each man loaded his donkey and returned to the city.

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 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 couple was found he shall be my slave as for you go up in peace to your father.

Then Judah came near to him and said oh 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 or even like pharaoh. My lord asked his servant saying have you a father or brother and we said to my Lord we have a father an old man when a child of his old age, he was who is young his brother is dead and he alone has 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. When 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.

And 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 and for our youngest brother is not. 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 life for 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, then 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 that 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 was sorrow to the grave.

For your servant became shorty for the lads to my father saying if I do not bring him back to you then I shall bear the blame before my father forever. 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 a house alive go up to my father if the lad is not with me lest perhaps. I see the evil that would come upon my father. Thus far the reading of God's inspired and inherent word. We rejoice to know that he will add his blessing to the preaching of it, please be seated.

Well my geometry teachers name was Mr. Brown. But Mr. Brown was very fond. Of not brown paper but goldenrod paper if you have ever had to be the one who makes the copies on the different not the canary the light one, but that darker yellow one the goldenrod and he would use the goldenrod paper for whatever he was going to print out a test and.

We would come in and most of the time we would know that it was going to be a test so every once in a while not and he would slam the stack of little golden packets on his desk and he would say today you have a golden opportunity to show me that I'm not wasting my time trying to

teach you geometry.

Mr. Brown was not very nice. There are advantages to homeschooling not that your teacher is sinless, but that she or he if you have classes from your dad for instance walk with Christ with you and confess their sins to you and you are growing together in the Lord not so Mr.

Brown but boy did that phrase the golden opportunity stick with me even up into now my 40 fifth year? On this planet. Well one of the things that we see often in the trials that the Lord puts us through is that they are golden opportunities. Not to show that God isn't wasting his time because God does no such thing but often to reveal to us the fruit the evidence of work that he is doing in us that we either think would not be possible or even doubt is actually happening.

He often brings us through things in which our progress and grace our maturing in faith. Some of those things that we have been by grace putting to. Death or growing in by the grace and the knowledge of Christ will come out. And that really is one of the primary things in fact believe is the primary thing that we are to see in Genesis 44, not just because Joseph is really trying to give his brothers a golden opportunity here.

Really putting them through it to see how are they going to treat Benjamin? Are they going to take the the easy way out with him the way out with Benjamin that they tried to? Take out with Joseph. Some 18, 19 years ago 20 years ago. And also are they going to buy into not walking like an Egyptian but talking like an Egyptian about spiritual things and wisdom and providence so forth.

And so Joseph tests his brothers here, but when Joseph tests his brothers what we see is that also the Lord, Is putting the brothers through something and Judah of all people comes out but not with flying colors so much as with faithful colors. And this stuns us in the context of of the book of Genesis we've seen Judah in chapter 37 and 38 he would not have had in his high school yearbook most likely to faithfully pass a test of gobliness.

He might have had least likely and we'll see that. As as we get into it, but the Judah of chapter 37 and 38 is exactly opposite. The Judah that we have started to see in 43 and now our especially seeing in chapter 34 and so the text provokes us it provokes Joseph.

By the time Judah finishes his little plea at the end of the chapter that is actually what provokes Joseph to where he can't bear it anymore, he he's about to break down and he sends the Egyptians out but it's not yeah, it's a, Useless action to send the Egyptians out because he cries so loud over his brothers that Pharaoh's house can hear it anyway, but that's for next week's Lord willing but it provokes Joseph to see how great the change has been in Judah.

And that should provoke us to. To ask the questions. How could a change like this happen? And based on how it does happen, how can God righteously change someone like that? And unto what end does God do all this. So those are the the ways that we will organize our attempt to understand the text and hear it preached this morning.

First Joseph's testing of his brothers and then Judas passing the test and then those questions that we are provoked to by. Observing this marvelous change in Judah the the fourth eldest of the brothers. First then Joseph's testing of his brothers and this is really in two areas. One is very obvious it makes up the the primary plot it's the one that has us on the edge of our seats as he conspires with his steward and and so forth.

And that is will they are they prejudiced against Benjamin and will they give in to that prejudice will they take the opportunity to get away and allow Benjamin to be harmed. And then will they as we said already talk? Like an Egyptian speaking words in words of divination the idea that you can use objects and have magical powers to divine things to have knowledge that isn't ordinarily available to humans which of course is a very wicked thing unless you're talking about the actual special revelation of the true and living true and living God trying to have knowledge in a way or not.

Knowledge of a kind that God has not given us to know as a great sin and would indeed be punishable by death in the mosaic law. So there are those two things. First then the test of are they going to be prejudiced against Benjamin. He gives the instruction just like the first time they went up in verse 1 to put each man's money in his sack except for this time he specifies that the money would be in the mouth of the sack and, You remember last time only one of them ended up with the money in the mouth of the sack and so when they stopped along the way to get the feet out there was only one of them who was like oh no, my money is back and it wasn't until they were home with Jacob and they started to empty the sacks out completely they found out that it was actually in all of the sacks and we remember how he responded then but this time he says put the money in the mouth of his sack.

So, they're all going to look guilty to some extent but There's one that he is going to really turn the screws on to make look guilty also put my cup the silver cup in the mouth of the sack of the youngest and his grain money, so not only for Benjamin sack the money but Joseph's special cup the cup that you remember when Joseph was at one table in the Egyptians were at another table in the Hebrews were at the third table, this would be the the the cup of the Vizier of each.

Jet and he says take that one put a bit put it in Benjamin sack okay, so he hasn't here told the steward what we're gonna do with it yet. He just tells him to do that and we're reading it and we're like, oh. He's setting Benjamin up really he's setting the brothers up isn't he and the steward is a little bit in the dark even though we're not in the dark, but that increases this tension for us this testing of the brothers that the Lord intends to communicate to us is as he gives us this word as soon as the morning dawn the men were sent away they and their donkeys and of course you remember that they were really worried about being taken as slaves with their donkeys, so not only have the men made it out, but even their donkeys.

And when they had gone out of the city and we're not yet far off Joseph said to his Stuart get up follow them in when you overtake them say to them and then you have this triple repetition of the words you have the words themselves, well have your repaid evil for good is not this the

one from which my Lord drinks and with which he, Practices.

Did you have done evil and so doing okay so you have the words themselves and then verse six says so he over took them and he spoke to them these words and then you have verse seven and they said to him why does my Lord say these words it's kind of like Mr.

Brown sliming down the the golden rod colored golden opportunity, there's the test these words the, These words why why are you saying these things and then they say far be it from us that your servants should do such a thing in fact they are so certain and they give in verse 8 the you know, the repetition look we didn't have to bring the money from last time back we brought that back we brought new money for this time remember they even brought brought the present but they're so certain that none of them would be so foolish.

As to as to try to steal not only the money, but even even the cup that they go ahead and make this rash proposal in verse 9 with whom ever of your servants, it is found let him die they're not saying that because they think one of their brothers has done it they're doing that because they think it's impossible that any of the brothers have done it.

Let him die and we also will be my Lord's slaves apparently the steward is at least enough in Joseph's confidence that he knows that that would not be what the plan is so he backs it off a little bit and he singles out Benjamin okay, so he says, you know, this dying thing is you know, that's not what we're going for here, but but he says we're just gonna we're just gonna get the culprit he said verse 10 now also let it be according to your.

Words with whom it is found shall be my slave and you shall be blameless hear what he's saying there he say no no no don't want all of you slaves just just the one the test is really about Benjamin they don't know Benjamin yet the steward knows cuz he knows who's sack he put the silver cup in he says, it's really about Benjamin you all just can can go back up to Canaan if you want to which is remember that's how it was for.

Joseph in chapter 37 right they wanted to get rid of Joseph and then come back in peace to Jacob's house, of course, they had learned that that didn't work too well because what happened was at peaceful when they got back no Jacob mourned over the loss of Joseph as if he had lost all of them and the rest of them were not able we're not able or enough to comfort him, so there's really doing the the singling out Benjamin to see if they are still of the same character as they had been.

Back then with Joseph okay so each man speedily let's down his sack nobody wants to be the slave they all want to be exonerated as quickly as possible let down his sack to the ground each opened his sack and so he that is the steward verse 12 searched he began with the oldest and left off for the youngest and the cup was found and Benjamins sack.

Are they going to abandon Benjamin they're going to say it was Benjamin see a little brother well, we're on our way back we're on our way back to Canaan. And then again verse 17 when they have had the same interaction now with Joseph himself Joseph puts it again to them far be it from me that I should do so the man in his hand the couple was found he shall be my slave and then now very explicitly this time and as for you go up in peace to your father.

It's testing his brothers to see whether they are prejudiced against Benjamin. The way they had been against himself. He's giving them every opportunity here. He's also testing whether. You know, whether they will speak in the idolatrous way of the Egyptians you remember that from verse 5 is not this the one from which my Lord drinks and with which he indeed practices divination verse 5 and then again in verse 15 Joseph said to them what deed is this you have done?

Did you know that such a man as I can certainly practice divination and we know from verse 6 that that was the third time at least that they had heard that. Because the steward had also spoken the words.

So, this is the third time we hear it they hear at the twice, sorry. So he over took them and he spoke to them these same words and of course, it's a very important question in the whole Joseph narrative that the God who is the one who works all things according to the Council of Israel is also the God who reveals exactly as much as He wills and He wishes to His covenant people through special revelation.

He had given Joseph the dreams remember and the brothers scoffed at the dreams. But Jacob had tucked these things away. And so there's this tension now. Is the living God who gives to His people. His word by special revelation is that the ultimate in knowledge for us that is even more above general revelation in certainly we must not ever think that we can achieve special knowledge by by magic or by mediums or sorcery or necromancy or divination or.

Role of these these false ways to get special knowledge that that are like unto idolatry and are capital crimes in Israel. And so he presses him and he presses them he presses them with this this idea. You are in trouble because. Of the possibility of divination and we'll see how Judah responds to those things.

Now, it would have been nice for much of our much of our geometry class if could have just picked the one most suited to take the test for all of us and we would all just get their grade usually however what well Mr. Brown never set a curve but they would they would make that one the one to whom all are compared.

In this chapter, However. Or Judah is the one who responds. Note the leadership role that he has assigned in verse 14, so Judah and his brothers came to Joseph's house. This may be an indication in an further explanation of the response in verse 13. Then they tore their clothes and each man loaded his donkey and returned to the city.

You remember that that back in chapter 37 Reuben had disagreed with the rest of the brothers about what to do with Joseph. And he had he had formed the pit plan and for some reason he was away when they ended up selling Joseph into slavery and then he came back when and

didn't find Joseph in the pit and he tore his clothes and he was grieved to Judah had already had kind of a leadership role there.

He was the one. Judah was the one in chapter 37 he said, you know, we're not making any money off of this and why should we get our hands dirty doing it? Let's sell him to Egypt by way of the Ishmaelites and we'll come out with a little bit of profit and we won't have to do the dirty work.

And Judah was the one who had led in in that situation Verse 13, they all tear their clothes. It seems to be a united act, but if there's anything that we've learned about the children of Jacob thus far and really the rest of the Old Testament and probably up until.

The day is that they usually aren't agreed on a whole lot. They they they disagree and argue and fight with one another just as standard operating procedure. But verse 14 names a leader then they tore their clothes and each man loaded his donkey and returned to the city so Judah and his brothers verse 14.

And then when Joseph, When Joseph says to them verse 15 what deed is this that you have done? Did you not know that such a man as I can certainly practice divination? It's Judah who speaks on their behalf then Judah said what shall we say to my Lord and he's the one who proposes that they all become slaves and not just Benjamin and Joseph counter offers that it really would just be Benjamin and then it's Judah verse 18 who now not merely as representative of the brothers as a whole but he comes apart individually by himself then Judah.

Came near to him. So we see Judah as leadership and it's leadership in godliness and its leadership not in abandoning Benjamin which probably there were brothers and in verse 13, who if Judah wasn't taking the lead who. Would have been happy to to go back to Canaan from what we know of them at least Simeon and Levi would have been in that camp and and the Lord knows how how many others but he comes in verse 16 and Judah says, What shall we say to my Lord what shall we speak how shall we clear ourselves?

God has found out the iniquity of your servants here, we are my Lord slaves both we and he also with whom the cup was found. He refuses he says we refuse to let our brother suffer by himself. If he is going to suffer we are going to suffer with him.

This is exactly the opposite. This is exactly the opposite of what he had done in chapter. 37, isn't it why should we suffer at all why should we even come out without making a profit why should we suffer the indignity of having to physically execute him ourselves? Let him do all of the suffering in Egypt and let us have the benefit.

So Judah we see in Judah here his leadership role his solidarity with Benjamin his courageous and humble mediation, sometimes someone will be very kind of bold and blustery to somebody who's in authority yeah imagining themselves to be telling the truth to power that's sometimes just a lack of wisdom or understanding or acknowledgement of the reality of the circumstances not everything that is brash is.

Courageous sometimes it's just refusing to recognize what's going on in the situation to make a display of yourself as much more courageous when you are really grappling with the fact that the situation that you're in verse 18 then Judah came near to him. So he he's at least he's bold enough in the first place to come to the new vizier of Egypt, certainly Joseph would have had those who defended him and who were ready to take out this Hebrew for getting too close and speaking out of turn, oh my lord, please let your servant.

Speak a word and my Lord's hearing and do not let your anger burn against your servant for you are even like Pharaoh. When you hear what he's saying here, he says I recognize the position you're in I recognize the position. I'm in I recognize that humanly speaking my life is in your hands, but I'm willing for the purpose that I'm about to pursue.

I'm willing for the sake of my brother and really as we get to it for the sake of my father for my father. I'm willing to take my life in my hands to talk to you. I know you're like Pharaoh I know that all it'll take is one word from you and that's the end of Judah.

But if that is the possible cost of speaking for the sake of sparing my father this the the soul killing grief if that is the if that is the the cost the risk that I have to take for sparing my little brother from living the rest of his life as a slave in Egypt.

I'm willing to take that risk so true courage comes with true humility. It's not an over inflated self-confidence that ignores the facts of reality. It recognizes the danger it counts the cost and it is willing to risk its neck anyway and that's what Judah is doing here very very different than the Judah that we have seen before so we see his leadership we see his solidarity with Benjamin we see his courage to mediate to go by himself in between come away from his brothers so that if there is a response it would just come down on him and then we see his filial love for Jacob vocabulary children some of you already.

Know FILIAL the special love that a child has for a parent not only do they not teach that in vocabulary anymore, they don't teach us that in society anymore because the world hates God and his law and Christ and honor your father and mother is under constant bombardment, this is one of the things that they don't just do in other schooling situations, but they constantly do through commercials and through the way children talk with one another and in everything.

They get you to try to think of yourself as above and even harmed by those nasty parents who don't know what's good for you and always want to make you miserable that's the way the world talks about parents in general, well. Judah was actually an a little bit of a tighter spot here as far as honoring his father and really loving his father because his dad really was kind of nasty, wasn't he?

He had communicated for decades y'all are worth y'all put together our worth less than one of these boys from the other mom from from Rachel and you're worth nothing to me and I'm glad to risk your life but I certainly don't want to risk Benjamin's life all right, so you can put in the list of those who want you to blame everything on your parents and dishonor them the the average or the most common psychotherapist or counselor, oh, yes.

All of your problems go back to your childhood because of how terrible your parents were and our number one job for \$250 an hour once a week for the rest of your life is to blame your parents and and deceive you into thinking that you're not really like them and.

That you can get out from being like them. Not all counseling is like that but a lot of it is. So it's actually pretty remarkable here that Judah who has every reason to despise his father. Every reason to have an ungrateful and vengeful spirit in his flesh. God says honor your father.

He doesn't have a good reason. There are no good reasons to despise or dishonor your father. Even if you have a wicked one. Because God says to honor but in his flesh, he would have every reason to despise him but as he's talking to Joseph here what really comes out is how much God has granted to him to love his daddy.

To care. About whether he brings grief. To his dad. Now children obey your parents in the Lord. As long as you're a child, you're mom and dad's house you have to obey them. But there's no expiration date on honor them. And the proverbs teach us over and over again when they say this kind of a child brings grief to his mother this kind of a child brings gladness to his father.

The Proverbs teach us to highly value whether or not we are bringing grief to our parents or gladness to our parents and this is a man who wondrously cares about whether he's going to grieve his daddy. Now, that was not the case when he was coming up with the Selim to Egypt plan was it?

Or the let's hurry up and get some animal blood on the special coat plan. He was like, nope. My skin over daddy's sadness. And now he's saying. I know that my dad would be less sad to lose me. Than he would to lose my brother. And so, I'll spare my dad some sadness at the cost of my skin.

You see how completely opposite the Judah of versus 29 through? 34 is isn't it amazing? But if you take this one also from me and calamity befalls me versus verse 29 calamity befalls him you shall bring down my gray hair with Sarah to the grave. Now, therefore if I come to your servant my father and the lad is not with us his life is bound up in the lad's life.

That's not even right? We have seen already from the text how that's not even right how how in. In getting his value of Benjamin out of proportion. Jacob was not only despising the rest of the brothers. He was despising God. He was saying, I will not say the Lord giveth and the Lord taketh away bless me the name of the Lord.

I will say the Lord taketh away my son. Cursed. Now, therefore when I come to my server my father on the line 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. He will die.

So your servants will bring down the gray hair of your servant, our father was sore to the grave. For your servant became surety for the lie to my father saying if I do not bring him back to you. I shall bear the blame before my father forever. He kind of makes a legal argument based on this agreement this prior agreement that he already has with his father.

Now, therefore, please let your servant remain and then the the clincher of the conclusion the one that turns the water works on for Joseph. For house, I'll go up to my father if the lad is not with me. Les perhaps. I see the evil that would come upon my father his filial love for his daddy.

This is actually one of the great things that God does in many believers in his grace. Many of us have had hard relationships with our dad or our mom good explanation for that their sinners and we're sinners. But one of the things that God often does and showing the fruit of his gracious work in someone.

Is when he gives in the grace not just to let go of the heart but even to care about whether or not they are bringing hurt on those parents. Who hurt them so much. It's a remarkable fruit of grace in Judah and it comes also by his willingness to sacrifice himself for for Benjamin.

You're almost tempted to preach an entire substitutionary attainment sermon on verse 33 now therefore, please let your servant remain instead of the lab as a slave to my Lord. You have graciously said just the one shall stay and all the rest shall go, let me be the substitute. Let me take the place.

This is such a evidence of grace the willingness to sacrifice yourself for others and unworthy others. They actually don't know that Benjamin didn't actually do this. And yet he's willing to substitute himself and indeed in the greatest scheme is this not what the Lord Jesus has done that he willingly went to the cross that he who knew no sin.

Became sin for us second Corinthians. 5:21. So that we might become the righteousness of God in him. Benjamin here is in guilty, we were guilty. And the punishment that's being talked about is not slavery in Egypt. It is the pouring out of an infinite wrath. That if it were you or I who endured it as we justly ought to have done for ourselves, we would never stop enduring it and we would never complete the payment says why you know, Roman Catholicism is such an insanity.

To think that we could add to the payment of Jesus Christ. And so we are actually guilty and the the punishment is not merely slavery in Egypt for some years but the wrath of God the infinite wrath of God for its Jesus had to be a divine person who took on a human nature in order that he would suffer what we deserved and not with the result that we would be able to go back to Canaan and in enjoy food for a little while and, But that we would become the righteousness of God in him.

That we would not only receive according to the blessed happiness that Christ deserves for us to receive. But that we would be displayed with the glorious godliness. Into which Christ deserves for us to be conformed. His sacrificial proposition for the brothers and then you know, all of those are with respect to the prejudice test and then very quickly the idolatry test.

Joseph says to him in verse 15, did you not know that such a man as I can certainly practice divination. And Judah actually kind of says you didn't find us out. God found a cell. You're not in control here mister of egypt. The God against him we have sinned.

Is doing against all of us. According to our seniors finding out our iniquity, so Joseph says did you not know that such a man as I can certainly practice dominate divination. Judah says really, there's nothing that we're going to be able to do why because verse 16 God has found out the iniquity.

Of your servants, he acknowledges God's sovereignty and justice and wisdom. That is God, however, it came to pass yes, who knows if he suspects Joseph of having can pot conspired with the steward yeah Middle Easterners and everyone except for naive Americans are very suspicious people. Americans are getting more suspicious.

Welcome to the rest of the world and the rest of human history. But surely by the time this happened twice. Judah would have had suspicions about Joseph and the Stuart. But what he's saying is ultimately whatever else you have done this has come to us in the Providence of our sovereign God and he knows that we are worse.

Than what is coming up about upon us the the circumstances just remind us of how sinful we actually are and if he is going to punish us he's going to punish us and there's no way we can get out of it. God has found out the iniquity of your servants.

We must always remember and will especially in the first half of chapter 45 next week Lord willing we'll be thinking about this more but we must always remember to be interacting with God himself and what he is doing and the fact that he is ruling and overruing and acting according to his perfect wisdom and his perfect justice and his abounding covenant love in everything that he does it is very easy for us, especially when we are being manipulated by those who are over us.

And around us to focus on what they are doing. And yet God himself presents to us not only our sin but also as we're seeing even here in what's coming out of Judah and little does he know the massive turn that this is about to take after his after his speech ends in verse 34, he doesn't have a clue does he that God is not just being just and punishing him.

But he is going to be justly gracious to him for the plan that he has to bring Christ into the world and the atonement that Christ will provide for him, but we're getting ahead of ourselves for our purposes this morning verse 16 is a marvelous passing of the idolatry test.

The Egyptians are talking about divination as far as he knows Joseph is an Egyptian. So you got the Egyptian vizier and the Egyptian steward they're saying you should have known this is like a Harry Potter movie where you know is a special cup and he figures out special thing.

He's using his special cup and all that false religion and Jay Judas says, no. There is one God. He's the one who's in control. He's the one who is found us out. When he submits to what God is doing. So he passes even the idolatry test. And that provokes Joseph and it should provoke us.

How? Did the Judah of Chapter 37? Who so despised Joseph and so despised his daddy and the Judah of chapter 38 who left the covenant people and went and became buddy buddy with Cain and Ike's and married a Canaanite woman and had these three wicked kids and after God killed two of them he pulled he reneged on his promise to the daughter-in-law last he lose the third so he thought, And and then he commits adultery with her because she thinks he's a process he thinks she's a prostitute after his wife has died, how does the Judah of chapter?

37 and 38? How can he possibly become the Judah that we've seen in chapter 43 and especially in our chapter here this morning. And the answer is God's Almighty grace. Is the only thing. That can produce a transformation like this. The new birth. The Holy Spirit making him spiritually alive for the first time.

You see this is impossible Jesus met some people who thought that they were doing it, didn't he? Said all you guys have done is polish the outside of a cup, that is full of filth. All you guys have done is whitewash a tomb that is full of death. The way that this the only way that this really works is if the inner filth is removed and the inner death is transformed to life.

God's grace is the only answer. For how chapter 37 and 38 Judah can become chapter 43 and 44 Judith which is good news for us.

Because the answer is in God. And when we are crying out, how can I? You just got the same answer God's grace that's one of the reasons why we are rejoicing here this morning to worship God in the way that he is commanded because he is such a generous God that the worship that he's commanded is actually full of what we call the means of grace why because he says he uses his words to give us faith he says he uses his word to grow us in holiness he says he uses his word to preserve us he says, he uses the sacrament to feed us upon Christ who is our life.

You say well how can I be able to and then you come to the table and he says this is my body which is given for you he is the bread of life given from heaven you say well, how can I be sure he says this cup is the new covenant in my blood there is nothing more sure.

And so even as we come in the word in sacrament and prayer is speak words into the air and sometimes they come out stumblingly and falteringly but we're told that when we do that we come to a throne of heaven which is a frightening thing if it's merely a throne of glory, but we know him who having passed through the heavens after giving himself for us to secure the covenant has taken his seat on the throne and he gives it a new additional name the throne of grace.

Where we find mercy and obtain help, they're not just seeking words there in Hebrews chapter 4, they are obtaining words. And so he gives us to read his word and to sing his word and to call upon his name through the through the one who sits as our intercessor and to feed upon his body and blood which give us ability and give us assurance.

So you look at the change in Judah and you say the same God is still working by the same grace and as evidence he calls me to public worship

every week in which he has commanded that we do it by the means of that grace.

How can he righteously do so. I know but I don't deserve it no you don't deserve it due to didn't deserve it either no righteous there's no sinful person who deserves to be made righteous. Jesus deserves it. His atonement is the basis upon which. God can and does. Work this transformation by grace and to one end unto what end not so that we can all go around preaching sermons on how much better we are now than we used to be.

We spent a lot of time on it. But this is not unto the praise of Judah's reformed behavior. This is unto the praise of God's glorious grace, you read Ephesians chapter 1 and that long blessing of the name of God one super run on sentence to the praise of his grace to the praise of the glory of his grace to the praise of his glory.

That he chose us that we would be holy and blameless not merely forgiven but holy and blameless in love unto the praise of his glorious grace and he comes in chapter two and he tells us about how none of that was in us we were by nature children of wrath not a single good thing in us, but God who is rich and mercy.

And it tells us by grace you've been saved through faith that not of yourselves so that no man can boast for we are his workmanship created in Christ. Jesus for good works. And it's not just the justified forgiven by grace through faith that is for his glory the good works are for his glory to show his workmanship.

His chapter 3 and verse 10 there in Ephesians also says that in the heavenly places the glory of God would be displayed in this church that is so amazingly transformed from what they were like. As accurately described in those opening verses of chapter 2. And to the praise of His glorious grace and it's one of the reasons one of the things that he shows forth at this table.

When we come to the table and he says my body is true food and my blood is true drink. I am all the life that you have and I am the guarantee that it shall be completed as the the death of Christ has shown forth until he comes. So that when he communicates his grace to us and all of the means and we come out and we live courageously and humbly and self-sacrificially and loving our parents and taking leadership where the Lord has called us to leadership and having solidarity even with the the brother that we might have at one point despised and sacrificing ourselves for people who really don't deserve it might actually be guilty and all of these things that show the character of Christ being worked out in us.

That we know that the purpose of all of it is for the praise of his glorious grace, which is the only thing that could have produced the change in us. Because his grace forgives in order that it might transform. It is grace that forgives and transforms. Now. We're all being tested in some ways on a large scale many of you here this morning.

I don't know what's going on personally. In your work or in your relationships or with your health or? Whatever else it is. But as you have seen in Genesis, 44. If you belong to God through faith in Jesus Christ, one of the person purposes that he often has in what he brings you through is to display some of the fruit that he is working in you unto the praise of His grace.

And it is your golden opportunity. To bring honor to the name of the one who has done all this for you in Christ and who has committed himself to completing that work that he has begun. Amen. Let's pray.

Our Father in heaven when we look into the Mirror. We can hardly bring ourselves to hope. That you might do such a transforming work. Bring us to such a different condition. Then we have been to this point. And so we pray that your spirit would fix the eyes of our minds and hearts.

Not merely upon the mirror in which we see ourselves, but the mirror of your word. In which we see both your law and your gospel in which you show us especially our Savior our Lord Jesus. And your own character in your own promises and your own plan. And pray that you would make us even on our knees before you to be not ashamed of the gospel knowing that it is your power for salvation.

And that you have revealed in it not just a righteousness that is for faith, but a righteousness that is from faith. So that we may be justified. And also that you will cleanse us from all remaining unrighteousness. We pray that you would use this sermon and the other means that you have provided for us and this worship service that your Holy Spirit would do is glorious and powerful work as he continues that which we seek to see and are sure will be completed in the day of Christ Jesus.

For we ask in his name. Amen.