

Genesis 42:1

Authorized King James Version (KJV)

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

Analysis

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon a... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people
5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. What does this passage reveal about God's sovereignty and human responsibility?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does understanding Christ as the ultimate fulfillment illuminate this passage's meaning?

Interlinear Text

תְּתַתְּרָאֹן	וַיֹּאמֶר	בְּמִצְבָּה	אָמַן	שֶׁבֶר	נִשְׁאָר	כִּי	יַעֲקֹב	וְיַעֲקֹב
Why do ye look	Jacob	H3588	that there was	corn	in Egypt			said
H7200	H3290		H3426	H7668	H4714			H559
לְבָנָן	לְפָה	לְבָנָן	תְּתַתְּרָאֹן					
Jacob	unto his sons	H4100	Why do ye look					
H3290	H1121		H7200					

Additional Cross-References

Acts 7:12 (References Egypt): But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Joshua 7:10 (Parallel theme): And the LORD said unto Joshua, Get thee up; wherefore liest thou thus upon thy face?