

him to go, ch. 43 : 1-15. This time, Joseph made a feast for his brothers (ch. 43 : 16-34); but a fresh charge was made against them of stealing Joseph's "silver cup"; and the cup was actually found in Benjamin's sack, where it had been placed by Joseph's own order, ch. 44 : 1-12. Judah pleads to be punished in his stead, ch. 44 : 18-34.

I. Forgiveness Granted, 1-8.

Vs. 1. *Joseph could not refrain himself.* No wonder that Joseph was moved by Judah's appeal (see Connecting Links), with its touching reference to the old man his father; to the child of his old age, Benjamin, Joseph's own brother; and to the father's grief over the loss of the son believed to have been devoured by wild beasts. (See ch. 44 : 18-32.) At last, when Judah made his noble offer to suffer in Benjamin's stead (ch. 44 : 33, 34), such a flood of tenderness welled up in Joseph's heart as must find expression. *Every man* (of the Egyptians). *go out from me.* The moment of reconciliation with his brothers was too sacredly tender for the eyes of strangers.

Vs. 2, 3. *Wept aloud.* Orientals give freer outward expression to their feelings than Western peoples. *Egyptians*; the officials of Joseph's palace, who were standing outside. These would tell the strange happenings to the house of Pharaoh; the royal court. *I am Joseph.* "The natural voice, the native tongue, the long-remembered features, would all at once strike the apprehension of the brothers." (Murphy.) *Doth my father yet live?* The question is prompted by affection, for he already knew from Judah that Jacob was still alive. He longs to hear something more about him. *Brethren. troubled at his presence*; as well they might be, for, if he had so chosen, Joseph was in a position to revenge himself to the utmost.

Vs. 4-8. *Come near.* Fain would they, in the first impulse of their terror, have hidden themselves from him; but there was no thought of vengeance in Joseph's heart. *Be not grieved,* etc. He is willing to treat his brothers as if they had never done him wrong. Compare God's forgiveness of the sinner, Isa. 43 : 25 ; 44 : 22. *God did send*

me; turning their evil-doing to good, not only for themselves, but also for people of other lands. This did not make their sin really any the less, but reminding them of how it had turned out might help them to believe in the reality of Joseph's forgiveness. *To preserve life*; by providing a store of food for the years of famine. *Earing*; old English for plowing, from the Latin *arare*, Anglo-Saxon *erian*, "to plow". *Father to Pharaoh*; the title of Joseph's office.

II. Forgiveness Proved, 9-15.

Vs. 9-15. *Haste . . . to my father*; to put an end to Jacob's sorrow, which had lasted for twenty-two years, and to satisfy Joseph's own longing to have his father near him, where he could provide for his needs. *God hath made me*; not fortune, nor Pharaoh, but God. *Lord of all Egypt.* The best proof that Joseph was worthy of his high place was his readiness to use the power it gave, for the good of others, and, especially, in this instance, of his own father and family. *Dwell in the land of Goshen.* See, Geography Lesson. *The eyes of my brother Benjamin*; his own dead mother's only other son. There is an overflowing flood of tenderness in the words, and in the embrace of v. 14. *Kissed all his brethren*; to assure them of his forgiveness. The story follows of the coming down to Egypt of Jacob and his whole household, and of their settling there, ch. 46, etc.

III. Forgiveness Confirmed, Ch. 50 : 15-21.

Ch. 50 : 15-18. *Father was dead.* Jacob died seventeen years after his arrival in Egypt (see ch. 47 : 28). *Joseph will . . . requite us.* The brothers cherished the suspicion that his forbearance was due only to the regard which he had for his father, and that now, when Jacob was gone, he would take vengeance. *Thy father did command.* They knew that his father's word would have much weight with Joseph. *Joseph wept*; still sorrowing for his father, but also ashamed of his brothers' mean thought concerning himself.

Vs. 19-21. *Am I in the place of God?* So far as he was concerned, he would be no agent in their punishment, whatever God might see to be necessary for their discipline.