

Genesis 42:6

Authorized King James Version (KJV)

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

Analysis

And Joseph was the governor over the land, and he it was that sold to all the people of the land: an... 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

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. What theological truths about Brothers' First Journey emerge from this passage?
2. How can we apply the principles from this passage to contemporary challenges in family, work, or church?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

Interlinear Text

יֹסֵף	הוא	הַשָּׂרֵל יֵט	עַל	אֶרְצָה:	הוא
And Joseph	H1931	was the governor	H5921	of the land	H1931
H3130		H7989		H776	
וַיָּבֹאוּ	אֵלָיו	וַיִּשָּׁבֶה	לְכָל	אֶרְצָה:	אֶחָד יְאֵב
and he it was that sold	H3605	to all the people	of the land	came	brethren
H7666		H5971	H776	H935	H251
יֹסֵף	וַיִּשְׁתַּחֲוּוּ	לִפְנֵי	אִפְּ	אֶרְצָה:	
And Joseph	and bowed down	H0	themselves before him with their faces		
H3130	H7812		H639		
אֶרְצָה:					
of the land					
H776					