

# Genesis 42:27

Authorized King James Version (KJV)

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

## Analysis

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**And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, b...** 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

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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

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**Romans 2:1** — Judging others

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. How does this passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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וּפְתָח	וַיֵּרָא	אֶת	שַׁקִּי	לָתֵת	מִסֹּפֶר	וְלִחְמֹרִי
of them opened	And as one	H853	his sack	to give	provender	his ass
H6605	H259		H8242	H5414	H4554	H2543
בְּמֶלֶךְ	וַיֵּרָא	אֶת	כֶּסֶף	וְהִנֵּה	הָיָא	בִּפְּי
in the inn	he espied	H853	his money	H2009	H1931	mouth
H4411	H7200		H3701			H6310
אֶתְחַתֵּן:						
for behold it was in his sack's						
H572						

## Additional Cross-References

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**Exodus 4:24** (Parallel theme): And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.