

GENESIS 44

Written and compiled by Gary Kukis

Genesis 44:1–34

Judah Offers to Be Benjamin's Substitute for Punishment

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

[Quotations / Preface](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines/Chapters Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Genesis 44:1–2](#)

[Genesis 44:3–5](#)

[Genesis 44:6](#)

[Genesis 44:7–9](#)

[Genesis 44:10](#)

[Genesis 44:11–13](#)

[Genesis 44:14](#)

[Genesis 44:15](#)

[Genesis 44:16](#)

[Genesis 44:17](#)

[Genesis 44:18–20](#)

[Genesis 44:21–23](#)

[Genesis 44:24–26](#)

[Genesis 44:27–29](#)

[Genesis 44:30–32](#)

[Genesis 44:33–34](#)

Links to the [word-by-word](#), [verse-by-verse](#) studies of **Genesis** ([HTML](#)) ([PDF](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Genesis. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Genesis ([HTML](#)) ([PDF](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Genesis available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The brothers the next day leave early to return to their father. Joseph slips his silver chalice into the sack of Benjamin. When they are not too far away, Joseph sends his servants out to fetch the chalice and bring back whomever is responsible for stealing it. Joseph knows who it is and his house servant knows who it is.

All of the brothers return with Benjamin, after he is accused of stealing the chalice. Judah steps up and speaks to Joseph, saying, "Take me as your slave instead of Benjamin."

There are many **chapter commentaries** on the book of Genesis. This will be the most extensive examination of Genesis 44, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 44:

Introduction

vv. 1–2	Joseph's Special Instructions to the Palace Manager
vv. 3–13	The Brothers are Accused of Stealing Joseph's Silver Chalice
vv. 14–15	Joseph Accuses His Brothers of Treachery
vv. 16–29	Judah Explains Their Situation with their Father
vv. 30–34	Judah Offers Himself in Exchange for Benjamin

Addendum

Charts, Graphics and Short Doctrines:

Preface	Preface
Preface	Quotations
Introduction	The Prequel of Genesis 44
Introduction	Reviewing Genesis 39–43
Introduction	The Principals of Genesis 44
Introduction	The Places of Genesis 44
Introduction	The Patriarchal Timeline for Genesis 44
Introduction	A Synopsis of Genesis 44
Introduction	The New American Bible Summarizes Genesis 44
Introduction	William Ramey's Chiasmi of Genesis 44:1–34
Introduction	Dr. Bob Utley's Translation Table/Subtitles and Paragraphs
Introduction	Chapter Updates
Introduction	
Introduction	

v.		
v.		
v.		
v.	2	Why Joseph Places the Silver and the Cup in the Sacks of His Brothers
v.	2	A Silver Chalice (a photograph)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.	12	The Silver Cup is Discovered in Benjamin's Sack of Grain (a graphic)
v.	12	"Joseph's Brothers Find the Silver Goblet in Benjamin's Sack" (a painting)
v.		
v.		
v.	14	The Doctrine of Leadership
v.		
v.		
v.		
v.		
v.		
v.		
v.	19	Joseph Converses With Judah, His Brother (a graphic)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.	33	Judah pleads with Joseph on behalf of Benjamin (a graphic)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
Summary		A Set of Summary Doctrines and Commentary
Summary		An Abbreviated Exegesis of Genesis 44
Summary		Why Genesis 44 is in the Word of God
Summary		What We Learn from Genesis 44
Summary		

- Addendum [Josephus' History of this Time Period](#)
- Addendum [Edersheim Summarizes Genesis 44](#)
- Addendum [B. H. Carroll Summarizes Genesis 44](#)
- Addendum [A Complete Translation of Genesis 44](#)
- Addendum [Doctrinal Teachers Who Have Taught Genesis 44](#)
- Addendum [Word Cloud from a Reasonably Literal Paraphrase of Genesis 44](#)
- Addendum [Word Cloud from Exegesis of Genesis 44](#)

Chapter Outline	Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Genesis	

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

An Introduction to Genesis 44

Introduction: There is a portion of Genesis which should not have been separated into chapters—Genesis 42–44. Joseph’s brothers had, several chapters back, sold Joseph into slavery.¹ At this time, they had no idea where Joseph was (they probably suspected that he was in Egypt); and no idea if he was still alive or not.

During the most recent years, Joseph had correctly prophesied, based upon dreams that Pharaoh had, 7 good years followed by 7 years of famine. His outstanding character along with his ability to properly interpret dreams, allowed Joseph to eventually rise to the second highest position in Egypt, and in charge of first gathering grain during the years of plenty; and then distributing the grain during the years of famine. Apparently, people from all over that region knew about Egypt’s granaries. So Jacob recognized that they were going to starve during the first year of the famine, so he sent his sons to Egypt to buy grain. He would not let Benjamin, his youngest son, go with them, because he had lost Joseph (Jacob believed that Joseph had been killed by a wild animal, and his sons, who knew better, allowed him to think that).

It is 20 years later, after Joseph was taken to Egypt, and his brothers are sent to Egypt to buy grain—everyone but Benjamin. When they arrive, Joseph knows who they are, but they do not know him. He was the last person they expected to see—particularly as the prime minister of Egypt. So they arrive, propose to buy grain, and Joseph gives them a little bit of a hard time, questions them carefully, and tells them to return with their youngest brother, Benjamin (who is Joseph’s full brother). By the time they get home, they find out that they have the silver in their bags.

When the brothers propose to Jacob, their father, to return with their brother Benjamin, he tells them, “No way.” So, a year or so passes; their grain begins to run out, and it becomes clear that they must return to Egypt to buy more grain. Even though Jacob strongly objects, he realizes that they will starve by doing nothing, and sending all of his sons, including Benjamin, may result in them being able to buy grain without incident.

In Genesis 43, they travel to Egypt, and, even when there seem to be some moments where things might go wrong, at the end of Genesis 43, all of the brothers are eating together in Joseph’s house, none of them yet realizing who Joseph really is.

At the end of Genesis 43, the brothers are eating a wonderful meal at Joseph’s home (not knowing who he is); and Genesis 44 is the next day, as they get their grain and start to leave.

In Genesis 44, the brothers will leave Egypt, but, there will be some problems which occur—primarily manufactured by Joseph. In Genesis 44, Joseph presents his brothers with the ultimate test. He sends them away, and with their sacks filled to the brim with grain. However, not only does Joseph require their silver be added to their sacks, but that his wonderful drinking cup is placed in Benjamin’s sack. Once they had gotten some distance from Joseph’s compound, Joseph sent troops to stop and inquire of the brothers and to search out their stuff. Finding the silver was one thing; but when Joseph’s favorite cup was discovered in Benjamin’s bag, that was the last straw. Or, at least, this is what it would have seemed like to Joseph’s brothers. They realized that they might return to their father, Jacob, without their youngest brother. At that point, something quite remarkable happens.

¹ It is not clear whether they actually sold him or whether Joseph was discovered in a pit that they put him in and just took him as a slave.

It is important to understand what has gone before.

The Prequel of Genesis 44

Reviewing Genesis 39–43: Jacob's sons were jealous of Joseph and the favoritism given him by his father. They were angry with him (it was not Joseph's fault) and wanted to kill him. None of them appeared to appreciate that Joseph did not make himself the favorite son; that was simply foisted upon him. It is simply what he was born into.

Reuben got his brothers to moderate slightly, convincing them not to kill Joseph but to sell him into slavery instead (which would have benefitted them financially). Reuben's idea was to go back to where Joseph was being held (in the dried well) and to free him. However, by the time that he got there, Joseph had been sold.

In Egypt, Joseph's life as a slave was good for awhile in the home of Potiphar, who was a nobleman. But then Potiphar's wife started putting the moves on Joseph, attempting to seduce him. When he refused, she accused *him* of making the advances, and Joseph was thrown into the king's jail (Potiphar was high up in the Egyptian hierarchy). While in jail, Joseph was eventually placed with two men, thrown into jail, suspected of treason. Both men had similar dreams one night and were very troubled by them. Joseph offered to help them out. He listened to the dreams, and told them what would happen in 3 days (based upon the dreams they had). One man was hanged and the other was to be set free and return to his job as the chief cupbearer for the Pharaoh. Joseph made the mistake of depending upon this man to remember him to Pharaoh.

2 years later, Pharaoh had 2 similar, but disturbing dreams; and he could not find anyone in his realm who could interpret them. Suddenly, the chief cupbearer remembers Joseph and Joseph is fetched from prison to the palace interpret these dreams. Joseph cleaned himself up and went before Pharaoh. He correctly interpreted the dreams, which predicted that Egypt would enjoy 7 years of great prosperity and then 7 years of very destructive famine. Then Joseph told Pharaoh how to solve the problem. Pharaoh put Joseph in charge of that project.

As a result, Joseph built up a massive grain supply in Egypt. That Egypt had a massive grain supply was well-known even as far away as Canaan. When the family of Jacob came to the realization that they did not have enough food to get through the next year of famine, Jacob told his sons to go to Egypt and buy some grain there. They went and the person to sell them grain was their brother Joseph, who recognized them; but they did not know who he was (he spoke to them primarily through an interpreter). However, Joseph accused them of being spies (this ruse allowed Joseph to question them thoroughly, to get out of them that they have another brother). They explained that they were all brothers, so Joseph insisted that they fetch the youngest brother from home to prove their story. The youngest brother is Benjamin, Joseph's only full brother; and the only brother who did not take part in selling Joseph.

Joseph lets 9 brothers return to Canaan, but he places Simeon in jail, to be held until the other brothers return with Benjamin. Joseph also places their silver back in the bags of grain. When they discovered this, they became quite disturbed, believing that the Prime Minister of Egypt would suspect them of stealing their silver back.

When they told their father about the silver and about having to return with Benjamin, he rejected that idea. He did not trust them (and with good reason). However, a year went by and their grain is coming to an end, and they have to return to buy grain—or else they will all starve. Judah steps up and makes a forceful case to return with Benjamin, and Jacob agrees to let him go.

When they arrived in Egypt, they were invited to a feast with the Prime Minister, and they went—they had no choice. Joseph saw to it that Benjamin had 5x as much food as his brothers, and he no doubt watched to see their reaction. (would they complain about it?) Joseph also placed the brothers in order of their births—something which is mathematically impossible for a stranger to do. It surprised the brothers, but apparently, none of them had gotten as far as Algebra 2 in high school.

Genesis 44 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The division between Genesis 43 and 44 is possibly a few hours. I am assuming that after this feast, Joseph will see that their mules are loaded up with grain. This seems like a very odd place to divide the narrative into separate chapters (and it is), but there is a chiasm for Genesis 43, and 2 chiasmi for Genesis 44. So, as literary units, these are reasonably separated here.

We need to know who the people are who populate this chapter.

The Principals of Genesis 44

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Genesis 44

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Patriarchal Timeline for Genesis 44

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

With Abraham, there are continual references to his age, which helps to determine relative dates. There are far fewer references to the ages of Isaac, Jacob and Joseph, which means that there is more guesswork involved in determining dates during their lifetimes.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
2234 B.C.	2097 B.C.			Genesis 11:24	Terah, Abram's father, is born. Gen 11:24–26 Nahor lived 29 years and fathered Terah. After he fathered Terah, Nahor lived 119 years and fathered other sons and daughters. Terah lived 70 years and fathered Abram, Nahor, and Haran.
	1978 B.C.			Genesis 11:25	Death of Nahor, Abram's uncle
	1969 B.C.		Noah is 950	Genesis 9:28–29	Death of Noah
2164 B.C.	1967 B.C.			Genesis 11:26–27	Abraham (Terah's son) and Lot (Haran's son) born in Ur of the Chaldeans. Abram would be the 43 rd generation from Adam. Gen 11:26 Terah lived 70 years and fathered Abram, Nahor, and Haran.
2078 B.C.	1881 B.C.	2080 B.C.	Abraham is 86	Gen. 16:15–16	Ishmael born to Abraham and Hagar in the land of Canaan. Gen 16:16 Abram was 86 years old when Hagar bore Ishmael to him.
2064 B.C. (2066 B.C.)		2066 B.C.	Abraham is 100	Genesis 21:1–7 1Chronicles 1:34	Isaac born to Abraham. Isaac would be the 44 th generation from Adam. Gen 21:5 Abraham was 100 years old when his son Isaac was born to him.
	1841–1816 B.C.			Genesis 25:12–16 1Chronicles 1:29–31	Ishmael's children.
	1834 B.C. 1829 B.C. (Klassen)	2054 B.C.		Genesis 22:1–19	Abraham is told by God to go to the land of Moriah to offer up his son Isaac to God as a sacrifice. This was a 3-day journey away. They then go to Beer-sheba , which could simply indicate that they are returning home to Beer-sheba .
Treasury of Scriptural Knowledge ² puts this date at 1872 B.C., based upon Antiquities by Josephus.					
(2029 B.C.)	1830 B.C.	2030 B.C.	Abraham is 137	Genesis 23:1–20	The death of Sarah. She dies in Kirjatharba , it is Hebron , in the land of Canaan . Gen 23:1 Now Sarah lived 127 years; these were all the years of her life. She is buried in a cave of the field of Machpelah before Mamre ; it is Hebron , in the land of Canaan , purchased by Abraham from the sons of Heth.

² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Genesis 22:1.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
(2026 B.C.)				Genesis 24:1–67 Genesis 25:20	Isaac (Abraham's son) and Rebecca. Genesis 25:20 <i>Isaac was 40 years old when he took as his wife Rebekah daughter of Bethuel the Aramæan from Paddan-aram, and sister of Laban the Aramæan.</i> At this time, Isaac is living in the Negev . It is likely that Abraham lived there as well; or near to there.
		2026 B.C.	Isaac is 40	Genesis 25:20	Isaac marries Rebecca. Genesis 25:20
	1826 B.C.			Genesis 25:1	Abraham marries Keturah. Smith puts the date at 1860 B.C.; and Treasury of Scriptural Knowledge at 1853 B.C.
				Genesis 25:2–4 1Chronicles 1:32–33	Abraham's fathers children by Keturah.
	1817 B.C.		Shem is 600	Genesis 11:11	Death of Shem.
2004 B.C.	1807 B.C.	2006 B.C.	Abraham is 160; Isaac is 60	Genesis 25:19, 21–26	Jacob & Esau born to Isaac. Gen 25:26 <i>After this, his brother came out grasping Esau's heel with his hand. So he was named Jacob. Isaac was 60 years old when they were born.</i> Therefore, Abraham would be 160 years old.
(1991 B.C.)				Genesis 25:5–6	Isaac is the heir of all things that Abraham has (but, most importantly, of the covenant of God with Abraham).
1989 B.C.	1792 B.C.	1991 B.C.	Abraham is 175	Genesis 25:7–10	Abraham dies. Gen 25:7 <i>This is the length of Abraham's life: 175 years.</i> He is buried in the cave of Machpelah near Mamre, in the field of Nephron (this would be with Sarah).
				Genesis 25:11	God blesses Isaac.
(1943 B.C.)	1788 B.C.			Genesis 25:17	The death of Ishmael. Gen 25:17 <i>This is the length of Ishmael's life: 137 years. He took his last breath and died, and was gathered to his people.</i>
			Eber is 464	Genesis 11:17	Death of Eber.
	1782 B.C.	1978 B.C.		Genesis 25:27–34	Jacob obtains Esau's birthright for a mess of pottage.
	1782 B.C. 1740 B.C. (Klassen)			Genesis 26:1–5	A famine in the land; God renews covenant with Isaac at Gerar.
				Genesis 26:6–10	Rebecca and Isaac in Gerar.
				Genesis 26:11–16	Isaac is blessed by God in Gerar.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1782 B.C. 1735 B.C. (Klassen)			Genesis 26:17–22	Strife between Isaac and Philistines in and near Gerar.
	1767 B.C.			Genesis 26:34–35	Esau marries two Canaanite women.
	1757– 1739 B.C. 1733 B.C. (Klassen)			Genesis 26:23–25	Isaac makes an altar in Beer-sheba.
(1943 B.C.)	1744 B.C.		Ishmael is 137	Genesis 25:17–18	The death of Ishmael.
	1738 B.C. c 1732 B.C. (Klassen)	1977 B.C.		Genesis 26:26–33	Isaac's alliance with Abimelech at Beersheba.
(1929 B.C.)	1737 B.C. 1730 B.C. (Klassen)	1929 B.C.		Genesis 27:1–46	Jacob by deception receives a final blessing from Isaac that was meant for Esau.
				Genesis 28:1–5	Jacob goes to his Uncle Laban's home in Padan-aram for a wife.
		1928 B.C.		Genesis 28:10–22	Jacob's dream; God speaks to Jacob.
				Genesis 28:6–9	Esau marries a daughter of Ishmael.
		1906 B.C. (For descendants)		Genesis 36:1–42	Esau's marriages and descendants.
	1736 B.C. 1730 B.C. (Klassen)	1928 B.C.		Genesis 29:1–14	Jacob in Haran (Charan).
	1736– 1729 B.C. 1730– 1723 B.C. (Klassen)			Genesis 29:15–20	Jacob works 7 years to marry Rachel, but is deceived by Laban, and Jacob marries Leah, her older sister.
	1729 B.C. 1724 B.C. (Klassen)	1921 B.C.		Genesis 29:21–31	Jacob marries Rachel
(1915 B.C.)	1729– 1716 B.C. 1723– 1710 B.C. (Klassen)	1921 B.C. 1916 B.C. (Rachel bears Joseph)		Genesis 29:32–34 Genesis 30:1–6 Genesis 29:35 Genesis 30:9, 7–8, 10–24	Jacob has 12 children by his wives, Rachel and Leah; and by their personal servants as well. Reese breaks the timeline down in smaller increments in his book.
1915 B.C.				Genesis	Joseph is born.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	1711 B.C.			Genesis 36:31–33 1Chronicles 1:43–44 Genesis 26:34–39 1Chronicles 1:45–50 Genesis 36:40–43 1Chronicles 1:51–54	The kings of Edom.
(1909 B.C.)	1716 B.C. 1710 B.C. (Klassen)			Genesis 30:25–43 Genesis 31:1–16	Jacob's final years with Laban.
				Genesis 31:17–55	Jacob's departure from Laban.
		1908 B.C.		Genesis 32:1–23	Jacob returns to Canaan.
		1906 B.C.		Genesis 32:24–32 Genesis 35:10	Jacob wrestles with the angel.
		1906 B.C.		Genesis 33:1–16	Jacob meets Esau face to face.
	1715 B.C. 1710 B.C. (Klassen)	1906 B.C.		Genesis 33:17–20	The resumption of Jacob's journey.
	1711– 1708 B.C. 1706– 1705 B.C. (Klassen)			Genesis 38:1–5 1Chronicles 2:3	Judah fathers 3 sons.
	1700 B.C. 1687 B.C. (Klassen)	1906 B.C.		Genesis 34:1–31	Dinah, daughter of Judah, is defiled.
		1906 B.C.		Genesis 35:1–15	Jacob returns to Bethel.
	1700 B.C. 1710 B.C. (Klassen)	1903 B.C.		Genesis 35:16–19 48:7 35:20–22	Rachel dies when giving birth to Benjamin.
(1898 B.C.)				Genesis 35:27 37:1	The return to Hebron.
	1699 B.C.		Joseph is 17	Genesis 37:2–11	Joseph—his early days and his dreams.
				Genesis 37:12–35	Joseph in Shechem and Dothan.
1897 B.C.		1898 B.C.		Genesis 37:36 39:1	Joseph is sold into slavery, to end up in Egypt.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
	c1699– 1690 B.C.	1898 B.C.		Genesis 39:2–6	Joseph enjoys prosperity in Egypt.
	c1695 B.C. 1707 B.C. (Klassen)	1898 B.C.		Genesis 38:6–11	Judah and Tamar.
	1692 B.C.			Genesis 38:12–26	Judah's wife dies.
	1692 B.C. 1691 B.C. (Klassen)			Genesis 38:27–30 1Chronicles 2:4	The birth of Pharez, the 41 st generation from Adam.
	c1690 B.C. 1689 B.C. (Klassen)	1889 B.C.		Genesis 39:7–19	Joseph flees adultery.
		1889 B.C.		Genesis 39:20–23	Joseph is put into jail; yet prospers in jail.
(1887 B.C.)	1688 B.C.	1887 B.C.		Genesis 40:1–23	Joseph gives the interpretation of the dreams of the baker and the butler.
1884 B.C.	1687 B.C.		Isaac is 180	Genesis 35:28–29	The death of Isaac. Now the days of Isaac were 180 years. (Genesis 35:28)
(1885 B.C.)	1686 B.C.	1886 B.C.		Genesis 41:1–37	Joseph interprets the Pharaoh's dream.
		1886 B.C.		Genesis 41:38–44	Joseph is made governor.
				Genesis 41:45	Joseph marries Asenath.
1884 B.C.	1686– 1679 B.C.	1886 B.C. (Beginning)		Genesis 41:46–49	The 7 years of plenty.
	1685– 1683 B.C.			Genesis 41:50–53	Sons are born to Joseph.
	1685– 1681 B.C.			Exodus 6:16 Num. 3:17 1Chronicles 6:1, 16	The descendants of Levi are born.
	1679– 1672 B.C.	1875 B.C.		Genesis 41:54–57	The seven years of famine.
(1876 B.C.)	1678 B.C. 1677 B.C. (Klassen)	1875 B.C.		Genesis 42:1–44:34	Joseph provides his family with food.
		1875 B.C.		Genesis 45:1–15	Joseph reveals himself to his brothers.
		1875 B.C.		Genesis 45:16–28	Jacob hears that his son, Joseph, is still alive, and he prepares to travel to Egypt himself.
	1677 B.C.			Ruth 4:18 1Chronicles 2:5	Birth of Hezron, the 40 th generation.

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
1873 B.C. ³	1677 B.C.	1875 B.C.		Genesis 46:1–7, 28	Jacob goes to Egypt after God's assurance in Beersheba.
		1875 B.C.	Jacob is 130	Genesis 46:8–27 Exodus 1:1–5	Summary of the 70 who came to Egypt. Compare Genesis 47:8–9 and 46:27 for Jacob's age.
		1875 B.C.		Genesis 46:29–34 47:1–12	The people of Joseph are established in Egypt.
	1676– 1675 B.C.			Genesis 47:13–21	Joseph continues as prime minister in Egypt, exercising wise leadership during the famine.
				Genesis 47:22–26	The land of the priests in Egypt.
	1672– 1593 B.C.			1Chronicles 2:6–8	Zerah, the brother of Pharez, and his descendants.
	1671 B.C. 1660 B.C. (Klassen)			Genesis 48:1–22	Blessings to Manasseh and Ephraim.
	1660 B.C. 1665 B.C. (Klassen)				Birth of Berith to Ephraim.
				Genesis 47:28–31	The last days of Jacob; his charge to Joseph.
		1859 B.C.		Genesis 49:1–32	Jacob speaks to his sons, giving them their final blessings and encouraging them.
1857 B.C.	1660 B.C.	1859 B.C.	Jacob is 147	Genesis 49:33	The death of Jacob.
		1859 B.C.		Genesis 50:1–14	The burial of Jacob.
				Genesis 50:15–21	The fears of Joseph's brothers after the death of Jacob.
	1638 B.C. 1644 B.C. (Klassen)				Birth of Resheph (who is in the line between Ephraim and Joshua).
	1625 B.C. 1620 B.C. (Klassen)			Num. 26:58	Birth of Aram (Levi's grandson and Moses' father).
	1623 B.C. 1604 B.C. (Klassen)				The birth of Ram, the 39 th generation.
	1615 B.C. 1625 B.C. (Klassen)				The birth of Telah, in the line between Ephraim and Joshua.

³ Jacob moves family to the Land of Goshen in Egypt (Genesis 47:28)

MacDonald (N. Berkeley Bible)	Reese's Chronology Bible	Bible Hub	Ages	Scripture	Event/Description
				Genesis 50:22-23	Joseph's last days.
	1606 B.C.			Genesis 50:24-25	Joseph's last words.
1805 B.C. (1805 B.C.)		1806 B.C.	Joseph is 110	Genesis 50:26 Exodus 1:6	The death of Joseph. His brothers also die.
	1606-1462 B.C.			Genesis 47:27 Exodus 1:7	The population explosion among the Jews living in Egypt.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed October 11, 2011 and August 12, 2014. Included in MacDonald's timeline is a timeline for Egypt interspersed.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

The Bible Hub [timeline](#) (accessed January 11, 2015) appears to be pretty thorough, but no one specifically is credited.

From: http://www.christianshepherd.org/bible_study_guides/abram_to_the_exodus.pdf (Christian shepherd). This source believes that the Jews live only a short time in Egypt (210 years).

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18-19, 54-74.

The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; pp. 10-54.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Genesis 44:

A Synopsis of Genesis 44

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The New American Bible Summarizes Genesis 44

Joseph's pressure on his brothers and Judah's great speech. Judah has the longest speech in the Book of

The New American Bible Summarizes Genesis 44

Genesis; it summarizes the recent past (vv. 18–29), shows the pain Joseph’s actions have imposed on their aged father (vv. 30–32), and ends with the offer to take the place of Benjamin as servant of Joseph (vv. 33–34). The role of Judah in the entire story is exceedingly important and is easily underrated: he tries to rescue Joseph (37:26–27), his “going down away from the brothers” is parallel to Joseph’s (chap. 38) and prepares him (as it prepares Joseph) for the reconciliation, his speech in chap. 44 persuades Joseph to reveal himself and be reconciled to his brothers. Here, Judah effectively replaces Reuben as a spokesman for the brothers. Jacob in his testament (chap. 49) devotes the most attention to Judah and Joseph. In one sense, the story can be called the story of Joseph and Judah.

From <http://www.usccb.org/bible/genesis/44#01044001-1> accessed July 31, 2016.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A chiasmus is a way of organizing a narrative so that it can be more easily remembered. It is because of this (and other things) that I believe that Genesis was originally memorized and passed down from person to person by word of mouth.

William Ramey’s Chiasmi of Genesis 44:1–34

- A Joseph's instructions to his steward concerning the ruse (1-2)
- B Brothers' departure from the city (3-4a)
- C Joseph's instructions to his steward (4b-6)
- X Brothers' protestations of innocence (7-10)
- C' Steward's search and discovery of the silver goblet (11-12)
- B' Brothers' reaction and return to the city (13)
- A' Joseph's accusation: His ruse succeeds (14-15)

Interim: Judah acknowledges the brothers' guilt (16)

- A Joseph's judgment: Benjamin shall remain (17)
- B Judah's request for Joseph's judgment reversal (18)
- C Judah's rehearsal of the 1st journey (19-23)
- X Brothers' justification before their father (24-29)
- C' The consequence if Benjamin does not return (30-31)
- B' Judah's basis for Joseph's reversal (32)
- A' Judah's plea: He shall substitute himself for Benjamin (33-34)

From <https://www.inthebeginning.org/chiasmus/examples.html> accessed September 19, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dr. Bob Utley’s Translation Table/Subtitles and Paragraphs

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)
The Brothers Are Brought Back	Joseph's Cup	Joseph Puts His Brothers To a Final Test	The Missing Cup	Joseph's Cup in Benjamin's Sack
Gen.44:1-5	Gen.44:1-5	Gen.44:1-5	Gen.44:1-5	Gen.44:1-2 Gen.44:3-5
Gen.44:6-13	Gen.44:6-13	Gen.44:6-13	Gen.44:6-9 Gen.44:10-13	Gen.44:6-13
Gen.44:14-17	Gen.44:14-17	Gen.44:14-17	Gen.44:14-15 Gen.44:16	Gen.44:14-17

		Gen.44:17		
Judah Intercedes for Benjamin		Judah Pleads for Benjamin		Judah Intervenes
Gen.44:18-34	Gen.44:18-34	Gen.44:18-34	Gen.44:18-23 Gen.44:24-29 Gen.44:30-34	Gen.44:18-34

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Chapter Updates:

I will use this space to indicate any format changes.

Every verse will be hyperlinked from the first page, so that you can easily go to a specific verse in this chapter.

At the end of the exegesis of every verse, I will make certain that there is a Kukis mostly literal translation and a Kukis paraphrase, both of them marked as such.

I have decided to add spacing between the translation and the commentary.

In the future, I would really like to add a few translations, fill in the translation of this chapter (at the end of this document); and provide additional sources at the end of this document.

Joseph had a plan, a ruse, and it is unclear whether he fully understood what would happen as a result. Clearly, Joseph has a purpose in mind for what he has done. He placed the silver back in every brother’s bag, but placed his valuable silver chalice in Benjamin’s sack. I do not believe that what Joseph is doing here is arbitrary or just to have a little fun with his brothers.

Remember that God the Holy Spirit has particularly focused our attention upon Joseph, Reuben and Judah throughout these dozen or so chapters (and, to a lesser extent, Levi and Simeon). What is at issue is, which tribe of Israel should be the leading tribe? Abraham was chosen by God; not his brother Nahor. Then Abraham’s son Isaac was the chosen line; not his other son Ishmael. Then Isaac’s son Jacob was chosen rather than his twin brother, Esau. At this point, we have the fathers of the 12 (actually, 13⁴) tribes and they will become Israel; however, there is still the line of Messiah (known to us at this point in time as the *Seed of the Woman*). Messiah would come from one of these tribes. Which one?

We no doubt wonder about Judah and why Judah continues to be considered, given all the wrongdoing that Judah had participated in. Recall that Judah was ready to see his daughter-in-law executed rather than to provide for her a kinsman-redeemer (Judah brought this gal into his family, and by doing so, he became responsible for her—and then he shirked this responsibility). Instead, Judah held her accountable for the same behavior that he himself had engaged in.

And yet, Reuben, although not the worst of the brothers, never quite behaves as a leader ought. In the previous chapter, when it came to returning to Egypt for grain, it is Judah who takes a leadership role. He negotiates with his father in order to bring Benjamin down to Egypt, as required by the prime minister there.

Reuben clearly distinguished himself as not the leader when, over 20 years ago, his brothers said, “Let’s kill Joseph, this dreamer;” and Reuben said, “No, we will sell him into slavery instead and be remunerated for it.” Reuben had the authority to simply say, “No, we are not going to do any such thing; and anyone who tries to harm Joseph will have to go through me.” But he did not (probably worried that his brothers might take him up on that).

⁴ There are 12 brothers in total; and Joseph would receive the double portion, so that his two sons would become two tribes.

In this chapter, Judah will do something quite noble and remarkable; so remarkable, in fact, as to cause us to take another look at him as the man to watch. Bear in mind, this is the same Judah who left his family for a time, married a Canaanite woman, raised up 3 sons, and then fell into somewhat of a mess when he chose a woman to marry his first son. That first son dies the sin unto death; the second then marries the girl, but does not give her his seed, and he dies the sin unto death (you may recall that, if he raised up a child by this wife, his own inheritance would be lessened considerably). Then, instead of giving his third son to this woman, Judah sends her back to her family (which is exactly the wrong thing to do—in marriage, the woman becomes a part of this new family and so the new family assumes responsibility for her). If you understand that a woman in marriage then becomes a part of that new family, then the concept of levirate marriage is easier to understand.

Where we are in this narrative: the sons of Jacob went down to Egypt to buy grain. They meet the Egyptian prime minister who accuses them of being spies, and sells them grain, but keeps one of them in jail, waiting for them all to return with Benjamin, the youngest brother. After returning home, their father, Jacob tells them that they are not going to return to Egypt with Benjamin. That is not going to happen.

However, a year later, they are out of grain and out of options. They must return to Egypt for more grain—and Judah, taking a leadership role, convinces his father to send Benjamin along with them. The logic is inarguable: if they did not take Benjamin, all of them could find themselves thrown into prison, and that means no bread for anyone, including Benjamin. If they did nothing, the family would starve. So Judah is arguing for the only logical course of action—the brothers must return to Egypt with their brother Benjamin.

They have returned to Egypt; the prime minister has graciously called them to eat at his private residence, and they all enjoyed a fabulous meal together. At this point in the narrative, they have given Joseph's servants the silver and they are being loaded up with a year's worth of grain to return home with.

And, as I have repeated innumerable times, the Prime Minister who is entertaining them is their lost brother Joseph, who recognizes them, but they do not know him. Joseph has chosen not to reveal himself to his brothers (at least, not yet), while he carefully weighs his options.

For many readers of this narrative, Joseph appears to be doing a series of oddball things—I recall thinking this when I first heard this narrative taught. However, what Joseph does is not odd or random; he acts with a purpose. That purpose is to bring Benjamin to Egypt; and later, to bring his father to Egypt. Joseph has forgiven his brothers long before; but that does not mean that he wants to reveal himself to them and then begin hanging out together. That is a possible option for the future; but not the only option (in Joseph's mind). By not telling his brothers who he is, Joseph keeps his options open, including the option to never associate with his brothers again.

We have all had friends or relatives who go off the deep end with drugs or alcohol or some other problem, and we have had to make the choice to disassociate from them. We may forgive these people, but, at the same time, we may choose to never see them again. In fact, in the past 10 years or so, the political climate has become so polarized that I have had at least 10 people among family and actual friends who have chosen to have no contact with me because (1) I do not believe in normalizing homosexuality and (2) I am very conservative in my politics. The problem is, when they express their opinions, I often like to express my own. This might not always be the best thing to do.

It is fascinating to me that this narrative, more than any other, really requires motivation to be revealed to the reader—and it would seem like such information ought to be forthcoming, as Joseph appears to be the author of this narrative (many things which occur are known only to Joseph). Yet, we do not find the phrase, *and Joseph did this because he thought...* I find this to be quite curious. So, on the one hand, I can tell you what Joseph is thinking and why he does this and that (and believe my explanations to be accurate), but at this time, I cannot tell you why Joseph chose to not reveal his specific thinking and motivations in the narrative.

In many ways, there is little reason for the previous chapter to end and another one to start. The chapter divisions occurred long after the original text was laid down—originally, there were no verses, no chapters, no spaces and no vowels in the text of the Old Testament when it was first composed. The text was not all written down at once,

but at various points of time in Jewish history. As books were written (and appended), some would be recognized as the Word of God and accepted into the canon. Some literature written by Jews were not accepted as canonical. There were apparently many books written during Israel's history which were not accepted into the canon; and which books are no longer with us (some of these books were source material for Samuel and Kings cited in the Bible; but these original sources no longer exist).

The scribes carefully preserved the text of the books they believed to be God's Word; but the other books disappeared from history. In any case, whether Joseph recorded this history all at once or in stages (assuming that it was Joseph who wrote this down); at one time, there was nothing to suggest that a break between these two chapters would be inserted here, apart from the material itself and its overall organization (discussed in the previous lesson).

We ended the previous chapter with the brothers having a meal with Joseph in his personal home (at this time, they still do not know that this Egyptian prime minister is their brother whom they sold into slavery). At the beginning of this chapter, the meal is over and Joseph is providing them with the grain that they came to purchase. So, there is no change of location, of people, or of time, which has taken place. At most, a few hours have passed between the end of Genesis 43 and Genesis 44.

What is noteworthy about this final narrative section of Genesis is, it is pretty much a continuous narrative in Genesis 39–47. This is quite remarkable. Most of the chapter divisions do not involve a passage of time or a change of place. Prior to this, much of Genesis has been episodic, where an event or series of events was recorded; followed by a new chapter recording another event or series of events. These events might be separated by a few months; or they might be separated by a few decades. Even though Genesis *is* the *History between God and Man*, and it is everything that God wants us to know about early man, this history is primarily episodic. An event or series of events is recorded; and then, suddenly, in the next chapter, we are on to something else.

But nearly the entire sequence of events at the end of Genesis is a single narrative, and I would wager this is the first instance of such a thing occurring in literature. This is also most likely the first occurrence of a continuous narrative where different groups of people and different places are a part of the narrative (I could be wrong; but I am not aware of any similar narratives in ancient literature like this—these incidents occurred approximately 4000 years ago).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Joseph's Special Instructions to the Palace Manager

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

Kukis moderately literal:

And so he commands whom [is] over his house, to say, “Fill sacks of the men with food as which he is able [to] carry and place silver of a man in a mouth of his sack. And my cup, a cup of silver, you will place in a mouth of a sack of the youngest, and silver of his grain.” And so he does, as a word of Joseph which he spoke.

Genesis
44:1–2

Joseph [lit., *he*] commanded the one over his house, saying, “Fill the men’s sack with food, as much as he is able [to] carry, and place [each] man’s silver in the mouth of his sack. You will also place my cup, the silver cup, into the mouth of the sack of the youngest, along with the silver for his grain.” And he did just as Joseph ordered [him].

Kukis not-so-literal paraphrase:

Joseph commanded the one who is over his house, “Fill up the men’s sack with food and grain, as much as they are able to carry, and place each man’s silver into the mouth of the sack. Furthermore, take my silver cup and place that into the sack of the youngest brother, along with the silver for his grain.” Joseph’s servant did just as he was ordered to do.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁵; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_genesis.html and first published in 1862.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so he commands whom [is] over his house, to say, "Fill sacks of the men with food as which he is able [to] carry and place silver of a man in a mouth of his sack. And my cup, a cup of silver, you will place in a mouth of a sack of the youngest, and silver of his grain." And so he does, as a word of Joseph which he spoke.
Dead Sea Scrolls	It does not appear that anything of Genesis 44 is found in the Dead Sea Scrolls.
Targum (Onkelos)	And Joseph commanded the steward of his house, saying, Fill the men's bags with corn as much as they can carry, and put each man's money in the mouth of his baggage. And put my cup, the silver cup, in the mouth of the youngest one's baggage, and his purchase money. And he did according to Joseph's word which he spake. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And he commanded Menasheh whom he had appointed intendant of his house, saying, Fill the men's sacks with corn, as much as they can carry, and put each man's money in the mouth of his bag. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken.
Targum Pseudo Jonathan	.
Latin Vulgate	And Joseph gave orders to his steward; Fill their sacks with corn, as full as they can hold, and enclose in each man's sack the money he has paid. And when it comes to the youngest, enclose in his sack not only the money he paid for his corn, but my silver cup as well. His command was obeyed; and now morning came, and they were given leave to depart, with their asses. A portion of v. 3 is included for context.
Peshitta (Syriac)	AND he commanded the steward of his house, saying, Fill the mens sacks with wheat, as much as they can carry, and put every mans money in his sacks mouth. And take my cup, the silver cup, and put it in the sacks mouth of the youngest, with his money for the wheat. And the servant did according to the word that Joseph had spoken.
Septuagint (Greek)	The missing cup. Gn.44.1-17

And Joseph charged the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put the money of each in the mouth of his sack. And put my silver cup into the sack of the youngest, and the price of his corn. And it was done according to the word of Joseph, as he said. This is the New Brenton translation from <http://www.katapi.org.uk/>

NETS (Greek)
Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	Then he gave orders to the servant who was over his house, saying, Put as much food into the men's bags as will go into them, and put every man's money in the mouth of his bag; And put my cup, my silver cup, in the youngest one's bag, with his money. So he did as Joseph said.
Easy English	Joseph tests his brothers Then Joseph gave orders to the *steward of his house. Joseph told him, 'Fill the men's sacks with as much food as they can carry. And put each man's money back at the top of his sack.' Joseph had a special cup that someone had made from silver. Joseph then told the *steward, 'Put the cup at the top of the youngest brother's sack. And put his money there too.' The *steward did as Joseph ordered.
Easy-to-Read Version–2006	Joseph Sets a Trap Then Joseph gave a command to his servant. He said, "Fill the men's sacks with as much grain as they can carry. Then put each man's money into his sack with the grain. Put the youngest brother's money in his sack too. But also put my special silver cup in his sack." So the servant obeyed Joseph.
Easy-to-Read Version–2008	.
International Children's B.	Joseph Sets a Trap Then Joseph gave a command to the servant in charge of his house. Joseph said, "Fill the men's sacks with as much grain as they can carry. And put each man's money into his sack with the grain. Put my silver cup in the sack of the youngest brother. Also put his money for the grain in that sack." The servant did what Joseph told him.
God's Word™	.
Good News Bible (TEV)	The Missing Cup Joseph commanded the servant in charge of his house, "Fill the men's sacks with as much food as they can carry, and put each man's money in the top of his sack. Put my silver cup in the top of the youngest brother's sack, together with the money for his grain." He did as he was told.
The Message	Joseph ordered his house steward: "Fill the men's bags with food—all they can carry—and replace each one's money at the top of the bag. Then put my chalice, my silver chalice, in the top of the bag of the youngest, along with the money for his food." He did as Joseph ordered.
Names of God Bible	Joseph's Plan to Trap His Brothers Joseph commanded the man in charge of his house, "Fill the men's sacks with as much food as they can carry. Put each man's money in his sack. Then put my silver cup in the youngest brother's sack along with the money for his grain." He did what Joseph told him.
NIRV	A Silver Cup in a Sack

⁶ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Joseph told the manager of his house what to do. "Fill the men's sacks with as much food as they can carry," he said. "Put each man's money in his sack. Then put my silver cup in the youngest one's sack. Put it there along with the money he paid for his grain." So the manager did what Joseph told him to do.

New Simplified Bible

Later, Joseph told the servant in charge of his house: »Fill the men's grain sacks with as much as they can hold and put their money in the sacks.

»Also put my silver cup in the sack of the youngest brother.« The servant did as he was told.

Thought-for-thought translations; paraphrases:

Common English Bible

Joseph tests his brothers

Joseph gave commands to his household manager: "Fill the men's sacks with as much food as they'll hold, and put each man's silver at the top of his sack. Put my cup, the silver cup, on top of the youngest brother's sack, together with the silver for his grain." So he did just as Joseph told him to do.

Contemporary English V.

Later, Joseph told the servant in charge of his house, "Fill the men's grain sacks with as much as they can hold and put their money in the sacks. Also put my silver cup in the sack of the youngest brother." The servant did as he was told.

The Living Bible

When his brothers were ready to leave, Joseph ordered his household manager to fill each of their sacks with as much grain as they could carry—and to put into the mouth of each man's sack the money he had paid! He was also told to put Joseph's own silver cup at the top of Benjamin's sack, along with the grain money. So the household manager did as he was told.

New Berkeley Version

New Century Version

Joseph Sets a Trap

Then Joseph gave a command to the servant in charge of his house. He said, "Fill the men's sacks with as much grain as they can carry, and put each man's money into his sack with the grain. Put my silver cup in the sack of the youngest brother, along with his money for the grain." The servant did what Joseph told him.

New Life Version

Then Joseph told the man who took care of his house, "Fill the men's bags with as much food as they can carry. And put each man's money in his bag. Put my silver cup in the bag of the youngest, with his money for the grain." And he did what Joseph had told him to do.

New Living Translation

Joseph's Silver Cup

When his brothers were ready to leave, Joseph gave these instructions to his palace manager: "Fill each of their sacks with as much grain as they can carry, and put each man's money back into his sack. Then put my personal silver cup at the top of the youngest brother's sack, along with the money for his grain." So the manager did as Joseph instructed him.

Partially literal and partially paraphrased translations:

American English Bible

Thereafter, Joseph gave instructions to his house manager, saying, 'Fill the men's sacks with as much food as they can carry, and put the money of each one in the top of his sack. Also, put my silver cup in the sack that belongs to the youngest, along with the price of his grain.' And he did exactly as Joseph said.

Beck's American Translation

International Standard V

The Brothers Leave for Canaan

Later, Joseph [Lit. *he*] commanded his palace manager, "Fill the men's sacks to full capacity with food and replace each man's money at the top of the sack. Then place my cup—the silver one—in the top of the sack belonging to the youngest one, along with the money he brought to buy [The Heb. lacks *he brought to buy*] grain." So the manager [Lit. *So he*] did precisely what Joseph told him to do.

New Advent (Knox) Bible	And Joseph gave orders to his steward; Fill their sacks with corn, as full as they can hold, and enclose in each man's sack the money he has paid. And when it comes to the youngest, enclose in his sack not only the money he paid for his corn, but my silver cup as well. His command was obeyed;...
Today's NIV	<p><i>A Silver Cup in a Sack</i></p> <p>Now Joseph gave these instructions to the steward of his house: "Fill the men's sacks with as much food as they can carry, and put each man's silver in the mouth of his sack. Then put my cup, the silver one, in the mouth of the youngest one's sack, along with the silver for his grain." And he did as Joseph said.</p>
Translation for Translators	<p>Joseph tricked his brothers by having his cup put in Benjamin's sack</p> <p>When his brothers were ready to return home, Joseph said to the man who was in charge of things in his house, "Fill the sacks of those men with as much grain as they can carry on their donkeys. And put in the top of each man's sack the silver that he paid for the grain. Then put my silver cup in the top of the youngest brother's sack, along with the silver that he paid for the grain." So the servant did what Joseph told him to do.</p>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He laid charge to he of his house, to the intent: Be filling the men's sacks with food, that which they were able to carry, and be placing each one's silver in the mouth of their sacks. Be putting my cup, the silver cup, in the sack's mouth of the youngest, and his silver for that broken apart. He was to effect to the concerns Joseph is to have declared.
Conservapedia	He (Joseph) gave these instructions to his household steward: "Fill the men's bags with as much food as they can carry, and place each man's silver into the mouth of his sack. And put my beaker, my silver beaker, into the mouth of the sack belonging to the youngest one, together with the silver he brought to buy food with." And the steward followed Joseph's instructions to the letter.
Ferrar-Fenton Bible	<p>Joseph Discovers Himself to His Brothers</p> <p>Afterwards he commanded his steward, saying; "Fill the loads of these men with food as much as they are able to carry, and put the money of each on the top of the carts ; and my cup, the cup of silver, place at the top of the load of the youngest, with the money for his corn." So they did as Joseph ordered.</p>
God's Truth (Tyndale)	And he commanded the ruler of his house saying: fill the mens sacks with food, as much as they can carry, and put every mans money in his bag mouth, and put my silver cup in the sacks mouth of the youngest and his corn money also. And he did as Joseph had said.
HCSB	<p>Joseph's Final Test</p> <p>Then Joseph commanded his steward: "Fill the men's bags with as much food as they can carry, and put each one's money at the top of his bag. Put my cup, the silver one, at the top of the youngest one's bag, along with his grain money." So he did as Joseph told him.</p>
Jubilee Bible 2000 H. C. Leupold	<p>.</p> <p>And he gave commandment to the man who was over his household, saying: Fill the sacks of the men with as much food as they will be able to carry away, and place each man's money in the mouth of his sack. And place my cup, the silver cup, in the mouth of the sack of the youngest as well as the money for his grain. And he did according to the orders that Joseph gave.</p>
Lexham English Bible	<p>Joseph Tests His Brothers</p> <p>Then he commanded [the one] who [was] over his household, saying, "Fill the sacks of the men [with] food as much as they are able to carry, and put each one's money in the mouth of his sack. And my cup--the cup of silver--you shall put into the mouth</p>

of the sack of the youngest, and the money for his grain. And he did according to the word of Joseph that he had commanded.

NIV, ©2011

A Silver Cup in a Sack

Now Joseph gave these instructions to the steward of his house: "Fill the men's sacks with as much food as they can carry, and put each man's silver in the mouth of his sack. Then put my cup, the silver one, in the mouth of the youngest one's sack, along with the silver for his grain." And he did as Joseph said.

NIV – UK

Tree of Life Version

Joseph Tests His Brothers

Then he commanded the one over his household saying, "Fill the men's sacks with as much food as they are able to carry and put money in the opening of each man's sack. Put my cup, the silver cup, in the opening of the sack of the youngest along with his grain money." So he did as Joseph told him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Joseph's cup in Benjamin's sack

Now Joseph gave this order to his steward, "Fill the men's sacks with as much food as they can carry and put back each man's silver in the mouth of his sack, and put my cup, the silver cup with the money for the grain in the sack of the youngest." The steward did as Joseph had directed.

The Heritage Bible

And he commanded the one over his house, saying, Fill the men's sacks with food, as much as they are able to carry, and put every man's silver in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his silver for grain. And he did according to the word which Joseph spoke.

New American Bible (2002)

Then Joseph gave his head steward these instructions: "Fill the men's bags with as much food as they can carry, and put each man's money in the mouth of his bag. In the mouth of the youngest one's bag put also my silver goblet, together with the money for his rations." The steward carried out Joseph's instructions. [1-2] Replacement of the money in the men's bags is probably a redactional addition here, taken from the Yahwist account of the first visit. It is only the goblet in Benjamin's bag, not any replaced money, that plays a part in the rest of the chapter.⁷

New American Bible (2011)⁸ *Final Test.*

Then Joseph commanded his steward: "Fill the men's bags with as much food as they can carry, and put each man's money in the mouth of his bag. In the mouth of the youngest one's bag put also my silver goblet, together with the money for his grain." The steward did as Joseph said.

New Jerusalem Bible

Then Joseph instructed his chamberlain as follows: 'Fill these men's sacks with as much food as they can carry, and put each man's money in the mouth of his sack. And put my cup, the silver one, in the mouth of the youngest one's sack as well as the money for his rations.' He did as Joseph had instructed.

New RSV

Revised English Bible

Joseph gave the steward these instructions: "Fill the men's packs with food, as much as they can carry, and put each man's silver at the top of his pack. And put my goblet, the silver one, at the top of the youngest brother's pack along with the silver for the grain." He did as Joseph had told him.

Jewish/Hebrew Names Bibles:

⁷ This is an interesting theory. However, based upon what happened when the brothers first came for grain, it would make sense that Joseph would replace their money once again, even though that plays no part in the focus of the narrative.

⁸ Also called the revised edition.

Complete Jewish Bible	Then he ordered the manager of his household, "Fill the men's packs with food, as much as they can carry, and put each man's money just inside his pack. And put my goblet, the silver one, just inside the pack of the youngest, along with his grain money." He did what Yosef told him to do.
exeGesés companion Bible	THE BROTHERS OF YOSEPH DEPART And he misvahs the steward of his house, saying, Fill the sacks of the men with food - as much as they can bear; and put the silver of every man in the mouth of his sack. And put my bowl - the silver bowl, in the mouth of the sack of the youngest with his kernel silver. And he works according to the word Yoseph words: And he commanded the one over his house, saying, Fill the sacks of the men with food, as much as they are able to carry; and put the silver of each one in the mouth of his sack. And put my cup, the cup of silver, in the mouth of the sack of the youngest, and the silver for his grain. And he did according to Joseph's word, that which he spoke.
Hebraic Roots Bible	.
Israeli Authorized Version JPS (Tanakh—1985)	Then he instructed his house steward as follows, "Fill the men's bags with food, as much as they can carry, and put each one's money in the mouth of his bag. 2Put my silver goblet in the mouth of the bag of the youngest one, together with his money for the rations." And he did as Joseph told him.
Kaplan Translation	<i>Joseph's Vindication</i> Joseph gave his overseer special instructions. 'Fill the men's packs with as much food as they can carry,' he said. 'Place each man's money at the top of his pack. And my chalice - the silver chalice - place it on top of the youngest one's pack - along with the money for his food.' [The overseer] did exactly as Joseph instructed him. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	And he commanded the ish over Bais Yosef, saying, Fill the sacks of the anashim with ochel, as much as they can carry, and put kesef ish in the mouth of his sack. And put my cup, gevi'a hakesef (cup of silver), in the mouth of the sack of the katon, and his kesef for shever (grain). And he did according to the davar Yosef had spoken.
<i>The Scriptures</i> 1998	And he commanded the one over his house, saying, "Fill the men's sacks with food, as they are able to bear, and put each man's silver in the mouth of his sack. "And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain." And he did according to the word of Yosëph which he spoke.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Brothers Are Brought Back And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's [grain] money in the mouth of the sack. Put my [personal] cup, the silver cup, in the mouth of the sack of the youngest, with his grain money." And the steward did as Joseph had told him.
The Expanded Bible	Joseph Sets a Trap Then Joseph gave a command to the ·servant in charge of [¹one over] his house. He said, "Fill the men's sacks with as much ·grain [¹food] as they can carry, and put each man's ·money [silver] into his sack with the grain. Put my silver ·cup [goblet] in the sack of the ·youngest [smallest] brother, along with his ·money [silver] for the grain." ·The servant [¹He] did what Joseph told him.

Kretzmann's Commentary	<p>The Test</p> <p>And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. The feast which Joseph had arranged may have lasted a large part of the afternoon. At its conclusion the chief steward received orders to have the sacks of the strangers filled, but with very good measure. The return of the money in this case did not belong to the test but inasmuch as it was intended to strengthen the general impression.</p> <p>And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. The placing of this cup in Benjamin's sack had the object to concentrate the test upon his person, to bring his person into the foreground. And he did according to the word that Joseph had spoken. Everything having been prepared according to Joseph's plans, the brothers spent the night in the Egyptian city.</p>
NET Bible®	<p><i>The Final Test</i></p> <p>He instructed the servant who was over his household, "Fill the sacks of the men with as much food as they can carry and put each man's money in the mouth of his sack. Then put [The imperfect verbal form is used here to express Joseph's instructions.] my cup – the silver cup – in the mouth of the youngest one's sack, along with the money for his grain." He did as Joseph instructed [<i>Heb</i> "and he did according to the word of Joseph which he spoke."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document.</p>
Syndein/Thieme The Voice	<p>.</p> <p>After the meal was over, Joseph commanded the steward of his house.</p> <p>Joseph: Fill the men's sacks with food—as much as they can carry. Put each man's money back into the top of his sack. <i>One more thing: I want you to put my personal cup, my silver cup, into the top of the sack of the youngest, along with his money for the grain.</i></p> <p>The steward did everything Joseph told him to do.</p>
Literal, almost word-for-word, renderings:	
Benner's Mechanical Trans. Concordant Literal Version	<p>.</p> <p>And instructing is Joseph him who is over his household, saying, "Fill the bags of the mortals with food, as much as they can lift, and place the money of each man in the mouth of his bag.</p> <p>And my beaker, the silver beaker shall you place in the mouth of the bag of the small one with his victual money. And doing is he according to the word which Joseph speaks.</p>
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	<p>Joseph Tests His Brothers</p> <p>Then he commanded the steward of his house, "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, and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain." And he did as Joseph told him.</p>
Evidence Bible	.
Green's Literal Translation	.
Jack Ballinger's translation	.

Modern English Version	<p>Joseph Detains Benjamin</p> <p>Then he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in the mouth of his sack. Put my cup, the silver cup, in the mouth of the sack of the youngest, along with his grain money." And he did according to what Joseph had spoken.</p>
NASB	<p>The Brothers Are Brought Back</p> <p>Then he commanded his house steward, 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. Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain." And he did as Joseph had told <i>him</i>.</p>
New European Version	<p>Joseph Tries to Convict His Brothers of Their Sin</p> <p>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 his sack's mouth. Put my cup, the silver cup, in the sack's mouth of the youngest, with his grain money. He did according to the word that Joseph had spoken.</p>
New King James Version	<p>Joseph's Cup</p> <p>And 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. Also 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.</p>
Owen's Translation	.
Benner's Mechanical Trans.	...and he directed the one who is upon his house saying, fill the bags of the men with foodstuff, just as they are able to lift up and set in place the silver of each in the mouth of his bag, and my cup, the silver cup, you will set in place in the mouth of the bag of the small one and the silver of his barley, and he did according to the word of Yoseph ^[Adding] which he said,...
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Third Millennium Bible	<p>A Silver Cup in a Sack</p> <p>Now Joseph gave these instructions to the steward of his house: "Fill the men's sacks with as much food as they can carry, and put each man's silver in the mouth of his sack. Then put my cup, the silver one, in the mouth of the youngest one's sack, along with the silver for his grain." And he did as Joseph said.</p>
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	Then he commanded the steward of his house, "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, and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain." And he did as Joseph told him.
The gist of this passage:	Joseph gives orders to put each man's money back into his sack and to place his personal cup into Benjamin's sack.

Genesis 44:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâvâh (צוּ) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: Joseph [lit., *he*] [commanded the one over his house](#),...

This is an unusual combination of words which we saw before in the previous chapter. The relative pronoun is used more like a simple pronoun referring to someone very specific (in both cases, to the servant who was over Joseph's house).

Joseph issues a series of commands to this man, who would either see to these tasks himself or make certain that they are taken care of.

Genesis 44:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 44:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>fill, make full, fill up, fulfill; satisfy; complete, accomplish, confirm</i>	2 nd person masculine singular, Piel imperative	Strong's #4390 BDB #569
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am ^e tachath (אֲמַתְחַת) [pronounced ahm-TAHKH-ahth]	<i>bag, sack; flexible container for grain</i>	feminine plural construct	Strong's #572 BDB #607
'ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled 'iyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
'ôkel (אֹכֵל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38
kaph or k ^e (כֹּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Samuel 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
yâkôl (יָכוֹל) [also yâkôwl (יָכוֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
nâsâ' (נָסַא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 BDB #669

Translation: ...saying, "Fill the men's sack with food, as much as he is able [to] carry,..."

What makes perfect sense is, these young men from Canaan have come to purchase grain, and Joseph tells his servant to give them as much gain as they are able to carry. So, no matter how this was dealt with before, Joseph wanted to make certain that these men had as much as they were able to carry.

Genesis 44:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>put, place, set; make; appoint</i>	2 nd person masculine singular, Qal imperative	Strong's #7760 BDB #962
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
'am ^e tachath (אֹמֶתַחַת) [pronounced <i>ahm-TAHKH-ahth</i>]	<i>bag, sack; flexible container for grain</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #572 BDB #607

Translation: ...and place [each] man's silver in the mouth of his sack.

Then Joseph gave a strange directive; Take each man's silver and put it into his sack." Joseph had given this order before, and no matter what his servant may have thought of these orders, he carried them out. Joseph did have a master plan, apparently, and his head servant did not concern himself with what that plan was.

At least one translation questioned this, saying that this act was transposed from the last time that it happened, as this is not considered an issue when the men are stopped. My thinking is, Joseph did this before—why would he not do this a second time? It is not an issue the second time, as, only Joseph's goblet will become an issue.

Genesis 44:1 And he [Joseph] commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put each one's silver in his sack's mouth.

Genesis 44:1 Joseph [lit., *he*] commanded the one over his house, saying, "Fill the men's sack with food, as much as he is able [to] carry, and place [each] man's silver in the mouth of his sack. (Kukis mostly literal translation)

This is Joseph giving the command. They had completed their meal at Joseph's residence, where all 11 brothers enjoyed his hospitality.

Each son of Jacob brought silver in order to purchase the grain (and to pay for the grain from the last trip), and Joseph is placing all of that silver back into their sacks with the grain.

Obviously, this is a very unusual thing for a leader to command; and his servants go ahead and do exactly as

Joseph demands.

Now, even though we appear to have a fairly detailed set of instructions given by Joseph, some of what he tells his servant to do is left out (this will become apparent later on in the narrative).

Genesis 44:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
g ^e bîya ^c (גַּבְיָא) [pronounced <i>ghehb-EE-ğah</i>]	<i>cup, bowl, chalice</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1375 BDB #149
g ^e bîya ^c (גַּבְיָא) [pronounced <i>ghehb-EE-ğah</i>]	<i>cup, bowl, chalice</i>	masculine singular construct	Strong's #1375 BDB #149
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with the definite article	Strong's #3701 BDB #494
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
'am ^e tachath (אֶמְתַּחַת) [pronounced <i>ahm-TAHKH-ahth</i>]	<i>bag, sack; flexible container for grain</i>	feminine singular construct	Strong's #572 BDB #607
qâṭôn (קָטוֹן) [pronounced <i>kaw-TOHN</i>]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective used as a substantive; with the definite article	Strong's #6996 BDB #882

Translation: You will also place my cup, the silver cup, into the mouth of the sack of the youngest,...

Then, the most unusual of the orders—Joseph tells his servant to take his very expensive silver cup (possibly a bowl) and to place it in the sack of the youngest brother. This was an odd request, but his servant did what he was told to do.

Genesis 44:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
shêber (שֶׁבֶר) [pronounced <i>SHAY-ber</i>]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7667 & 7668 BDB #991

Translation: ...along with the silver for his grain.”

The other brothers brought back double the silver; and Benjamin brought enough silver for the purchase of a bag of grain.

When I first heard this taught, I could not help but think, *what is Joseph doing? Is he just messing with his brothers? Is he just doing stuff that is going to cause his brothers to go into crisis mode, so that he, Joseph, can have a chuckle over it?* However, there seems to be a clear purpose in all that Joseph is doing.

Why Joseph Places the Silver and the Cup in the Sacks of His Brothers

1. Bear in mind, none of Joseph's brothers know who he is, but he knows each one of them.
2. No doubt, what Joseph is doing here may seem strange.
3. Furthermore, he will send this same servant out to overtake his brothers and to accuse Benjamin of stealing his silver cup (which they all saw when they shared a meal).
4. First purpose is to get Benjamin there. So, when his brothers left him previously, Joseph told them in no uncertain terms, "Unless you bring your youngest brother, you will not see my face again." This means, no selling of grain to his family again. So, the brothers *must* bring Benjamin; they have no choice.
5. So, Joseph has his silver cup placed into Benjamin's bag—how come? Is he just messing with everyone?
6. No—Joseph is going to remove Benjamin from his brothers and allow him to live in Egypt. Benjamin is his younger brother and Joseph's only full brother. All of Joseph's brothers acted against him; but Benjamin was not there, so he could not.
7. Although Joseph could take revenge against his brothers, he is not going to do that. However, there is no reason for him to embrace his brothers at this time and get all of the family back together. Joseph already knows how his brothers ganged up against him before. He has all the power at this point; but he owes 10 of his brothers nothing.
8. So, what Joseph sets out to do is to keep Benjamin, to dismiss his other 10 brothers, and possibly to allow for his father to return, because he would have been upset over Benjamin.
9. So then, why does Joseph place the silver back into the bags of his brothers? Simple—Joseph is gracing out his undeserving brothers. He has seen them; he is moved emotionally; and he is going to give them

Why Joseph Places the Silver and the Cup in the Sacks of His Brothers

- grace.
10. Secondly (and I do not believe this has been said before): Joseph does not know how much money his family has and he needs for them to survive; therefore, he needs to make certain that they have enough money *to return* in the following year. Joseph is making certain that they have enough money with which to purchase grain next time around.
 11. However, this does not mean that Joseph necessarily wants his brothers to live there with him. You can be gracious to a person without wanting to become their best friend or next door neighbor.
 12. This plan moves forward seemingly without a hitch; and then Judah does something at the end of this chapter which turns everything upside down.

I am quite interested whether or not any commentators understood what Joseph is doing. What I am writing here may be unique and, on the other hand, it could be the understanding of every Old Testament commentator from the beginning of time.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Genesis 44:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
Yôwçêph (יוֹצֵף) [pronounced <i>yoh-SAYF</i>]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
dâbar (דָּבָר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180

Translation: And he did just as Joseph ordered [him].

The servant went ahead and did exactly what was asked of him. Joseph's servant is going to do exactly what Joseph asks him to do, even though it ought to be clear that, Joseph is setting up these men—in particular Benjamin—for arrest and prosecution. Joseph's personal servant will set them up; and then he will go out and detain Benjamin. However, all of the brothers will return to Joseph over this matter.

Genesis 44:2 And put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain silver." And he did according to the word that Joseph had spoken.

Genesis 44:2 You will also place my cup, the silver cup, into the mouth of the sack of the youngest, along with the silver for his grain." And he did just as Joseph ordered [him]. (Kukis mostly literal translation)

We may not think much of a silver cup, as we all have cabinets filled with glasses and cups of a variety of materials, but this would have been hand-crafted and worth a great deal of money; and Joseph's cup is far superior to a pottery-type cup (assuming that they had those). This would be a prized possession of Joseph's, and the brothers had all seen it. To bring this up-to-date, this would be like a modern-day Joseph telling his personal assistant to place his iphone (or ipad) into someone else's luggage unawares. It is a pretty big deal.

A Silver Chalice (a photograph) from a silver service, kept at the Walters Art Museum. From **the Walters**: *This chalice, or cup, held the wine of the Eucharist (symbolizing the blood of Christ). This silver service was found in Syria in 1910, in the village of Kurin. The Greek form of its name, Kaper Koraon, is inscribed on several pieces in the treasure, including a chalice, which reads: "...treasure of the Church of St. Sergios of the village of Kaper Koraon."* This chalice was used in Eucharists and other religious ceremonies in the 6th century Byzantium era; so it is nearly 2½ millennia later in time than the chalice spoken of here in Genesis. But it gives us a good idea as to the beauty of such a cup. Photo accessed March 22, 2017.

You will notice that Joseph's servants do exactly as they are told, throughout. We do not seem to find an instance where a servant says, "Now wait a minute—this doesn't make any sense." None of them seem to ask, "Now *why* exactly do you want me to do this?" And, throughout, Joseph obviously gives his servants other guidance (remember that Joseph's brothers come to his house and immediately tell the servant about the silver that they found in their sacks; and his servant has a ready answer for them—no doubt, this was because Joseph prepped his servant about what to say).

No doubt, what Joseph tells his servants to do regarding this family is indeed unusual (and the servant does not know that they are family). Obviously, Joseph has not given similar instructions about anyone else.

We find Joseph's behavior odd; and if we did not understand what he was doing, it would have been odder still. But, his servants appear to have no idea what Joseph is doing. There is no indication that Joseph said, "I want you to do thus and so; *and here is why I want you to do that.*" Yet, his servants obey him, without question.

Genesis 44:1–2 Joseph [lit., *he*] commanded the one over his house, saying, "Fill the men's sack with food, as much as he is able [to] carry, and place [each] man's silver in the mouth of his sack. You will also place my cup, the silver cup, into the mouth of the sack of the youngest, along with the silver for his grain." And he did just as Joseph ordered [him]. (Kukis mostly literal translation)

Genesis 44:1–2 Joseph commanded the one who is over his house, "Fill up the men's sack with food and grain, as much as they are able to carry, and place each man's silver into the mouth of the sack. Furthermore, take my silver cup and place that into the sack of the youngest brother, along with the silver for his grain." Joseph's servant



did just as he was ordered to do. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Brothers are Accused of Stealing Joseph's Silver Chalice

The morning is light and the men were sent away, they and their asses. They had gone out the city they had not gone far off, and Joseph said, to whomever [is] over his house, “Get up; follow after the men and you have overtaken them, and you have said unto them, ‘For why have you [all] requited evil instead of good? Is not this what drinks my adonai and he, divining, divines with it. You [all] have done evil that you [all] have done.’ ”

Genesis
44:3–5

[In] the morning light, then men were sent away, they and their asses. They had gone out of the city, not going far, and Joseph said to [him] who [is] over his house, “Get up [and] follow after the men, and [when] you have overtaken them, you will say to them, ‘Why have you repaid [me with] evil instead of [with] good? Is this not [the cup] that my adonai drinks [from]? And [is this not the cup, that] divining, he divines [from]? You have done evil [in all] that you have done.’ ”

The men were given a send-off in the morning light, and they left with their donkeys. They had not gone far out of the city, when Joseph said to the man over his house, “Get up and follow after those men, and when you have overtaken them, say to them, ‘Why have you repaid me with evil instead of good? Is this not the cup that my lord divines from? In these actions, you have done evil.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

The morning is light and the men were sent away, they and their asses. They had gone out the city they had not gone far off, and Joseph said, to whomever [is] over his house, “Get up; follow after the men and you have overtaken them, and you have said unto them, ‘For why have you [all] requited evil instead of good? Is not this what drinks my adonai and he, divining, divines with it. You [all] have done evil that you [all] have done.’ ”

Dead Sea Scrolls
Targum of Onkelos

The morning lightened, and the men were sent away, they and their asses. They had not gone far from the city, when Joseph said to him who was set over his house, Arise, follow after the men, and overtake them, and say to them, Why have you rendered evil for good? Is it not this from which my lord drinketh, and, behold, by which inquiring he inquireth? You have done the thing that is evil.

Targum Pseudo Jonathan

The morning lightened, and the men were sent away, they and their asses. They had not gone far from city, when Joseph said to Measheh whom he had appointed the intendant of his house, Arise, follow after the men, overtake them and say to them, Why have ye returned evil for good ? Is it not that from which my lord drinketh, and by which divining he divineth? That which you have done is evil.

Revised Douay-Rheims

They had left the city and passed on a little further, when Joseph summoned his steward; Bestir yourself, he said, and go in pursuit of these men. When you overtake them, say, This is a poor return to make for the kindness you have received; you have stolen my master's cup, the one from which he drinks, and takes omens; you have done him a great wrong.

Latin Vulgate
Plain English Aramaic Bible

Peshitta (Syriac)	As soon as the morning was light, the men started on their way, together with their asses. And when they were gone out of the city, but not yet far off, Joseph said to the steward, Arise, pursue the men; and when you overtake them, say to them, Why have you returned evil for good? This is the cup from which my lord drinks, and by which indeed he divines. You have done evil in so doing.
Septuagint (Greek)	The morning dawned, and the men were sent away, they and their asses. And when they had gone out of the city, and were not far off, then Joseph said to his steward, Arise, and pursue after the men; and you shall overtake them, and say to them, Why have you returned evil for good? Why have you stolen my silver cup? is it not this out of which my lord drinks? and he divines augury with it; you have accomplished evil in that which you have done.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And at dawn the men, with their asses, were sent away. And when they had gone only a little way out of the town, Joseph said to the servant who was over his house, Go after them; and when you overtake them, say to them, Why have you done evil in reward for good? Is not this the cup from which my lord takes wine and by which he gets knowledge of the future? Truly, you have done evil.
Easy English	As soon as daylight came, the *steward sent the brothers off with their *donkeys. The brothers were only a little way out of the city. Then Joseph told his *steward to go. Joseph told him to follow the brothers. He said, 'Go faster than them, so you catch up with them. And, when you catch up with them, say, "You have done an evil thing, when we behaved well towards you. You have stolen my *lord's special cup that someone made from silver. My *lord drinks from this cup. He also tries to discover things about the future from it. You did a wrong thing when you stole it."
Easy-to-Read Version–2006	Early the next morning the brothers and their donkeys were sent back to their country. After they had left the city, Joseph said to his servant, "Go and follow the men. Stop them and say to them, 'We were good to you! So why have you been bad to us? Why did you steal my master's silver cup? My master drinks from that cup, and he uses it to learn secret things. What you did was wrong!'"
Easy-to-Read Version–2008 <i>God's Word™</i>	. At dawn the men were sent on their way with their donkeys. They had not gone far from the city when Joseph said to the man in charge of his house, "Go after those men at once, and when you catch up with them, say to them, 'Why have you paid me back with evil when I was good to you? Isn't this the cup that my master drinks from and that he uses for telling the future? What you have done is evil!'"
Good News Bible (TEV)	Early in the morning the brothers were sent on their way with their donkeys. 4 When they had gone only a short distance from the city, Joseph said to the servant in charge of his house, "Hurry after those men. When you catch up with them, ask them, 'Why have you paid back evil for good? 5 Why did you steal my master's silver cup? It is the one he drinks from, the one he uses for divination. You have committed a serious crime!'"
International Children's B.	At dawn the brothers were sent away with their donkeys. They were not far from the city when Joseph said to the servant in charge of his house, "Go after the men. When you catch up with them, say, 'Why have you paid back evil for good? The cup you have stolen is the one my master uses for drinking. And he uses it for explaining dreams. You have done a very wicked thing!'"
<i>The Message</i>	At break of day the men were sent off with their donkeys. They were barely out of

the city when Joseph said to his house steward, "Run after them. When you catch up with them, say, 'Why did you pay me back evil for good? This is the chalice my master drinks from; he also uses it for divination. This is outrageous!'"

Names of God Bible
NIRV

.
When morning came, the men were sent on their way with their donkeys. They hadn't gone very far from the city when Joseph spoke to his manager. "Go after those men right away," he said. "Catch up with them. Say to them, 'My master was good to you. Why have you paid him back by doing evil? Isn't this the cup my master drinks from? Doesn't he also use it to find things out? You have done an evil thing.' "

New Simplified Bible

When it was light the men took their donkeys and left. They just left the city and were not far off, when Joseph said to the man in charge of his house: »Follow the men and when you overtake them, say to them: 'Why have you repaid evil for good?

»'Is this the cup that my master drinks from and that he uses for telling the future? What you have done is evil!'
«

Thought-for-thought translations; paraphrases:

Common English Bible

At dawn, the men and their donkeys were sent off. They had left the city but hadn't gone far when Joseph said to his household manager, "Get ready, go after the men and catch up with them! Ask them, 'Why have you repaid hospitality with ingratitude? Isn't this the cup my master drinks from and uses to discover God's plans? What you've done is despicable.'"

Contemporary English V.

Early the next morning, the men were sent on their way with their donkeys. But they had not gone far from the city when Joseph told the servant, "Go after those men! When you catch them, say, 'My master has been good to you. So why have you stolen his silver cup? Not only does he drink from his cup, but he also uses it to learn about the future. You have done a terrible thing.' "

The Living Bible

The brothers were up at dawn and on their way with their loaded donkeys. But when they were barely out of the city, Joseph said to his household manager, "Chase after them and stop them and ask them why they are acting like this when their benefactor has been so kind to them? Ask them, 'What do you mean by stealing my lord's personal silver drinking cup, which he uses for fortune-telling? What a wicked thing you have done!'"

New Berkeley Version
New Century Version

.
At dawn the brothers were sent away with their donkeys. They were not far from the city when Joseph said to the servant in charge of his house, "Go after the men. When you catch up with them, say, 'Why have you paid back evil for good? The cup you have stolen is the one my master uses for drinking and for explaining dreams. You have done a very wicked thing!'"

New Life Version

Early in the morning the men were sent away with their donkeys. When they had left the city and were not far away, Joseph said to the man who took care of his house, "Get up and follow the men. When you come to them, say to them, 'Why have you returned bad for good? Why have you stolen the silver cup? Is this not my lord's drinking cup that he uses for telling about the future? You have done wrong.' "

New Living Translation

The brothers were up at dawn and were sent on their journey with their loaded donkeys. But when they had gone only a short distance and were barely out of the city, Joseph said to his palace manager, "Chase after them and stop them. When you catch up with them, ask them, 'Why have you repaid my kindness with such evil? Why have you stolen my master's silver cup, which he uses to predict the future? What a wicked thing you have done!'"

Partially literal and partially paraphrased translations:

American English Bible	Then the next morning, the men and their burros were sent away. Well, after they left the city (but before they had traveled very far), JoSeph said to his house manager: 'Get up and chase after those men; and when you catch up with them, ask: <i>Why have you returned evil for good why have you stolen my silver cup? Isn't this the [cup] that our lord drinks from and the one that he uses to foretell the future? You've done an evil thing!</i>
Beck's American Translation International Standard V	Early the next morning, the men were sent on their way, along with their donkeys. They had not traveled far from the city when Joseph ordered his palace manager, "Get up, follow those men, and when you've caught up with them, ask them, 'Why did you repay evil for good? Don't you have [Lit. <i>Isn't this</i>] the cup that my master uses to drink from and also uses to practice divination? You're wrong to have done this."
New Advent (Knox) Bible	...and now morning came, and they were given leave to depart, with their asses. They had left the city and passed on a little further, when Joseph summoned his steward; Bestir thyself, he said, and go in pursuit of these men. When thou overtakest them, say, This is a poor return to make for the kindness you have received; you have stolen my master's cup, the one from which he drinks, and takes omens; you have done him a great wrong.
Today's NIV Translation for Translators	The next morning at dawn the men started on the way home with their donkeys. When they had not gone far from the city, Joseph said to the servant in charge of things in his house, "Pursue those men immediately. When you catch up to them, say to them, 'We did good things for you! Why have you paid us back by doing something bad to us? You have stolen the cup that my master drinks from [RHQ]! It is the cup that he uses to find out things that nobody knows! What you did was very wicked!' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As the morning is to have become illuminated, the men are to have been sent out on their donkeys. They are to have led out of the city - are they to have gone far? - Even Joseph was to say to he of his house: Be rising up, be pursuing after the men, you is to have overtaken them, even is to have said: are yous to have requited evil for good? - My lord was to drink, even was to observe an observing of signs of it. Yous are to have fractured in what yous are to have done.
Conservapedia	As soon as the day broke, the men were sent on their way, they and their donkeys. They had not yet gone very far out of the city when Joseph told his steward, "Rise and pursue those men! When you catch up to them, you say this to them: 'Why have you repaid evil for good? Isn't this the vessel from which my master drinks, and by which he takes the auguries? That was a wicked thing to do.'"
Ferrar-Fenton Bible	At morning-light the men went off with their asses. When they had gone not far from the city, Joseph said to his steward, " Mount and follow those men ; secure them, and say to them, ' Why have you returned evil for good ? Where is that my lord drinks from ? He is very sharp-sighted. He saw what you were doing ! '" So he pursued, and said this to them.
God's Truth (Tyndale)	And in the morning as soon as it was light, the men were let go with their asses. And when they were out of the city and not yet far away, Joseph said unto the ruler of his house: up and follow after the men and overtake them, and say unto them: wherefore have you rewarded evil for good? is that not the cup of which my lord drinks, and does he not prophesy therein? you have evil done that you have done.
HCSB	.

Jubilee Bible 2000
Lexham English Bible

[When] the morning light [came] the men were sent away, they and their donkeys. They went out of the city, [and] had not gone far when Joseph said to [the one] who [was] over his house, "Arise! Pursue after the men and overtake them. Then you shall say to them, 'Why have you repaid evil for good? Is this not that from which my master drinks? Now he himself certainly practices divination with it. You have done evil [in] what you have done.'"

NIV, ©2011

As morning dawned, the men were sent on their way with their donkeys. They had not gone far from the city when Joseph said to his steward, "Go after those men at once, and when you catch up with them, say to them, 'Why have you repaid good with evil? Isn't this the cup my master drinks from and also uses for divination? This is a wicked thing you have done.'"

NIV – UK
Tree of Life Version

When the morning dawned, the men were sent off, they and their donkeys. They left the city and did not get far, when Joseph said to the one over his household, "Get up, go after the men. When you catch up to them, say to them, "Why have you repaid evil for good? Isn't this the one from which my lord drinks? He even uses it especially to discern by divination. What you've done is evil!" 6 So he caught up to them and spoke these words to them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) As soon as it was light next morning the men were sent away with their donkeys. When they had gone but were still not far from the city, Joseph said to his steward, "Go quickly after those men and when you have caught up with them, say this: Why have you repaid good with evil? Isn't this the cup my master drinks from and uses for divination? You have done a wicked thing."

The Heritage Bible

The mortal men were sent away at the light of dawn, they and their donkeys. They had gone out of the city, not even a wide distance, and Joseph said to the one over his house, Rise up, run after the men; and reach them, and say to them, Why have you completed evil for good? Is not this in which my lord drinks, and by which whispering spells, he whispers spells? You have done evil in what you have done. This is the only place that whispering spells is attributed to a godly man. Laban did, but I do not consider him godly, Gen 30:27. It is my belief that Joseph spoke it this way in pretense to his brothers to make them think for the present test that he was actually Egyptian.

New American Bible (2002) At daybreak the men and their donkeys were sent off. They had not gone far out of the city when Joseph said to his head steward: "Go at once after the men! When you overtake them, say to them, "Why did you repay good with evil? Why did you steal the silver goblet from me? It is the very one from which my master drinks and which he uses for divination. What you have done is wrong.'" Divination: seeking omens through liquids poured into a cup or bowl was a common practice in the ancient Near East; cf → Genesis 44:15. Even though divination was frowned on in later Israel (⇒ Lev 19:31), it is in this place an authentic touch which the sacred author does not hesitate to ascribe to Joseph, the wisest man in Egypt.

New American Bible (2011)

At daybreak the men and their donkeys were sent off. They had not gone far out of the city when Joseph said to his steward: "Go at once after the men! When you overtake them, say to them, 'Why did you repay good with evil? Why did you steal my silver goblet? Is it not the very one from which my master drinks and which he uses for divination? What you have done is wrong.'" **Divination:** seeking omens through liquids poured into a cup or bowl was a common practice in the ancient Near East; cf. v. 15. Even though divination was frowned on in later Israel (Leviticus 19:31), it is in this place an authentic touch which is ascribed to Joseph, the wisest man in Egypt.

New Jerusalem Bible	At daybreak, the men were sent off with their donkeys. They had gone only a little way from the city, when Joseph said to his chamberlain, 'Away now and follow those men. When you catch up with them, say to them, "Why have you repaid good with evil? Is this not what my lord uses for drinking and also for reading omens? What you have done is wrong." '
New RSV	As soon as the morning was light, the men were sent away with their donkeys. When they had gone only a short distance from the city, Joseph said to his steward, 'Go, follow after the men; and when you overtake them, say to them, "Why have you returned evil for good? Why have you stolen my silver cup [Gk Compare Vg: Heb lacks Why have you stolen my silver cup?]? Is it not from this that my lord drinks? Does he not indeed use it for divination? You have done wrong in doing this." '
Revised English Bible	At first light the brothers were allowed to take their donkeys and set off; but before they had gone very far from the city, Joseph said to his steward, "Go after those men at once, and when you catch up with them, say, 'Why have you repaid good with evil? Why have you stolen the silver goblet? It is the one my lord drinks from, and which he uses for divination. This is a wicked thing you have done.'"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At daybreak the men were sent off with their donkeys; but before they were far from the city Yosef said to his manager, "Up, go after the men; and when you overtake them, say to them, 'Why have you repaid good with evil? Isn't this the goblet my lord drinks from, indeed the one he uses for divination? What you have done is evil!'"
exeGesés companion Bible	The morning is light, and they send the men away - them and their he burros: and when they go from the city, not yet far removed, Yoseph says to his house steward, Rise! Pursue after the men! And when you overtake them, say to them, Why shalam you evil for good? Is not this from which my adoni drinks? And in prognosticating, he prognosticates? You vilify in so working.
Hebraic Roots Bible	At the morning light, the men were sent away, they and their donkeys . They had gone out from the city, not having gone far, and Joseph said to the one over his house, Rise up, pursue the men and overtake them, and say to them, Why have you repaid evil for good? Is this not that in which my master usually drinks in, and surely he divines by it? You have done evil in what you have done.
JPS (Tanakh—1985)	With the first light of morning, the men were sent off with their pack animals. They had just left the city and had not gone far, when Joseph said to his steward, "Up, go after the men! And when you overtake them, say to them, 'Why did you repay good with evil? It is the very one from which my master drinks and which he uses for divination. It was a wicked thing for you to do!'
Judaica Press Complete T. Kaplan Translation	. With the first morning light, the brothers took their donkeys and were sent on their way. They had just left the city and had not gone far, when Joseph said to his overseer, 'Set out and pursue those men. Catch up with them and say to them, 'Why did you repay good with evil? It's [the cup] from which my master drinks, and he uses it for divination. You did a terrible thing.' This [city] was Memphis, the ancient capital of Egypt. It was also the city where Joseph lived with Potiphar (cf. Tzava'ath Yosef 4:6). It was on the west bank of the Nile, some 12 miles south of the present Cairo, and some 25 miles south of On (Genesis 41:45). In Hebrew,

Memphis is known as Moph (Hosea 9:6) or Noph (Isaiah 19:13, Jeremiah 2:16, Ezekiel 30:13, etc.). However, if this was during the time of the Hyksos, the capital might have been Tanis

Orthodox Jewish Bible

As soon as the boker ohr, the anashim were sent away, they and their chamorim. And when they were gone out of the ir, and not yet far off, Yosef said unto the ish over Bais Yosef, Up, follow after the anashim; and when thou dost overtake them, say unto them, Wherefore have ye rewarded ra'ah for torah? Is not this it in which adoni drinketh, and whereby indeed he divineth? Ye have done ra'ah in so doing.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

As soon as the morning was light, the men were sent away, they and their donkeys. When they had left the city, and were not yet far away, Joseph said to his steward, "Get up, follow after the men; and when you overtake them, say to them, 'Why have you repaid evil [to us] for good [paid to you]? Is this not my lord's drinking cup and the one which he uses for divination? You have done [a great and unforgivable] wrong in doing this.'"

The Expanded Bible

At dawn the brothers [men] were sent away with their donkeys. They were not far from the city when Joseph said to the servant in charge of [one over] his house, "Go after [Get up and pursue] the men. When you catch up with them, say, 'Why have you paid back evil for good? The cup you have stolen is the one [Is this not what...?] my master [lord] uses for drinking and for explaining dreams [divination; perhaps by pouring oil in water as a means of telling the future (called lecanomancy)]. You [Is not what you...?] have done a very wicked thing!'"

The Geneva Bible

Kretzmann's Commentary

As soon as the morning was light, with the earliest dawn, the men were sent away, they and their asses, they were dismissed without any intimation of the surprise in store for them.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them (he was to pursue until he did overtake them), say unto them, Wherefore have ye rewarded evil for good? Having been received and feasted by Joseph in such a royal manner, had they been so mean and treacherous as to become guilty of theft? The haste was necessary lest some one of the brothers open his sack and they all return of their own free will.

Is not this it in which my lord drinketh, and whereby indeed he divineth? in order to play his role as Egyptian ruler to the end, Joseph has the steward represent the matter as though he practiced hydromancy, that is, presumed to predict future events from the appearance of the liquid contents of his cup, also to expose hidden things. Ye have done evil in so doing. They were flatly to be accused of the theft, the subsequent discovery of the cup being intended to confirm the impression of Joseph's supernatural wisdom.

NET Bible®

When morning came [Heb "the morning was light."], the men and their donkeys were sent off [Heb "and the men were sent off, they and their donkeys." This clause, like the preceding one, has the subject before the verb, indicating synchronic action.]. They had not gone very far from the city [Heb "they left the city, they were not far," meaning "they had not gone very far."] when Joseph said [Heb "and Joseph said." This clause, like the first one in the verse, has the subject before the verb, indicating synchronic action.] to the servant who was over his household, "Pursue the men at once! [Heb "arise, chase after the men." The first imperative gives the command a sense of urgency.] When you overtake them, say to them, 'Why have you repaid good with evil? Doesn't my master drink from this cup [Heb "Is this not what my master drinks from." The word "cup" is not in the Hebrew text, but is

obviously the referent of “this,” and so has been supplied in the translation for clarity.] and use it for divination? [*Heb* “and he, divining, divines with it.” The infinitive absolute is emphatic, stressing the importance of the cup to Joseph.] You have done wrong [*Heb* “you have caused to be evil what you have done.”]!”

Syndein/Thieme
The Voice

The *next* morning, as soon as it was light, the men were sent off with their donkeys *toward home*. But when they had gone only a short distance from the city, Joseph spoke to his steward.

Joseph: Go now, and follow them. When you catch up to them, say to them, “Why have you repaid kindness with evil? *My master’s silver cup is missing, and you have it*. Isn’t this the cup from which he drinks? Doesn’t he use it for divination, to discover secrets hidden from most men? You have committed evil in doing this.”

Literal, almost word-for-word, renderings:

Concordant Literal Version	When the morning is light, the mortals are sent away, they and their asses. They fare forth, not far from the city, and Joseph says to him who is over his household, "Rise! Pursue after the mortals and overtake them and say to them, `Why do you repay evil for good? Why did you steal my silver beaker? Is not this that from which my lord drinks? And he, when he augurs, auguring is he in it. Evil do you in what you do'.
Context Group Version	As soon as the morning was light, the men were sent away, they and their donkeys. [And] when they were gone out of the city, and were not yet far off, Joseph said to his steward, Get up, follow after the men; and when you overtake them, say to them, Why have you { pl } rewarded evil for good? Isn't this that in which my lord drinks, and by which he indeed uses it for divination? You { pl } have done evil in so doing.
Darby Translation	In the morning, when it was light, the men were sent away, they and their asses. They were gone out of the city, [and] not [yet] far off, when Joseph said to him who was over his house, Up! follow after the men; and when thou overtakest them, thou shalt say to them, Why have ye rewarded evil for good? Is not this [it] in which my lord drinks, and in which indeed he divines? Ye have done evil [in] what ye have done.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green’s Literal Translation	.
H. C. Leupold	Morning came and the men were dismissed with their asses. They on their part went forth from the city. They had not yet gone far when Joseph said to the one who was over his house: Up, follow after the men, and when thou hast overtaken them, thou shalt say to them: Why have ye requited evil for good? Is not this that out of which my master drinks? in fact, he practices divination thereby. Ye have done evil in so doing. And he overtook them and spoke these very words.
Jack Ballinger’s translation	.
Modern English Version	As soon as the morning was light, the men were sent away, they and their donkeys. When they were gone out of the city, but not yet far off, Joseph said to his steward, “Get up, follow after the men. When you overtake them, say to them, ‘Why have you rewarded evil for good? Is this not the one from which my lord drinks and uses as he practices divination? You have done evil in doing this.’ ”
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.

Owen's Translation

Benner's Mechanical Trans.

...the morning light and the men were sent, they and their donkeys, they had gone out of the city, they were not far and Yoseph ^[Adding] had said to who was upon his house, rise, pursue after the men and you will overtake them and you will say to them why did you make a restitution of dysfunction in place of function, is not this which my lord gulps with, and he greatly divines with, you made dysfunction by what you did,...

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

World English Bible

Young's Literal Translation

Young's Updated LT

The morning is bright, and the men have been sent away, they and their asses—they have gone out of the city—they have not gone far off—and Joseph has said to him who is over his house, “Rise, pursue after the men; and you have overtaken them, and you have said unto them, Why have you [all] recompensed evil for good? Is not this that with which my lord drinketh? and he observes diligently with it; you [all] have done evil in that which you [all] have done.”

The gist of this passage:

Joseph's brothers were sent away, and then, Joseph sends his head servant out after them, to ask them why they repaid evil for good.

Genesis 44:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bôqer (בֹּקֶר) [pronounced BOH-ker]	morning, daybreak, dawn; the next morning	masculine singular noun with a definite article	Strong's #1242 BDB #133
'ôwr (אוֹר) [pronounced ohr]	to be light, to become light	3 rd person masculine singular, Qal imperfect	Strong's #215 BDB #21
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'ânâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled 'îyshîym (אִישִׁים) [pronounced ee-SHEEM]	men; inhabitants, citizens; companions; soldiers, followers	masculine plural noun with the definite article	Strong's #376 BDB #35
shâlach (שָׁלַח) [pronounced shaw-LAKH]	he was sent forth, he had been sent forth; he has been cast away, cast aside; he has been dismissed; he has been let go, set free	3 rd person plural, Pual perfect	Strong's #7971 BDB #1018

Genesis 44:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămôwr (חֲמֹר) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2543 BDB #331

Translation: [In] the morning light, then men were sent away, they and their asses.

John Owens lists *light* above as a masculine singular noun. My e-sword KJV (with Strong's #'s and morphology) lists this as a Qal perfect verb. Obviously, the spelling is nearly identical (or identical; I have not checked), but the understanding of this verse is unchanged—it is the morning when the men are sent away. They are sent away with their asses, of course, because all of the grain is carried on their asses.

Genesis 44:3 As soon as the morning was light, the men were sent away, they and their asses.

Genesis 44:3 [In] the morning light, then men were sent away, they and their asses. (Kukis mostly literal translation)

Joseph's servants would have been in charge of loading up the bags of grain for Joseph's brothers. Through this narrative, only one servant is named; but he is probably in charge of a half dozen or more other servants who actually do the work.

The brothers have had a marvelous meal in Joseph's home and are likely eating and then sleeping while the loading of their mules is going on. In the morning, these servants would have placed these sacks over the mules that his brothers brought, specifically for the purpose of transporting the wheat. When the brothers wake up from that night's sleep, their mules are loaded and they are ready to go.

Joseph's servants have done just exactly as they have been instructed, and without protest, apparently. They put each man's silver back into his sack, and they placed Joseph's silver chalice into Benjamin's sack. Joseph's brothers do not suspect that anything is amiss. They have been lulled by the meal and relaxing fellowship. They have no reason to think that anything is wrong.

Only Joseph knows what he is doing (and we understand it too; that he is going to attempt to isolate Benjamin from his brothers and require him to remain in Egypt).

Genesis 44:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

Genesis 44:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine plural, Qal perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'îyr (עִיר) [pronounced ġeer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râchaq (רָחַק) [pronounced raw-KHAHK]	<i>to remove, to cause to remove; to go far off, to take far off; to go away far</i>	3 rd person masculine plural, Hiphil perfect	Strong's #7368 BDB #934

Translation: They had gone out of the city, not going far,...

This was a little difficult to translate, simply because this could have been rendered *they had gone out to the city...* However, given that Joseph collected the grain in the various cities (rather than at a single collection point), this would have been one of the first cities that the sons of Jacob had come to. It is also possible that this is the city which was where the selling of grain to foreigners was allowed.

Insofar as we know, there are not a set of cities outside of Egypt. And, the verb allows for this to mean that *they have gone out of the city*, without requiring the inclusion of the *in* preposition.

So, before they get very far out, Joseph calls for his servant.

Genesis 44:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Yôwçêph (יוֹצֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 44:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
ʿal (עַל) [pronounced gah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and Joseph said to [him] who [is] over his house,...

This is Joseph's primary servant. Just as he was over all of Potiphar's home at one time, Joseph has a personal servant himself who handles all of the matters at home. On several occasions, he is referred to with exactly this phrase.

Genesis 44:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qûwm (קוּם) [pronounced koom]	<i>stand, rise up, arise, get up</i>	2 nd person masculine singular, Qal imperative	Strong's #6965 BDB #877
râdaph (רָדַף) [pronounced raw-DAHf]	<i>pursue, follow after; chase with hostile intent, persecute</i>	2 nd person masculine singular, Qal imperative	Strong's #7291 BDB #922
ʾachărêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]; also spelled ʾîyshîym (אִישִׁים) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35

Translation:...“Get up [and] follow after the men,...

Joseph tells him to get up and go follow after the men. This does not mean that he is laying around with nothing to do and Joseph says, “Hey, servant, I've got something for you to do.” It simply is a word which indicates that Joseph wants his servant to spring into action.

Genesis 44:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsag (נָסַג) [pronounced naw-SAHG]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #5381 BDB #673
The NET Bible: <i>After the imperative this perfect verbal form with vav consecutive has the same nuance of instruction. In the translation it is subordinated to the verbal form that follows (also a perfect with vav consecutive): "and overtake them and say," becomes "when you overtake them, say."</i> ⁹			
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and [when] you have overtaken them, you will say to them,...

Joseph has not allowed his brothers to get very far; and one person can much more easily catch up to a group carrying a lot of stuff (here it is grain). Certainly, the servant is not going alone; but Joseph only speaks to him.

Given what his brothers have done, Joseph is not going to send only one man. We would assume that a full detail of soldiers were sent out, and this man, who was over Joseph's household, would be in control.

Genesis 44:4e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

Lâmed + mâh together literally mean *for why*. They can be rendered *why, for what reason, to what purpose, for what purpose*, indicating an interrogatory sentence. BDB also offers the rendering *lest*. Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering *on account of [that] which, because that*.

⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed July 31, 2016.

Genesis 44:4e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shâlêm (שָׁלֵם) [pronounced shaw-LAHM]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	2 nd person masculine plural, Piel perfect	Strong's #7999 BDB #1022
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
ṭôwbâh (טוֹבוֹת) [pronounced TOH ^B -vaw]	<i>welfare, benefit, good, good things</i>	feminine singular noun	Strong's #2896 BDB #375

Translation: ...'Why have you repaid [me with] evil instead of [with] good?

This is what he is supposed to say to the sons of Jacob: "Why have you repaid me with evil and not with good?" Even though Joseph is apparently selling grain to foreigners, this is not some sort of requirement for him to do so. He could allow large groups of people outside of Egypt to starve. So Joseph has done right by Jacob's sons (and, presumably, by other groups of men who have come to him).

Genesis 44:4 They had gone out of the city, not having gone far. And Joseph said to his steward, "Rise up, follow after the men and overtake them, and say to them, 'Why have you rewarded evil for good?'

Genesis 44:4 They had gone out of the city, not going far, and Joseph said to [him] who [is] over his house, "Get up [and] follow after the men, and [when] you have overtaken them, you will say to them, 'Why have you repaid [me with] evil instead of [with] good?' (Kukis mostly literal translation)

Joseph is going to orchestrate a rather interesting scene. All of Jacob's sons have their money returned to them in their bags; and Benjamin also has a silver cup in his. They had all seen this silver cup; and for that era, it was quite remarkable. Plus, it was small enough to grab and go off with it—and that will be the accusation made against the brothers. Joseph brought them into his home, gave them a wonderful meal, and he is rewarded with the stealing of his prize possession, a silver chalice.

Genesis 44:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 44:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
ʾădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: *Is this not [the cup] that my adonai drinks [from]?*

Joseph's servant knows where Joseph's cup is; he placed it there. He knows where all of the silver is; he placed it there.

So, it was early morning when they left; Joseph did not allow them to have much of a head start; and now he has sent his primary servant out to catch up to them. Now, bear in mind, this was the man who placed Joseph's chalice into Benjamin's sack. So, he knows that the silver is in the bags and he knows the cup is in Benjamin's bag, because he put them there himself.

Genesis 44:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּו') [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Genesis 44:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâchash (נָחַשׁ) [pronounced naw-KHAHSH]	<i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i>	Piel infinitive absolute	Strong's #5172 BDB #638
<p>The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i>; or it may act as a complement of condition, and therefore be translated <i>at all, freely</i> or <i>indeed</i>.¹⁰ It's primary use when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong.¹¹</p>			
nâchash (נָחַשׁ) [pronounced naw-KHAHSH]	<i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i>	3 rd person masculine singular, Piel imperfect	Strong's #5172 BDB #638
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: And [is this not the cup, that] divining, he divines [from]?

This is a fascinating thing for Joseph to tell his servant to say—that he divines by this cup (or bowl). And this is said emphatically, although we have no instances of this being done. We do know that Joseph was able to interpret dreams and that God spoke to men, possibly even to unbelievers, by means of their dreams (we have the example of Joseph interpreting the dreams of the chief cupbearer and the chief baker). This suggests that Joseph was able to determine God's will or the future by other methods as well.

Application: Now, I am making these assumptions, based upon what we find here, not based upon any other narrative. However, no matter, there is no indication that the New Testament believer is somehow able to interpret dreams, that are messages from God; nor is the New Testament able to divine the future or God's will by using a silver chalice. At no time, do we have examples of these gifts spoken of by Paul or by any of the other Apostles. Throughout Scripture, we have to distinguish between the clear directives of God and by imitating people that we read about.

¹⁰ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

¹¹ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

Genesis 44:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
rā'ā' (רָאָה) [pronounced raw-GAHG]	<i>to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done, to do harm</i>	2 nd person masculine plural, Hiphil perfect	Strong's #7489 BDB #949
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
'āsāh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793

Translation: You have done evil [in all] that you have done.' ”

So, this servant is to accuse the sons of Jacob of committing evil; and, he himself is the one who loaded up their bags.

Bear in mind, all of this would have been confusing to the sons of Jacob and they would not have suspected Joseph of doing this to them. That would make very little sense (as Joseph could have done anything to them by virtue of his authority).

This has always struck me as odd that Joseph has done these things to his brothers. Did he still bear some hard feelings? Was he struggling in his own soul with how to deal with his brothers? Did he want them to experience some fear of being placed into an Egyptian prison (and, remember that Simeon has been in prison all of this time, so, no doubt, the first thing the brothers are going to ask him is, “How was it in prison?”

In any case, Joseph will exercise restraint in his actions; he will not place his brothers through the same kind of trouble that they put him through. But he will mess with them. A reasonable question is, did Joseph intend for all of this to happen in the way that it did? Did he want to see what his brothers would do about Benjamin? Would they simply abandon him to Egypt? Or, did Joseph consider, bringing Benjamin into Egypt, sending the brothers away sternly, and keeping Benjamin there, possibly then and only then revealing himself to Benjamin? This latter intention strikes me as what Joseph intended to do. Perhaps, if his brothers were willing to abandon Benjamin, that Joseph might require that their father be brought to him, and then he would work out a way for his father and Benjamin to remain in Egypt.

My thinking is, Joseph is an intelligent man; and he is not just doing some weird things to mess with his brothers' minds. He has learned, throughout these past 20 years, to depend upon God and not to act impulsively. What he has learned throughout his stay in Egypt is how to be a leader and how now to seek revenge against his own family.

Genesis 44:5 Is this not that in which my lord drinks, and by which indeed he divines? You have done evil in so doing.' ”

Genesis 44:5 Is this not [the cup] that my adonai drinks [from]? And [is this not the cup, that] divining, he divines [from]? You have done evil [in all] that you have done.' ” (Kukis mostly literal translation)

Joseph tells his servant exactly what to say. Very likely, this man (or someone with him) is able to speak the language of the Hebrews. He is telling his servant, “Place this chalice in Benjamin’s bag, and then chase him down and accuse him of stealing it. Then bring him back here to me.” These are very explicit, yet weird accusations to make.

My educated guess is, this is the man over Joseph’s house who speaks to them in Hebrew; and he is accompanied by many servants.

It is interesting that Joseph is said to divine by the silver chalice. The verb here is the Piel imperfect of *nâchash* (נָחַשׁ) [pronounced *naw-KHAHSH*], which means, *to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper*. Strong’s #5172 BDB #638. We know that Joseph interpreted dreams; and we know that among his brothers, he is the spiritually mature one. Based upon this, I would guess that this verb has a positive meaning or that Joseph was just saying this. He will later claim to know by divination that his youngest brother stole this chalice—and we know that to be a false statement. Joseph knows that the silver chalice is in Benjamin’s sack of grain because he ordered his servant to put it there.

Could Joseph have been a prophet, able to know and tell God’s will? Although that is possible, his ability to know the future appears to be confined only to dreams and what they reveal—we have no other examples of other such abilities of Joseph.

Bear in mind, this is what Joseph is telling his servant to tell his brothers. For this reason, my educated guess is, Joseph has no such powers, and this is what he had his servant say in order to separate Benjamin from his brothers.

Genesis 44:3–5 [In] the morning light, then men were sent away, they and their asses. They had gone out of the city, not going far, and Joseph said to [him] who [is] over his house, “Get up [and] follow after the men, and [when] you have overtaken them, you will say to them, ‘Why have you repaid [me with] evil instead of [with] good? Is this not [the cup] that my adonai drinks [from]? And [is this not the cup, that] divining, he divines [from]? You have done evil [in all] that you have done.’ ” (Kukis mostly literal translation)

Genesis 44:3–5 The men were given a send-off in the morning light, and they left with their donkeys. They had not gone far out of the city, when Joseph said to the man over his house, “Get up and follow after those men, and when you have overtaken them, say to them, ‘Why have you repaid me with evil instead of good? Is this not the cup that my lord divines from? In these actions, you have done evil.’ ” (Kukis paraphrase)

And so he overtakes them and so he speaks unto them the words the these.	Genesis 44:6	He overtook them [Jacob’s sons] and he spoke to them [according to] these words.
---	-----------------	---

He overtook Jacob’s sons and Joseph’s servants said exactly what Joseph told him to say.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they overtake and so he speaks unto them the words the these.
Dead Sea Scrolls	.
Targum of Onkelos	And he overtook them, and spake with them these words.
Targum Pseudo Jonathan	And he overtook them, and spake with them all these words.
Revised Douay-Rheims	The steward obeyed, and as soon as he overtook them, delivered his message by rote.
Latin Vulgate	.
Plain English Aramaic Bible	.

Peshitta (Syriac)	And he overtook them, and he spoke to them these same words.
Septuagint (Greek)	And he found them, and spoke to them according to these words.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	The *steward went faster than the brothers, so that he caught up with them. He said what Joseph had ordered.
Easy-to-Read Version–2006	So the servant obeyed. He rode out to the brothers and stopped them. The servant said to them what Joseph had told him to say.
Easy-to-Read Version–2008	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	So the servant caught up with the brothers. He said to them what Joseph had told him to say.
<i>The Message</i>	He caught up with them and repeated all this word for word.
Names of God Bible	.
NIRV	When the manager caught up with them, he told them what Joseph had said.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	When the servant caught up with them, he said exactly what Joseph had told him to say.
The Living Bible	So he caught up with them and spoke to them along the lines he had been instructed.
New Berkeley Version	.
New Century Version	So the servant caught up with the brothers and said to them what Joseph had told him to say.
New Life Version	So he came to them and spoke these words to them.
New Living Translation	When the palace manager caught up with the men, he spoke to them as he had been instructed.

Partially literal and partially paraphrased translations:

American English Bible	Well, he caught up with them and said what [JoSepH] told him to say.
Beck's American Translation	.
International Standard V	So he went after them and made that accusation.
New Advent (Knox) Bible	The steward obeyed, and as soon as he overtook them, delivered his message by rote.
Today's NIV	.
Translation for Translators	The servant <i>left immediately and</i> when he caught up with them, he told them what Joseph had told him to say..

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to overtake them, and were to speak the concern.
Conservapedia	The steward overtook them and spoke those very words to them.
Ferrar-Fenton Bible	So he pursued, and said this to them.

God's Truth (Tyndale)	And he overtook them and said the same words unto them.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And he reached them, and he spoke to them these words.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	When the steward overtook them, he reported his master's words.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he caught up with them and said these words to them.
exeGesés companion Bible	.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Judaica Press Complete T.	.
Kaplan Translation	[The overseer] caught up with them, and repeated exactly those words to them.
Orthodox Jewish Bible	And he overtook them, and he spoke unto them these same devarim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	So the servant [he] caught up with the brothers [them] and said to them what Joseph had told him to say [these words].
The Geneva Bible	.
Kretzmann's Commentary	And he overtook them, and he spake unto them these same words, in bold accusation and with well-feigned anger.
NET Bible®	When the man [<i>Heb</i> "and he"; the referent (the man who was in charge of Joseph's household) has been specified in the translation for clarity] overtook them, he spoke these words to them.
Syndein/Thieme	.
The Voice	So the steward went after them. And when he caught up to them, he repeated the words Joseph told him to say.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And overtaking them is he, and is speaking to them these words.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	When he overtook them, he spoke to them these words.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.

H. C. Leupold	And he overtook them and spoke these very words.
Jack Ballinger's translation	.
Modern English Version	So he overtook them, and he spoke to them these same words.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And he overtakes them, and speaks unto them these words.

The gist of this passage: The servant catches up to them and repeats what Joseph told him to say.

Genesis 44:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsag (נָסַג) [pronounced naw-SAHG]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine plural suffix	Strong's #5381 BDB #673

Owens has 3rd person masculine plural, Hiphil imperfect, which I believe is a typo. I have included the correct morphology above. [Scholar's Gateway](#) apparently does not include the [suffixes](#) when parsing a verb.

Translation: He overtook them [Jacob's sons]...

Jacob's sons are not far outside of the city. We have the masculine plural here, because Joseph's servant went with a small group of men.

Genesis 44:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 44:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרַיִם) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: ...and he spoke to them [according to] these words.

Joseph's servant said exactly what Joseph told him to say, despite knowing that these men did not take anything from Joseph.

All of this is going to take Joseph's brothers by surprise. They will be unprepared for this, as they are essentially honest men. The silver chalice in Benjamin's bag is completely out of left field.

Genesis 44:6 And he [Joseph's servant] overtook them [Joseph's brothers], and he spoke to them these words.

He refers to the steward, the head of Joseph's household; and he is likely accompanied by many other armed servants or soldiers (he would need to be in order to have the power to call the shots).

Those who accompany the steward are simply there for show. There is no anticipation of having to use force—and it is likely that the servant has arrived with overwhelming force. The best way to avoid a violent confrontation is to obviously have strongest side.

I believe that Joseph's intention was to remove Benjamin from his brothers; and by doing this, cause their father Jacob to come to Egypt in order to plead for his life. This intention is never stated outright; as none of what Joseph does is explained in this narrative.

Genesis 44:6 He overtook them [Jacob's sons] and he spoke to them [according to] these words. (Kukis mostly literal translation)

Genesis 44:6 He overtook Jacob's sons and Joseph's servants said exactly what Joseph told him to say. (Kukis

paraphrase)

And so they say unto him, “For why speaks my adonai as the words the these? Far be it to your servants from doing as the word the that. Observe, silver which we had found in a mouth of our sacks we have returned unto you from a land of Canaan. And how do we steal from a house of your adonai silver or gold? Whomever is found with him from your servants, and so, he has died. And also we will be to my adonai for slaves.”

Genesis
44:7–9

They said to him, “Why does my adonai speaks these words? [It is] an absurdity for your servants to be doing that [sort of] thing. Listen, the silver that we found in the mouth of our sacks, we have returned to you from the land of Canaan. So, how [exactly] do we steal gold or silver from your adonai’s home? Whomever is found with the cup [lit., *it*], then he will die; and we will be slaves to my adonai.”

They said to him, “Why would my lord say such things? It is absolutely absurd for us to be doing these sorts of things. Listen, we returned the silver that we found in the mouth of our sacks; we brought it to you back from the land of Canaan. So, explain to us just exactly how did we steal gold or silver from your lord’s home? Whomever is found with your lord’s cup will be put to death and we will all become your slaves.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they say unto him, “For why speaks my adonai as the words the these? Far be it to your servants from doing as the word the that. Observe, silver which we had found in a mouth of our sacks we have returned unto you from a land of Canaan. And how do we steal from a house of your adonai silver or gold? Whomever is found with him from your servants, and so, he has died. And also we will be to my adonai for slaves.”
Dead Sea Scrolls	.
Targum of Onkelos	And they said, Why does my lord speak these words? Be it far from thy servants to do according to this thing! Behold, the money which we found in the mouth of our baggages we brought to thee again from the land of Kanaan; how then should we steal from the house of thy lord vessels of silver, or vessels of gold? With whomsoever of thy servants it is found, let him die; and we also will be servants to my lord.
Targum Pseudo Jonathan	They said to him, Why does my lord speak words like these ? Far be it from thy servants to do such a thing. Behold, the money which we found in the mouth of our bags we brought to thee again from the land of Kanaan; how then should we steal from thy lord's house vessels of silver, or vessels of gold ? With whomsoever of thy servants it shall be found, let him be guilty of death, and we also will be slaves of thy lord.
Revised Douay-Rheims	What a charge is this, my lord, they answered, to bring against your servants! That we should have been a guilty of such a shameful deed! When we found our money enclosed in the mouths of our sacks, we brought it back to you all the way from Chanaan; is it likely we would rob your master's house of gold or silver? If the cup that is missing should be found in possession of any of us, let him pay for it with his life; and we, too, will be slaves in our lord's service.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	They said to him, Let not our lord speak such words. Far be it from your servants

that they should do such a thing; Behold, the money which we found in our sacks mouths we brought back to you from the land of Canaan; how then should we steal from your masters house gold or silver? With whomsoever of your servants it be found, both let him die, and we also will be to our lord servants.

Septuagint (Greek)

And they said to him, Why does our lord speak according to these words? far be it from your servants to do according to this word. If we brought back to you out of the land of Chanaan the money which we found in our sacks, how should we steal silver or gold out of the house of your lord? With whomsoever of your servants you shall find the cup, let him die; and, moreover, we will be servants to our lord.

NETS (Greek)

Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And they said to him, Why does my lord say such words as these? far be it from your servants to do such a thing: See, the money which was in the mouth of our bags we gave back to you when we came again from Canaan: how then might we take silver or gold from your lord's house? If it comes to light that any of your servants has done this, let him be put to death, and we will be your lord's servants.

Easy English

The brothers answered, 'My *lord should not say such things! We, his servants, would never do that thing. Look! We brought back the money that we found in our sacks. We brought it even from Canaan. So we would not steal gold or silver from your *lord's house. Let us suppose that you find the cup with someone among us. Then that man shall die. The rest of us will be my *lord's slaves.'

Easy-to-Read Version—2006

But the brothers said to the servant, "Why does the governor say these things? We wouldn't do anything like that! We brought back the money that we found in our sacks before. So surely we wouldn't steal silver or gold from your master's house. If you find the silver cup in any of our sacks, let that man die. You can kill him, and we will be your slaves."

Easy-to-Read Version—2008

God's Word™

They answered him, "Sir, how can you say such things? We would never think of doing anything like that! We brought the money we found in our sacks back from Canaan. So why would we steal any silver or gold from your master's house? If one of us has it, he will die, and the rest of us will become your slaves."

Good News Bible (TEV)

They answered him, "What do you mean, sir, by talking like this? We swear that we have done no such thing. You know that we brought back to you from the land of Canaan the money we found in the top of our sacks. Why then should we steal silver or gold from your master's house? Sir, if any one of us is found to have it, he will be put to death, and the rest of us will become your slaves."

International Children's B.

But the brothers said to the servant, "Why do you say these things? We would not do anything like that! We brought back to you the money we found in our sacks. We brought it back from the land of Canaan. So surely we would not steal silver or gold from your master's house. If you find that silver cup in the sack of one of us, then let him die. And we will be your slaves."

The Message

They said, "What is my master talking about? We would never do anything like that! Why, the money we found in our bags earlier, we brought back all the way from Canaan—do you think we'd turn right around and steal it back from your master? If that chalice is found on any of us, he'll die; and the rest of us will be your master's slaves."

Names of God Bible

NIRV

But they said to him, "Why do you say these things? We would never do anything like that! We even brought back to you from Canaan the money we found in our

sacks. So why would we steal silver or gold from your master's house? If you find out that any of us has the cup, he will die. And the rest of us will become your slaves."

New Simplified Bible

They answered him: »What do you mean, Sir, by talking like this? We swear that we have done no such thing.

»You know that we brought back to you from the land of Canaan the money we found in the top of our sacks. Why should we steal silver or gold from your master's house?

»If you find that one of us has the cup, then kill him. The rest of us will become your slaves.«

Thought-for-thought translations; paraphrases:

Common English Bible

They replied, "Why does my master talk to us like this? Your servants would never do such a thing. The silver that we found at the top of our sacks, we've just brought back to you from the land of Canaan. We didn't steal silver or gold from your master's house. Whoever of your servants is found with it will be put to death, and we'll be my master's slaves."

Contemporary English V.

But they replied, "Sir, why do you say such things? We would never do anything like that! We even returned the money we found in our grain sacks when we got back to Canaan. So why would we want to steal any silver or gold from your master's house? If you find that one of us has the cup, then kill him, and the rest of us will become your slaves."

The Living Bible

"What in the world are you talking about?" they demanded. "What kind of people do you think we are, that you accuse us of such a terrible thing as that? Didn't we bring back the money we found in the mouth of our sacks? Why would we steal silver or gold from your master's house? If you find his cup with any one of us, let that one die. And all the rest of us will be slaves forever to your master."

New Berkeley Version

New Century Version

But the brothers said to the servant, "Why do you say these things? We would not do anything like that! We brought back to you from the land of Canaan the money we found in our sacks. So surely we would not steal silver or gold from your master's house. If you find that silver cup in the sack of one of us, then let him die, and we will be your slaves."

New Life Version

And they said to him, "Why does my lord say these things? Your servants would never do such a thing. Remember how we returned to you from the land of Canaan with the money we found in the top of our bags. Why then would we steal silver or gold from your owner's house? If the cup is found with any of your servants, let him be put to death. And the others of us will be your servants."

New Living Translation

"What are you talking about?" the brothers responded. "We are your servants and would never do such a thing! Didn't we return the money we found in our sacks? We brought it back all the way from the land of Canaan. Why would we steal silver or gold from your master's house? If you find his cup with any one of us, let that man die. And all the rest of us, my lord, will be your slaves."

Partially literal and partially paraphrased translations:

American English Bible

And they replied, "Why is our lord saying such things? Your servants wouldn't do anything like that. If we returned the money to you that we found in our sacks all the way from the land of Canaan, why would we steal silver or gold from the house of your lord? Whichever of your servants that you find with the cup, let him die, and then we will be our lord's slaves!"

Beck's American Translation

International Standard V

Your Excellency," they replied, "Why do you speak like this? Far be it from your

	servants to act like this. Look, we brought back to you from the land of Canaan the money that we found at the top of our sacks. How, then, could we have stolen silver or gold from your master's palace? Go ahead and execute whichever one of your servants is discovered to have it, and we'll remain as your master's slaves."
New Advent (Knox) Bible	What a charge is this, my lord, they answered, to bring against thy servants! That we should have been guilty of such a shameful deed! When we found our money enclosed in the mouths of our sacks, we brought it back to thee all the way from Chanaan; is it likely we would rob thy master's house of gold or silver? If the cup that is missing should be found in possession of any of us, let him pay for it with his life; and we, too, will be slaves in our lord's service.
Today's NIV Translation for Translators	. But one of them replied to him, "Sir, why do you say such things? We are your servants, and we would never do anything like that! We even brought back to you from Canaan land the silver that we found inside the tops of our sacks! So we certainly would not steal silver or gold from your master's house!/Why would we steal silver or gold from your master's house? [RHQ] If you discover that any of us has that cup, you can execute him, and the rest of us will become your slaves."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to say: Was my lord to declare this concern? - For shame, that your servants are to effect this concern! The silver we are to have come upon in the sack's mouth, we are to have turned back, from the solid grounds of Canaan - were we to steal from our lord's house, silver or gold? - Of your servants it was to be found, he is to have been killed, even we are your servants!
Conservapedia	They said to him, "Why does my lord say these words? Far be it from your servants to do anything like this! Look! We gave you back the silver that we had found in the mouths of our sacks; we brought it back all the way from Canaan! Now why would we want to steal either silver or gold from your lord's house? Now if you find this beaker with any of your servants, you may have him executed, and we will become my lord's slaves." Silver was the most commonly used money. Gold was reserved for something very precious. More to the point, silver is the metal of redemption, and gold is the metal of royalty.
Ferrar-Fenton Bible	But they replied ; " Why has my lord spoken these words accusing your servants of having done such a thing ? You know we returned to you from the land of Canan the money which we found in the top of our loads. We have not stolen silver or gold from the house of your lord. If it is found with any of your servants, kill him, and we also will be slaves to my lord."
God's Truth (Tyndale)	And they answered him: wherefore says my lord such words? God forbid that your servants should do so. Behold, the money which we found in our sacks mouths, we brought again unto you, out of the land of Canaan: how then should we steal out of my lords house, either silver or gold? with whosoever of your servants it be found let him die, and let us also be my lords bondmen.
HCSB	They said to him, "Why does my lord say these things? Your servants could not possibly do such a thing. We even brought back to you from the land of Canaan the money we found at the top of our bags. How could we steal gold and silver from your master's house? If any of us is found to have it, he must die, and we also will become my lord's slaves."
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	They said to him, "Why does my lord say such things? Far be it from your servants to do such a thing as this. Look, the money we found in the opening of our bags,

we brought back to you from the land of Canaan. So how could we steal silver or gold from your lord's house? Whoever among your servants is found with it, let him die! And we, we'll also be my lord's slaves."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) They said to him, "Why does my lord speak like that? Far be it from your servants to do such a thing. The money we found in the mouths of our sacks, we brought back to you from the land of Canaan! How then could we have stolen silver or gold from your lord's house? If one of your servants is found with the object, he will die and we too will become my lord's slaves."

The Heritage Bible

New American Bible (2002) .
When the steward overtook them and repeated these words to them, they remonstrated with him: "How can my lord say such things? Far be it from your servants to do such a thing! We even brought back to you from the land of Canaan the money that we found in the mouths of our bags. Why, then, would we steal silver or gold from your master's house? If any of your servants is found to have the goblet, he shall die, and as for the rest of us, we shall become my lord's slaves." V. 6 is included for context.

New American Bible (2011) .

New Jerusalem Bible

New RSV

They said to him, 'Why does my lord speak such words as these? Far be it from your servants that they should do such a thing! Look, the money that we found at the top of our sacks, we brought back to you from the land of Canaan; why then would we steal silver or gold from your lord's house? Should it be found with any one of your servants, let him die; moreover, the rest of us will become my lord's slaves.'

Revised English Bible

But they replied, "My lord, how can you say such things? Heaven forbid that we should do such a thing! Look! The silver we found at the top of our packs we brought back to you from Canaan. Why, then, should we steal silver or gold from your master's house? If any one of us is found with the goblet, he shall die; and, what is more, my lord, the rest of us shall become your slaves."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They said to him, "Why does my lord speak these things? Far be it from your servants to do such a thing! Please remember, the money which we found in the mouths of our sacks we have brought back to you from the land of Canaan. Is it likely then that we would steal silver or gold from your master's house? With whomever of your servants your master's cup is found, let him die, and the rest of us will be my lord's slaves."

exeGesés companion Bible

And they say to him,
Why words my adoni these words?
Far be it that your servants work
according to this word:
behold, the silver,
we found in the mouths of our sacks,
we returned to you from the land of Kanaan!
Why then steal we silver or gold
from the house of your adoni?
With whomever of your servants you find,
both - he dies and we become servants of my adoni.

Hebraic Roots Bible

JPS (Tanakh—1985)

And they said to him, "Why does my lord say such things? Far be it from your

servants to do anything of the kind! Here we brought back to you from the land of Canaan the money that we found in the mouths of our bags. How then could we have stolen any silver or gold from your master's house! Whichever of your servants it is found with shall die; the rest of us, moreover, shall become slaves to my lord."

Judaica Press Complete T.
Kaplan Translation

They said to him, 'Why do you say such things? Heaven forbid that we should do such a thing! After all, we brought you back the money we found at the top of our packs - all the way from Canaan. How could we steal silver or gold from your master's house? If any of us has it in his possession, he shall die. You can take the rest of us for slaves.'

Orthodox Jewish Bible

And they said unto him, Wherefore saith adoni these words? Chalilah (far be it) that thy avadim should do according to this thing; Hinei, the kesef, which we found in the mouth of our sacks, we brought back unto thee out of Eretz Kena'an; how then should we be ganavim stealing kesef or zahav out of the bais adonecha? With whomsoever of thy avadim it be found, both let him die, and we also will be avadim of adoni.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible
The Expanded Bible

But the brothers said to the servant, "Why do you [my master/lord] say these things? We would not [Far be it from your servants to] do anything like that! We brought back to you from the land of Canaan the money [silver] we found in our sacks. So surely we would not [Why would we...?] steal silver or gold from your master's [lord's] house. If you find that silver cup in the sack of one of [it is found with one of] us, then let him die, and we will be your slaves [servants]."

The Geneva Bible
Kretzmann's Commentary

And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. In the consciousness of their innocence the brothers repel the charge with horror: Far be it from thy servants, the idea never entered our minds.

Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan; this surely was proof of their honesty; how, then, should we steal out of thy lord's house silver or gold?

With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. That made the denial as vigorous as could be expected from innocent men.

NET Bible®

They answered him, "Why does my lord say such things [Heb "Why does my lord speak according to these words?"]? Far be it from your servants to do such a thing [Heb "according to this thing. "]! Look, the money that we found in the mouths of our sacks we brought back to you from the land of Canaan. Why then would we steal silver or gold from your master's house? If one of us has it [Heb "The one with whom it is found from your servants." Here "your servants" (a deferential way of referring to the brothers themselves) has been translated by the pronoun "us" to avoid confusion with Joseph's servants.], he will die, and the rest of us will become my lord's slaves!"

Syndein/Thieme
The Voice

Joseph's Brothers: Why would my lord accuse us of something like this? We, your servants, would never do such a thing! Remember the money we found at the top of our sacks *after our first trip*? We brought it back to you from the land of Canaan. Why then would we steal silver or gold from your lord's house *this time*? If you find his cup with any one of us, let that man be put to death, and the rest of us will become my lord's servants.

Literal, almost word-for-word, renderings:

Concordant Literal Version	.
Context Group Version	And they said to him, Why does my lord speak such words as these? Far be it from your slaves that they should do such a thing. Look, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan: how then should we steal out of your lord's house silver or gold? With whoever of your slaves it is found, let him die, and we also will be my lord's slaves.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	They said to him, "Why does my lord say these words? Far be it from your servants that they should do such a thing. Look, we brought back to you from the land of Canaan the money that we found in the top of our sacks. Why then would we steal silver or gold from your lord's house? Whichever of your servants is found with it shall die, and the rest of us will become my lord's slaves."
Modern KJV	.
NASB	They said to him, "Why does my lord speak such words as these? Far be it from your servants to do such a thing. Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house? With whomever of your servants it is found, let him die, and we also will be my lord's slaves."
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	...and they said to him, why does my lord speak according to these words, far be it for your servants to do in this manner, look, the silver which we found in the mouth of our bags we returned to you from the land of Kena'an ^[Lowered] , why then would we steal silver or gold from the house of your lord, whoever be found with him out of your servants then he will die and we will also exist for my lord for servants,...
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And they say unto him, "Why does my lord speak according to these words? far be it from your servants to do according to this word; lo, the money which we found in the mouth of our bags we brought back unto you from the land of Canaan, and how do we steal from the house of your lord silver or gold? With whomsoever of your servants it is found, he has died, and we also are to my lord for servants."

The gist of this passage: The brothers reason with Joseph's servant. They say that they found the silver in their bags and they brought it back. Why would they steal from Joseph? Then they

propose that the person with the cup will be executed and they will be Joseph's servants.

Genesis 44:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal perfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
lamed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lamed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chronicles 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
dâbar (דבר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'adônîy (אדוני) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Genesis 44:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr- EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'èlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: They said to him, “Why does my adonai speaks these words?”

My translation might be a bit less formal than the way that they responded to Joseph’s servant. A more colloquial way of expressing this would be, “How can you say this, my lord?”

The fact that it says, *they answered* again suggests that several of these brothers spoke, each one adding to what another one said. It is presented as a single quotation (extending from v. 7 to v. 9), but it is probably an edited compilation of the words of 3 or more brothers.

They are probably emotional when giving this reaction; but they will have good and solid logic to back up how they feel.

Genesis 44:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châlîylâh (חָלִילָה) [pronounced khaw-LEE- law]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
Châlîylâh might be updated to <i>no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
^e bâdîym (עֲבָדִים) [pronounced ée ^b -vaw- DEEM]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Genesis 44:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective; with the definite article	Strong's #2088, 2090 (& 2063) BDB #260

Put this in lexicon.

This is translated variously:

Translation: [It is] an absurdity for your servants to be doing that [sort of] thing.

Their language is probably less combative and more respectful than my translation here. Some Bibles have *God forbid*; and I abhor that translation, as neither of those words are found; and it strikes me as borderline blasphemy to use that phrase.

The brothers say, "It is positively absurd for you to think that we have done what you have accused us of." Interestingly enough, Joseph's servant realizes this, as he placed the silver and the cup into their sacks.

Genesis 44:7 And they said to him, "Why does your lord say these words? Far be it that your servants should do according to this thing.

Genesis 44:7 They said to him, "Why does my adonai speaks these words? [It is] an absurdity for your servants to be doing that [sort of] thing. (Kukis mostly literal translation)

What the servant accuses the brothers of comes as a shock to them. The sons of Jacob deny stealing from Joseph. Again, none of them are specified by name. The verb is in the plural, suggesting that several of them begin answering; but no one this time steps up as the spokesman or leader.

Genesis 44:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hên (הֵן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	1 st person plural, Qal perfect	Strong's #4672 BDB #592

Genesis 44:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
'am ^e tachath (אֲמַתַּחַת) [pronounced ahm-TAHKH-ahth]	<i>bag, sack; flexible container for grain</i>	feminine plural noun with the 1 st person plural suffix	Strong's #572 BDB #607

Translation: Listen, the silver that we found in the mouth of our sacks,...

A brother points out, "Listen, we did find some silver in the mouth of our sacks." However, what they did afterwards ought to be a testimony to their honesty.

Genesis 44:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	1 st person plural, Hiphil perfect	Strong's #7725 BDB #996
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
K ^e na'an (כְּנָעַן) [pronounced k ^e NAH-ǵahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory; pausal form	Strong's #3667 BDB #488

Translation: ...we have returned to you from the land of Canaan.

“We brought this silver back to you, all the way from Canaan.” They did not keep the silver; they did not hide the fact that they had this silver. This should be recognized as them being honest.

Genesis 44:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêyk (עַיִךְ) [pronounced <i>aycheh</i>]; ʿêykâh (עַיִכָּה) [pronounced <i>ā-KAW</i>]	<i>how; in what manner; where</i>	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32
BDB's complete set of meanings: 1) <i>how?</i> (interrogative adverb); 2) <i>how!</i> (in lamentation) (interjection); 3) <i>expression of satisfaction</i> (interjection). There are 3 alternate spellings for this word.			
gânab (גָּנַב) [pronounced <i>gaw-NAH^{BV}</i>]	<i>to steal, to take away by theft; to deceive</i>	1 st person plural, Qal imperfect	Strong's #1589 BDB #170
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾādōwn (אֲדֹנָי) [pronounced <i>aw-DOHN</i>]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #113 BDB #10
keçeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
ʾôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: So, how [exactly] do we steal gold or silver from your adonai's home?

The brothers are pointing out that it would be illogical for them to have stolen anything from Joseph's home. If they returned the silver that was in their bags in the first place, would it makes sense that they would then steal from Joseph?

The problem is, this servant has been given specific orders from Joseph and logic is not going to sway him.

Genesis 44:8 Behold, the silver which we found in our sack's mouth, we brought it in to you out of the land of Canaan. How then should we steal out of your lord's house silver or gold?

Genesis 44:8 Listen, the silver that we found in the mouth of our sacks, we have returned to you from the land of Canaan. So, how [exactly] do we steal gold or silver from your adonai's home? (Kukis mostly literal translation)

The brothers continue speaking; probably each sentence is a different brother speaking.

They point out that, when they returned to Egypt, they brought to silver with them used to buy the first bags of grain (which silver had been placed into those first bags of grain). The very fact that they had brought this silver with them, indicates that they have been honest with the prime minister.

They brought this additional silver with them and they told this to Joseph's servant up front, immediately, immediately as they arrived. It was the first thing out of their mouths. So why would they steal from Joseph? Their argument is, their behavior, which Joseph's servants have observed, mitigates against them being thieves. What sense would it be to bring back the silver, and then to steal from the prime minister (which is a good, logical argument).

Joseph's brothers have the grain which they purchased from Joseph, and they have left Joseph's home. However, Joseph's servant chases them down and accuses them of stealing Joseph's silver chalice—which chalice the servant himself placed into Benjamin's sack of grain.

None of Joseph's brothers stole anything from him; and they are adamant about that.

Genesis 44:7–8 And they [Joseph's brothers] said to him [Joseph's steward], "Why does your lord say these words? Far be it that your servants should do according to this thing. Behold, the silver which we found in our sack's mouth, we brought it in to you out of the land of Canaan. How then should we steal out of your lord's house silver or gold?"

Genesis 44:7–8 They said to him, "Why does my adonai speaks these words? [It is] an absurdity for your servants to be doing that [sort of] thing. Listen, the silver that we found in the mouth of our sacks, we have returned to you from the land of Canaan. So, how [exactly] do we steal gold or silver from your adonai's home? (Kukis mostly literal translation)

They tell Joseph's servant, "Listen, you know we are honest. When we found the silver in our sacks from the first trip, we returned this trip with that silver in hand. We told you about this from the very beginning." (Bear in mind that various sons of Jacob are speaking, each one adding additional testimony as to their innocence.)

As we already studied, the first thing that the sons of Israel did was to tell this man about the silver that they found in their bags.

Genesis 44:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mātsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592

Genesis 44:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ēbādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: *Whomever is found with the cup [lit., it], then he will die;...*

Then one of them makes a pledge. They are accused of stealing the silver chalice of Joseph; then they themselves are suggesting that the thief be executed.

The brothers appear to be quite confident of their honesty.

Genesis 44:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .			
'ānach ^e nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person plural, Qal imperfect	Strong's #1961 BDB #224

Genesis 44:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person plural suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
ʿebādîym (עֲבָדִים) [pronounced <i>êb-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

Translation: ...and we will be slaves to my adonai.”

And then one of them adds: “And you can make us your slaves.” This is much more of a *one for all and all for one* attitude than the brothers had before. Someone from the brothers says this, and not one of them says, “Hey, wait a minute...”

Genesis 44:9 With whomever of your servants it may be found, both let him die, and we all will be my lord's bondmen.”

Genesis 44:9 **Whomever is found with the cup** [lit., *if*], then he will die; and we will be slaves to my adonai.” (Kukis mostly literal translation)

The sons of Jacob were so certain of their mutual innocence that they commit to being slaves of Joseph and that the person guilty of stealing his silver goblet be executed.

This is fascinating, given what some of the sons have done in years past. Levi and Simeon destroyed an entire family; and then the brothers took all that they had (when you defeated another army—or, in this case, family—taking all of their stuff was acceptable practice in the ancient world).

Let me suggest that these brothers have reformed since that time. We have already studied how Levi and Simeon had committed murder (Genesis 34) and Judah had been quite dishonorable towards his daughter-in-law; but here, there appears to be such a mutual trust in the behavior of one another, that they are willing to subject themselves to slavery, if they are lying about the silver cup. They simply know that no one among them would be so bold and dishonest as to steal anything from this pharaoh.

Genesis 44:7–9 They said to him, “Why does my adonai speaks these words? [It is] an absurdity for your servants to be doing that [sort of] thing. Listen, the silver that we found in the mouth of our sacks, we have returned to you from the land of Canaan. So, how [exactly] do we steal gold or silver from your adonai's home? Whomever is found with the cup [lit., *if*], then he will die; and we will be slaves to my adonai.” (Kukis mostly literal

translation)

Genesis 44:7–9 They said to him, “Why would my lord say such things? It is absolutely absurd for us to be doing these sorts of things. Listen, we returned the silver that we found in the mouth of our sacks; we brought it to you back from the land of Canaan. So, explain to us just exactly how did we steal gold or silver from your lord’s home? Whomever is found with your lord’s cup will be put to death and we will all become your slaves.” (Kukis paraphrase)

And so he says, “Furthermore now, as your words, so he [is]. Whomever is found with him will be for me a slave. And you all will be acquitted.”

Genesis
44:10

So he said, “Therefore, as your words, so it [will be]. Whomever is found with the cup [lit., it] will be my slave. [The rest of] you will be cleared.”

The servant of Joseph responded, “Therefore, just as you spoke, so it will be. Whomever is found with the cup will become my slave. The rest of you can go free.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, “Furthermore now, as your words, so he [is]. Whomever is found with him will be for me a slave. And you all will be acquitted.”
Dead Sea Scrolls	.
Targum of Onkelos	And he said, According to your words, so let it be. With whomsoever it is found, he shall be my servant, but you will be acquitted.
Targum Pseudo Jonathan	And he said, According to your words let it be. With whomsoever it is found he shall be my slave, but you shall be innocent.
Revised Douay-Rheims	I accept this test of yours, said he; the man in whose possession it is found, shall be my slave, and the rest of you go clear.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And he said to them, Now also let it be according to your words; he with whom it is found shall be my servant; and the rest of you shall be blameless.
Septuagint (Greek)	And he said, Now then it shall be as you say; with whomsoever the cup shall be found, he shall be my servant, and you shall be clear.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then he said, Far be it from me to do so: but the man who had my cup will be my servant; and you may go back to your father in peace.
Easy English	Joseph said, ‘I could never do that. Only the man in whose hand you found the cup will become my slave. You other men can go in peace to your father.’.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The servant said, “I agree, except that only the man who is found to have the cup will be my slave. The others will be free.”
God’s Word™	.
Good News Bible (TEV)	.

International Children's B. <i>The Message</i>	.	The steward said, "Very well then, but we won't go that far. Whoever is found with the chalice will be my slave; the rest of you can go free."
Names of God Bible NIRV	.	"All right, then," he said. "As you wish. The one found to have the cup will become my slave. But the rest of you will not be blamed."
New Simplified Bible	.	»Good!« the man replied. »I would do what you have said. But only the one who has the cup will become my slave. The rest of you can go free.«

Thought-for-thought translations; paraphrases:

Common English Bible	.	He said, "Fine. We'll do just as you've said. Whoever is found with it will be my slave, and the rest of you will go free."
Contemporary English V.	.	"Good!" the man replied, "I'll do what you have said. But only the one who has the cup will become my slave. The rest of you can go free."
The Living Bible	.	"Fair enough," the man replied, "except that only the one who stole it will be a slave, and the rest of you can go free."
New Berkeley Version	.	
New Century Version	.	
New Life Version	.	
New Living Translation	.	"That's fair," the man replied. "But only the one who stole the cup will be my slave. The rest of you may go free."

Partially literal and partially paraphrased translations:

American English Bible	.	So [JoSePh's house manager] told them: 'May it be just as you've said. The one who is found with the cup will be my slave... but the rest of you can go free.'
Beck's American Translation	.	
International Standard V	.	"Agreed," he responded. "Just as you've said, the one who is found to have it in his possession will become my slave, and the rest of you will be innocent."
New Advent (Knox) Bible	.	I accept this test of yours, said he; the man in whose possession it is found, shall be my slave, and the rest of you go clear.
Today's NIV Translation for Translators	.	The man replied, "Okay, I will do what you say. But the one who has the cup will not be executed. Instead, he will become my slave, and the rest of you may return home."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	.	He was to say: You all's concern is to be just: He whom it was to be found is my servant, and you are to be innocent.
Conservapedia	.	The steward said, "All right, I'll take your words on that. With whomever the beaker is found, that man will be my slave, and the rest of you will be held innocent."
Ferrar-Fenton Bible	.	And he replied, " It shall be as you say ; Therefore with whoever of you it is, he shall be my slave, and you shall be innocent."
God's Truth (Tyndale)	.	Now therefore according unto your words, he with whom it is found, shall be my servant: but ye, shall be harmless.
HCSB	.	The steward replied, "What you have said is right, but only the one who is found to have it will be my slave, and the rest of you will be blameless."
Jubilee Bible 2000	.	
Lexham English Bible NIV, ©2011	.	"Very well, then," he said, "let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame."
NIV – UK	.	

Tree of Life Version .

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"Very well then," he said, "it will be as you say. The one who is found to have the cup will become my master's slave; the rest of you will go free."
The Heritage Bible	.
New American Bible (2002)	But he replied, "Even though it ought to be as you propose, only the one who is found to have it shall become my slave, and the rest of you shall be exonerated."
New American Bible (2011)	But he replied, "Now what you propose is fair enough, but only the one who is found to have it shall become my slave, and the rest of you can go free."
New Jerusalem Bible	'Very well, then, it shall be as you say,' he replied, 'the one on whom it is found shall become my slave, but the rest of you can go free.'
New RSV	He said, 'Even so; in accordance with your words, let it be: he with whom it is found shall become my slave, but the rest of you shall go free.'
Revised English Bible	He said, "Very well; I accept what you say. Only the one in whose possession it is found will become my slave; the rest will go free."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	And the steward said, "Now let it be as you say; he with whom the cup is found will be my slave, but <i>the rest of you</i> shall be blameless."
exeGesés companion Bible	.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	He replied, "Although what you are proposing is right, only the one with whom it is found shall be my slave; but the rest of you shall go free."
Judaica Press Complete T. Kaplan Translation	'It <i>should</i> be as you declare,' he replied. 'But only the one with whom it is found will be my slave. The rest will be able to go free.'
Orthodox Jewish Bible	And he said, Now also let it be according unto your devarim; he with whom it is found shall be to me eved; and ye shall be nekiyim (blameless).
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	·The servant [^l He] said, "·We will do [It will be] as you say, but only the man who has taken the cup will become my ·slave [servant]. The rest of you ·may go free [will be innocent]."
Kretzmann's Commentary	And he said, Now also let it be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless. The chief steward accepted their proposal, but with the modification which agreed with Joseph's object in the trial, namely, to find out how the brothers were disposed toward Benjamin, especially now that he had been honored so signally by Joseph.
NET Bible®	He replied, "You have suggested your own punishment! [<i>Heb</i> "Also now, according to your words, so it is." As the next statement indicates, this does mean that he will do exactly as they say. He does agree with them the culprit should be punished, but not as harshly as they suggest. Furthermore, the innocent parties will not be punished.] The one who has it will become my slave [<i>Heb</i> "The one with whom it is found will become my slave."], but the rest of [The words "the rest of" have been supplied in the translation for clarification and for stylistic reasons.] you will go free."
Syndein/Thieme	.
The Voice	Steward: Let it be as you say, <i>but I'll be more lenient:</i> whoever is found to possess the cup will become my servant. The rest of you will be considered innocent <i>and</i>

may go free.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is he, "Even now, according to your words, so be it. The man with whom the beaker shall be found, he becomes my servant, and you shall be innocent.
Context Group Version	And he said, Now also let it be according to your { pl } words: he with whom it is found shall be my slave; and you { pl } shall be innocent.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	He said, "Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent."
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And he said, Now also let it be according to your words; with whomever it is found with him, he shall become a slave to me, and you shall be innocent.
H. C. Leupold	And he said: Even though now this is to be settled according to your words, yet only he with whom it is found shall be my servant, whereas ye shall be innocent.
Jack Ballinger's translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	He said, Now also let it be according to your words: he with whom it is found will be my bondservant; and you will be blameless.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	...and he said, let it be according to your words, so he who be found with him will exist for me a servant and you will exist as innocent ones,...
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	And he said, Now also let it be according to your + words: he with whom it is found will be my slave; and you + will be innocent.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	He said, "Now also let it be according to your words. He with whom it is found will be my slave; and you will be blameless."
<i>Young's Literal Translation</i>	.
Young's Updated LT	And he says, "Now, also, according to your words, so it is; he with whom it is found becomes my servant, and you [all] are acquitted."

The gist of this passage:

Genesis 44:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Genesis 44:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
Gam has five primary usages. ❶ It is used to denote <i>in addition to</i> or a continuation of or an adding to a previous thought or point. It is often rendered <i>also</i> . ❷ Gam can be used as an intensifier (<i>even</i>) and is sometimes used this way with a negative. ❸ Gam can be used to make a sentence emphatic (<i>yea, indeed, truly</i>) or it can simply be used to give considerable emphasis to the next word. ❹ It can be rendered <i>even if</i> when followed by an imperfect verb. ❺ Finally, it can be rendered as an adverb— <i>however, but</i> —but usually followed by a negative particle.			
BDB gives these meanings: <i>also, even, indeed, moreover, yea; also, moreover (giving emphasis); neither, neither...nor (with negative); even (for stress); indeed, yea (introducing climax); also (of correspondence or retribution); but, yet, though (adversative); even, yea, yea though (with 'when' in hypothetical case).</i>			
'attâh (אֵתָּע) [pronounced ġaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
Not sure if this ought to be a grouped pair of particles or if this is poor grammar.			
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
d ^e bârîym (דְּבָרַיִם) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1697 BDB #182
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
hûw' (אוּהוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: So he said, “Therefore, as your words, so it [will be].”

Joseph's servant has agreed with what they have proposed. In fact, he has backed off on the severity of the sentence somewhat—and very likely, this is because of what Joseph has ordered him to say. In other words, there was likely a lengthier discussion with Joseph than we are privy to in the text.

Genesis 44:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, so that, in that; for that, since; which; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713

Translation: *Whomever is found with the cup [lit., it] will be my slave.*

So, rather than execute the person with the cup, he will become Joseph's slave's slave.

We know that this will be Benjamin.

Genesis 44:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Genesis 44:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâqîy (נָקִי) [pronounced naw-KEE]	acquitted, clean, cleared, free from [guilt, obligations, punishment], unpunished, guiltless, innocent	masculine singular adjective	Strong's #5355 BDB #667

The NET Bible: *The Hebrew word נָקִי (naqi) means “acquitted,” that is, free of guilt and the responsibility for it. The rest of you will be free. Joseph’s purpose was to single out Benjamin to see if the brothers would abandon him as they had abandoned Joseph. He wanted to see if they had changed.*¹²

I disagree with the NET Bible here. I don't think that Joseph was seeing what his brothers would do. He had forgiven them, but that does not mean that he was ready to resume a nice, happy household with them once again. By this, he is separating Benjamin out from the rest of them. My guess is, Joseph did not even consider whether or not his brothers had changed over the years. This was a non-issue to him. My educated guess is, he determined to keep Benjamin, and would have expected for his father to make the trip down to Egypt. What the other brothers did was not as important to him.

Translation: [The rest of] you will be cleared.”

It is highly unlikely that the servant is going off-script here. What makes sense is, this is exactly what Joseph told the servant to say. He simply used the words of brothers in order to pivot to Joseph's orders. He may seem like he is being benevolent, but it is likely that this is Joseph's orders.

Although Joseph could have complete and total revenge upon his brothers, he apparently chose not to.

Genesis 44:10 And he [the steward] said, “Now also let it be according to your word. He with whom it is found will be my servant, and you [all] will be blameless.”

Joseph's servant has a ready response, and it is an interesting one. He is saying, “If one of you is found with the chalice, then he will become my servant. The rest of you can go.” These men have just pledged themselves into servitude, if one of them is found with the chalice, and Joseph's servant says that he is only interested in the one who is a thief (and he already knows who the thief is).

Based upon what has happened so far, I would assume that the steward has a ready answer which was specified by Joseph. Joseph has already told his servant, “I want you to search through all of the sacks, starting with the oldest brother, and ending with the youngest brother. Then, I want you to return with the youngest brother alone when you find the silver chalice in his sack. The other men are not to be held responsible.” Even though these particular instructions are not found, we realize that Joseph is very explicit in the commands which he gives his servant. This is revealed by the words of Joseph's servant. Joseph certainly did not tell his servant, “You know where the chalice is; find it, bring back Benjamin, and play the rest by ear.” This was not some slip shod scheme by Joseph; he wanted his full brother to return to him; and in doing that, he expected that his father would come from Canaan to beg mercy from him. What Joseph wants is his full brother and his father. He has not yet decided what he will do about his other brothers.

Joseph did not expect his other brothers to protest and then to return to Egypt. What he wants is for Benjamin to be brought back alone; and then he expects that his 10 brothers would return home and tell their father, Jacob, what happened. As a result, Jacob would come to Egypt to plead for his life. So, Joseph had it all planned out so that his youngest brother would remain with him and that his father would come to Egypt to save Benjamin.

The brothers offer themselves up as slaves and the culprit to be executed if the cup is found with any of them.

¹² From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 1, 2016.

The steward softens the threat to Jacob's sons. "Whoever took the cup will become my servant." Then he adds: "The rest of you can go home." Literally, he said, "You [all] are innocent [or, free from guilt, free from punishment]."

Obviously, Joseph prepared this man to do what he did and to say what he said. And the steward did not question Joseph; he simply did what he was told to do. The servant does not need to know everything; he does not need to know Joseph's entire plan.¹³ What Joseph appears to have said (this is not actually recorded) is: *I want you to return with Benjamin alone, accused of stealing my silver cup; and let the other men go free.*

At this point in the narrative, the servant has accused the brothers of stealing his master's chalice, but nothing has been proven yet. The brothers will prove to this man that they are innocent; they will open up their sacks of grain to be examined.

Genesis 44:10 So he said, "Therefore, as your words, so it [will be]. Whomever is found with the cup [lit., *it*] will be my slave. [The rest of] you will be cleared." (Kukis mostly literal translation)

Genesis 44:10 The servant of Joseph responded, "Therefore, just as you spoke, so it will be. Whomever is found with the cup will become my slave. The rest of you can go free." (Kukis paraphrase)

And so they hasten and so they bring down a man his sack to the ground. And so they open a man his sack. And so he searches—with the older he begins and with the young he finishes. And so he finds a cup in a bag of Benjamin. And so they tear their garments. And so loads a man upon his ass and so they return to the city.

Genesis
44:11–13

They act quickly and each man lowers his sack to the ground and then opens his sack. Joseph's servant [lit., *he*] carefully searches [their stuff], beginning with [the bag of] the eldest and finishing with [the bag of] the youngest. He found [Joseph's] cup in Benjamin's bag. Consequently, Joseph's brothers [lit., *they*] tore their clothing [in utter despair]. Then each man loaded up his ass and they [all] returned to the city.

They acted quickly and each man lowered his sack to the ground. Joseph's servant carefully search through their bags, starting with the oldest and working down to the youngest. He found Joseph's cup in Benjamin's bag, causing Joseph's brothers to tear their clothing in despair. Then they loaded up their donkeys and returned to the city.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so they hasten and so they bring down a man his sack to the ground. And so they open a man his sack. And so he searches—with the older he begins and with the young he finishes. And so he finds a cup in a bag of Benjamin. And so they tear their garments. And so loads a man upon his ass and so they return to the city.

Dead Sea Scrolls
Targum of Onkelos

And they made haste, and brought down every man his baggage to the ground; and every man opened his baggage. And he searched, beginning with the greatest and finishing with the least; and the chalice was found in the baggage of Benjamin. And they rent their clothes, and laded every man his ass, and returned to the city.

Targum Pseudo Jonathan

And they made haste, and brought down each man his sack upon the ground, and

¹³ Do you see the parallel here which can be made between God, His plan and our part in it?

every man opened his sack. And he searched beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack. And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city.

Revised Douay-Rheims

So, with all haste, they lowered their sacks to the ground, and began opening them one by one. And he began with the eldest, and examined each in turn, till at last he found the cup in Benjamin's sack.

And now they tore their garments about them, loaded their asses again, and went back to the city.

Latin Vulgate

.

Plain English Aramaic Bible

.

Peshitta (Syriac)

Then they speedily took down every man his sack to the ground, and opened every man his sack. And they searched, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack. And they tore their clothes, and loaded every man his ass, and returned to the town.

Septuagint (Greek)

And they hastened, and took down every man his sack on the ground, and they opened every man his sack. And he searched, beginning from the eldest, until he came to the youngest; and he found the cup in Benjamin's sack. And they rent their garments, and laid each man his sack on his ass, and returned to the city.

NETS (Greek)

.

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then every man quickly got his bag down and undid it. And he made a search, starting with the oldest and ending with the youngest; and the cup was in Benjamin's bag. Then in bitter grief they put the bags on the asses again and went back to the town.

Easy English

Then every man quickly lifted his sack and he put it on the ground. Each man opened his sack. The *steward searched. He started with the oldest brother and he finished with the youngest one. The *steward found the cup in Benjamin's sack. Then the brothers tore their clothes. Each man loaded his *donkey and they all went back to the city.

Easy-to-Read Version–2006 **The Trap Is Sprung; Benjamin Is Caught**

Then every brother quickly opened his sack on the ground. The servant started looking in the sacks. He started with the oldest brother and ended with the youngest. He found the cup in Benjamin's sack. The brothers were very sad. They tore their clothes to show their sadness. They put their sacks back on the donkeys and went back to the city.

Easy-to-Read Version–2008

.

*God's Word*TM

Each one quickly lowered his sack to the ground and opened it. Then the man made a thorough search. He began with the oldest and ended with the youngest. The cup was found in Benjamin's sack. When they saw this, they tore their clothes in grief. Then each one loaded his donkey and went back into the city.

Good News Bible (TEV)

.

International Children's B.

Then every brother quickly lowered his sack to the ground and opened it. The servant searched the sacks, going from the oldest brother to the youngest. He found the cup in Benjamin's sack. The brothers tore their clothes to show they were sad. Then they put their sacks back on the donkeys. And they returned to the city.

The Message

They outdid each other in putting their bags on the ground and opening them up for inspection. The steward searched their bags, going from oldest to youngest. The chalice showed up in Benjamin's bag.

They ripped their clothes in despair, loaded up their donkeys, and went back to the city.

Names of God Bible
NIRV
New Simplified Bible

.
.
Each of the brothers quickly put his sack on the ground and opened it. Joseph's servant started searching the sacks. They began with the one that belonged to the oldest brother. When he came to Benjamin's sack, he found the cup. This upset the brothers so much that they began tearing their clothes in sorrow. Then they loaded their donkeys and returned to the city.

Thought-for-thought translations; paraphrases:

Common English Bible
Contemporary English V.

.
Each of the brothers quickly put his sack on the ground and opened it. Joseph's servant started searching the sacks, beginning with the one that belonged to the oldest brother. When he came to Benjamin's sack, he found the cup. This upset the brothers so much that they began tearing their clothes in sorrow. Then they loaded their donkeys and returned to the city.

The Living Bible
New Berkeley Version
New Century Version

.
.
Then every brother quickly lowered his sack to the ground and opened it. The servant searched the sacks, going from the oldest brother to the youngest, and found the cup in Benjamin's sack. The brothers tore their clothes to show they were afraid. Then they put their sacks back on the donkeys and returned to the city.

New Life Version
New Living Translation

.
They all quickly took their sacks from the backs of their donkeys and opened them. The palace manager searched the brothers' sacks, from the oldest to the youngest. And the cup was found in Benjamin's sack! When the brothers saw this, they tore their clothing in despair. Then they loaded their donkeys again and returned to the city.

Partially literal and partially paraphrased translations:

American English Bible

¹¹ And each man quickly took down his sack and put it on the ground. Then they each opened their sacks, ¹²and he began his search, starting from the eldest to the youngest... and he found the cup in Benjamin's sack. ¹³ Well, they all started ripping their clothes. Then each man put his sack back on his burro, and they all returned to the city, ¹⁴where Judah and his brothers went to see Joseph while he was [still at home]. A portion of v. 14 is included for context.

Beck's American Translation
International Standard V

.
So they quickly dismounted, unloaded their sacks onto the ground, and each one of them opened his own sack. The palace manager [Lit. *Then he*] searched for the cup, beginning with the oldest brother's sack and ending with the youngest brother's sack, and there it was!—in Benjamin's sack. At this, they all tore their clothes [i.e., a response of despair], reloaded their donkeys, and returned to the city.

New Advent (Knox) Bible

So, with all haste, they lowered their sacks to the ground, and began opening them one by one. And he began with the eldest, and examined each in turn, till at last he found the cup in Benjamin's sack.
And now they tore their garments about them, loaded their asses again, and went back to the city.

Today's NIV
Translation for Translators

.
Each of the men quickly lowered his sack down from the donkey to the ground and opened it. Then the servant started to search for the cup in each sack. He started with the oldest brother's sack and ended with the youngest one's sack. And he

found the cup in Benjamin's sack and showed it to them. The brothers tore their clothes because they were so dismayed. They loaded the sacks on the donkeys again and returned to the city.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	They were to hasten and let down, each one, his sack to the solid grounds, and was to open each one his sack. He was to search, and is to have begun at the oldest, and is to have finished at the youngest, and the cup was found in Benjamin's sack. They were to rend their clothes, and they were to load each one his donkey, and were to turn back to the city.
Conservapedia Ferrar-Fenton Bible	. Then they hastened and each one unloaded his load, and he searched beginning at the eldest to the youngest, and found the cup in Benjamin's load . Then they tore their garments, and mounted each man his ass and returned to the city.
God's Truth (Tyndale)	And at once every man took down his sack to the ground, and every man opened his sack. And he searched, and began at the eldest and left at the youngest. And the cup was found in Ben Jamins sack. Then they rent their clothes, and laded every man his ass and went again unto the city.
HCSB Jubilee Bible 2000	. Then they made haste, and each one took his sack down to the ground, and each one opened his sack. And he searched and began at the eldest and finished at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes, and each one laded his ass, and they returned to the city.
Lexham English Bible NIV, ©2011	. Each of them quickly lowered his sack to the ground and opened it. Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And the cup was found in Benjamin's sack. At this, they tore their clothes. Then they all loaded their donkeys and returned to the city.
NIV – UK Tree of Life Version	. .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And they flowed like liquid, and every man descended his sack to the ground, and every man opened his sack. And he searched; he began at the oldest, and ended with the youngest, and the cup was found in Benjamin's sack. And they tore their clothes, and every man loaded his donkey, and turned back to the city.
New American Bible (2002) New American Bible (2011) New Jerusalem Bible	. . Each of them quickly lowered his sack to the ground, and each opened his own. He searched, beginning with the eldest and ending with the youngest, and found the cup in Benjamin's sack. Then they tore their clothes, and when each man had reloaded his donkey they returned to the city.
New RSV	Then each one quickly lowered his sack to the ground, and each opened his sack. He searched, beginning with the eldest and ending with the youngest; and the cup was found in Benjamin's sack. At this they tore their clothes. Then each one loaded his donkey, and they returned to the city.
Revised English Bible	Each quickly lowered his pack to the ground and opened it, and when the steward searched, beginning with the eldest and finishing with the youngest, the goblet was found in Benjamin's pack. At this they tore their clothes; then one and all they loaded their donkeys and returned to the city.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then each hurried to put his pack down on the ground, and each one opened his pack. He searched, starting with the oldest and ending with the youngest; and the goblet was found in the pack belonging to Binyamin. At this, they tore their clothes from grief. Then each man loaded up his donkey and returned to the city.
exeGesés companion Bible	And hastily they lower the sack of every man to the earth and open the sack of every man: and he searches and begins at the greatest and finishes at the youngest: and find the bowl in the sack of Ben Yamin: and they rip their clothes and every man loads his he burro and returns to the city.
Hebraic Roots Bible	And they hurried, and each one brought down his sack to the earth. And each one opened his sack. And he searched, with the oldest first, and with the youngest last, and the cup was found in the sack of Benjamin. And they tore their clothes; and they each one loaded his donkey and returned to the city.
JPS (Tanakh—1985)	So each one hastened to lower his bag to the ground, and each one opened his bag. He searched, beginning with the oldest and ending with the youngest; and the goblet turned up in Benjamin's bag. At this they rent their clothes. Each reloaded his pack animal, and they returned to the city.
Judaica Press Complete T. Kaplan Translation	. Each one quickly lowered his pack to the ground, and they all opened their packs. [The overseer] inspected each one, beginning with the oldest and ending with the youngest. The chalice was found in Benjamin's pack. [The brothers] tore their clothes in grief. Each one reloaded his donkey, and they returned to the city.
Orthodox Jewish Bible	Then they speedily took down every ish his sack to the ground, and opened every ish his sack. And he searched, and began at the gadol (eldest), and ended at the katon (youngest); and the gevi'a (cup, goblet) was found in the sack of Binyamin. Then they tore their garments, and loaded every ish his chamor, and returned to the ir.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then every man quickly lowered his sack to the ground and each man opened his sack [confident the cup would not be found among them]. The steward searched, beginning with the eldest and ending with the youngest, and the cup was found in Benjamin's sack. Then they tore their clothes [in grief]; and after each man had loaded his donkey again, they returned to the city.
The Expanded Bible	Then every brother quickly lowered his sack to the ground and opened ·it [L their sack]. ·The servant [L-He] searched the sacks, ·going from [starting with] the oldest brother to [L and ending with] the ·youngest [smallest], and found the ·cup [goblet] in Benjamin's sack. The brothers tore their clothes [C a sign of mourning; they were afraid for Benjamin's life]. Then they ·put their sacks back on [L loaded] the donkeys and returned to the city.
The Geneva Bible Kretzmann's Commentary	. Then they speedily, as their outraged feelings of innocence demanded, took down every man his sack to the ground, and opened every man his sack. They were absolutely certain that the cup would not be found. And he, the chief steward, searched, and began at the eldest, and left at the youngest, partly to hide his own share in the scheme, partly to make the climax all

the more effective. And the cup was found in Benjamin's sack. This was an outcome which not one of them had expected, their feeling of relief having grown as one sack after another had not yielded the cup.

Then they rent their clothes, and laded every man his ass, and returned to the city. They were overcome with terror, fear, and grief, and it was with a feeling of the greatest dejection that they turned back to the city which they had left with such light hearts a few hours before.

NET Bible®

So each man quickly lowered [*Heb* “and they hurried and they lowered.” Their speed in doing this shows their presumption of innocence.] his sack to the ground and opened it. Then the man [*Heb* “and he”; the referent (the man who was in charge of Joseph’s household) has been specified in the translation for clarity.] searched. He began with the oldest and finished with the youngest. The cup was found in Benjamin’s sack! They all tore their clothes! Then each man loaded his donkey, and they returned to the city.

Syndein/Thieme
The Voice

Then they all moved quickly, retrieved their sacks, lowered them to the ground, and opened them *so the steward could see what was inside them*. He searched *each sack*, beginning with the eldest son and ending with the youngest; *at last*, the cup was found in Benjamin’s sack. When the brothers saw this, they tore their clothes *in anguish*. *They knew what had to happen*. They had no choice but to load their donkeys and return to the city.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And hasting are they, and letting each man's bag down to the earth, and opening are they each man, his bag. And searching is he, starting with the greatest and finishing with the small. And found is the beaker in the bag of Benjamin. And tearing are they their garments, and lading is each man his bag on his ass, and returning are they to the city.

Context Group Version

Then they hurried, and took down every man his sack to the ground, and opened every man his sack. And he searched, [and] began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they tore their clothes, and loaded every man his donkey, and returned to the city.

Darby Translation
Emphasized Bible

So they hastened and took down each man his sack to the ground,—and opened each man his sack. Then made he thorough search, with the eldest, he began, and with the youngest, he ended,—and the cup was found in the sack of Benjamin! And they rent their mantles,—and laded each man his ass, and returned to the city.

English Standard Version

English Standard V. – UK

Evidence Bible

Green’s Literal Translation

H. C. Leupold

So they made haste, every man of them, and set their sacks on the ground, and they opened every man his sack. And he made the search—with the eldest he began, with the youngest he finished—and the cup was found in Benjamin’s sack. And they rent their garments, and each man reloaded his ass, and they returned to the city.

Jack Ballinger’s translation

Modern English Version

Then every man hurriedly took down his sack to the ground, and every man opened his sack. He searched, beginning with the oldest and ending with the youngest. The cup was found in Benjamin’s sack. Then they tore their clothes, and every man loaded his donkey and returned to the city.

Modern KJV

NASB

New European Version	Then they hurried, and each man took his sack down to the ground, and each man opened his sack. He searched, beginning with the eldest, and ending at the youngest. The cup was found in Benjamin's sack. Then they tore their clothes, and each man loaded his donkey, and returned to the city.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	And they hasten and take down each his bag to the earth, and each opens his bag; and he searches—at the eldest he has begun, and at the youngest he has completed—and the cup is found in the bag of Benjamin; and they rend their garments, and each lades his ass, and they turn back to the city.

The gist of this passage: Jacob's sons willingly consent to a search, but the servant of Joseph, going through all of their bags, finds Joseph's silver cup in Benjamin's bag.

Genesis 44:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâhar (מָהַר) [pronounced maw-HAHR]	<i>to hasten, to hurry, to hustle, to make haste, to rush; its transitive use is to prepare quickly, to bring quickly, to do quickly</i>	3 rd person masculine plural, Piel imperfect	Strong's #4116 BDB #554
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3381 BDB #432
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 44:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'am ^a tachath (אֲמָתָחַת) [pronounced ahm-TAHKH-ahth]	bag, sack; flexible container for grain	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #572 BDB #607
'erets (אֶרֶץ) [pronounced EH-rets]	earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: They act quickly and each man lowers his sack to the ground...

Joseph's brothers had not done anything wrong. They quickly responded to the order of Joseph's servant and lowered their sacks to the ground.

Genesis 44:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
pâthach (פָּתַח) [pronounced paw-THAHKH]	to open, to open up; to let loose [as in, to draw (a sword)]; to begin, to lead in	3 rd person masculine plural, Qal imperfect	Strong's #6605 BDB #834 (& #836)
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'am ^a tachath (אֲמָתָחַת) [pronounced ahm-TAHKH-ahth]	bag, sack; flexible container for grain	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #572 BDB #607

Translation: ...and then opens his sack.

Each man opened his sack. You can see that I left out *each man* in the translation, as it carries over from the previous phrase.

Because they had done nothing wrong, no one was concerned about what would be found in the sacks.

Genesis 44:11 Then they speedily took down every man his sack to the ground, and each one opened his sack.

Genesis 44:11 They act quickly and each man lowers his sack to the ground and then opens his sack. (Kukis mostly literal translation)

None of the sons were worried at this point of having stolen anything. They all took the sacks of grain down to reveal what is in them. They were going to certainly prove to this man that they had done nothing wrong.

Genesis 44:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châphas (חָפַשׁ) [pronounced khaw-FAHS]	<i>to search, to search for, to seek, to search through</i>	3 rd person masculine singular, Piel imperfect	Strong's #2664 BDB #344

Translation: Joseph's servant [lit., he] carefully searches [their stuff],...

For the most part, in this encounter, *he* refers to Joseph's servant and *they* refer to Joseph's brothers. In the English, we often will make specific references from time to time in a narrative.

Joseph's servant, probably traveling with a small military contingent, searches through their bags.

Genesis 44:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
When used as a substantive, as here, gâdôwl means a great [mighty, noble] man; the oldest (eldest).			
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to begin, to start</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2490 BDB #320

Translation: ...beginning with [the bag of] the eldest...

As he has probably been ordered to do, he begins with the bag of the oldest brother and works his way down the line.

Genesis 44:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Genesis 44:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qâṭān (קָטָן) [pronounced kaw-TAWN]	<i>small, young, unimportant, insignificant</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #881
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	3 rd person masculine singular, Piel perfect	Strong's #3615 BDB #477

Translation: ...and finishing with [the bag of] the youngest.

He finally comes to the bag of the youngest.

What is not said in this part of the narrative, but what logically happened is, each sack contained the man's silver, so that would have been revealed in each sack. However, that was not an issue to the servant and so it is not mentioned. There is only one item which concerns him, and that is the silver chalice.

Genesis 44:12a-c And he searched first at the oldest and with the youngest last.

Interestingly enough, there was something that was glossed over in this portion of the narrative: the silver that they brought with them had been placed back in their sacks with the grain—that would have been revealed from the beginning. As each man opens his sack, the silver would have been found.

How did the servant react to that (he placed the silver in the bags himself or ordered for that to be done)? And how did the brothers react to that? As the silver is found, each brother would have thought, "Oh, crap! Now I will be enslaved!" But the servant would have been instructed to say, "Your God has given you this silver; I have already received your silver." (This is what the servant said back in Genesis 43:23 and we assume that he will repeat this—however, that is not recorded).

The other option is this: Joseph's servant himself reaches into each sack. He feels the silver that is there, and says nothing; he does not even bring it out. So the silver is there, but he does not even reveal that he has touched it. He knows what he is reaching for and he knows in whose bag it is, because he placed it there himself.

There was only one issue before them—who had the silver chalice? Who stole Joseph's cup?

Genesis 44:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
g ^e bîya' (גִּבְיָא) [pronounced ghehb-EE-ğah]	<i>cup, bowl, chalice</i>	masculine singular noun with the definite article	Strong's #1375 BDB #149

Genesis 44:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'am ^e tachath (תַּחְתָּחַת) [pronounced ahm-TAHKH-ahth]	<i>bag, sack; flexible container for grain</i>	feminine singular construct	Strong's #572 BDB #607
Bin ^e yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Translation: He found [Joseph's] cup in Benjamin's bag.

In the final sack, he found Joseph's chalice, his silver cup. No one was expecting this, apart from Joseph's servant, who put it there in the first place.

Genesis 44:12 And he searched first at the oldest and with the youngest last. And the cup was found in Benjamin's sack.

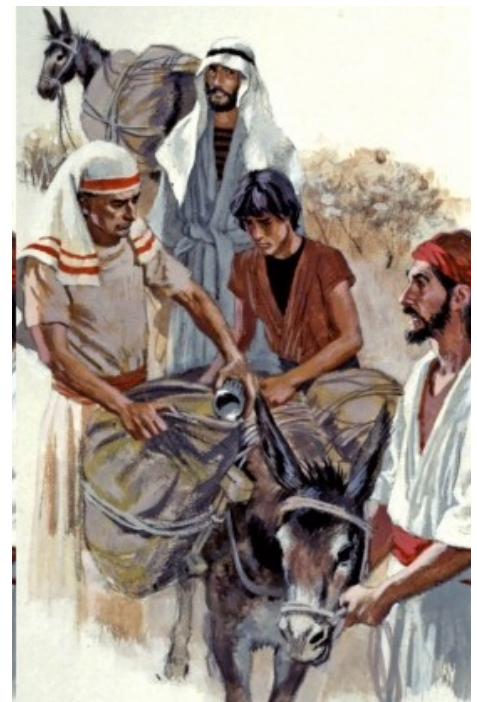
This approach is interesting. It makes me wonder, did the servant memorize the young men in the order of their ages? Recall that they were seated that way at the meal at Joseph's. Did Joseph, at some point, tell his servant, "Look at these men carefully and remember this order." It appears to be intentional for him to come to Benjamin's sack last. By beginning with the oldest and working down to the youngest, each person knows when his bag will be checked.

Perhaps the servant said, "Let me start with the eldest brother" and perhaps he said, "I will check your bags according to where you sat at dinner." We do not know if the servant lined up the brothers or whether he had them line themselves up.

The way that this appears to be written, he was to make certain that the oldest son was checked out first; and the youngest son checked out last. In reviewing the Hebrew, this appears all that is required to fit this narrative; and certainly anyone could have remembered who the oldest and youngest brothers were. However, most commentators, myself included, believe that the servant dealt with all the men according to their ages. Whether he did that by memory or had the brothers line up that way, we do not know.

The Silver Cup is Discovered in Benjamin's Sack of Grain (a graphic); from [News You Can Believe](#); accessed March 29, 2017. *Unknown to Joseph's half-brothers, Joseph's silver cup had been put into Benjamin's grain sack.*

The site for this graphic and several other commentators have suggested that throughout, Joseph is testing his brothers. Although there is one time when Joseph has tested his brothers (concerning piling 5x as much food on Benjamin's place as the others), I do not think that this is Joseph's motivation. I don't believe that Joseph has arranged for a half dozen tests for his brothers, that he is keeping a mental score, and, as a result, he will



decide what to do about his brothers. That approach makes little sense to me.

In this case, when the cup has been found, Joseph already knows what his brothers will do. Benjamin will remain with Joseph and the brothers will all go back to Canaan, with the grain and an explanation as to what happened. They already did this with Simeon. Joseph said, “I am going to keep one of you behind in prison,” and then he chose Simeon. It appeared at first that he was going to throw them all into jail and keep them there.

Also, going back to Joseph giving Benjamin 5x as much food—I think that Joseph did that as somewhat of a lark, interested in what his brothers would say. I don’t know that he was testing them, per se, as they clearly passed the test, and nothing changed as a result of that *test*.

Genesis 44:12 And he [Joseph’s steward] searched first at the oldest and with the youngest last. And the cup was found in Benjamin’s sack.

Genesis 44:12 Joseph’s servant [lit., *he*] carefully searches [their stuff], beginning with [the bag of] the eldest and finishing with [the bag of] the youngest. He found [Joseph’s] cup in Benjamin’s bag. (Kukis mostly literal translation)

As a result of finding that cup, Benjamin would be required to stay, as the slave of Joseph’s slave; and all of the brothers would be faced with the dilemma of returning to their father without Benjamin—the one thing that they feared the most.

So far, Joseph has not revealed his identity to his brothers. He has apparently not yet decided if he wanted to continue a relationship with his older brothers; but he certainly wanted to begin and renew his relationship with Benjamin, his younger brother; and he would like to see his father again. What Joseph has orchestrated here would have that result. Benjamin was to return with Joseph’s servant to Joseph; and the rest of Joseph’s brothers return home with the grain and a very sad story. Joseph expects that this will cause Jacob, his father, to come to Egypt, on behalf of his son, Benjamin.

Notice how all of this has been orchestrated so that, even yet, Joseph has not had to reveal his identity to his brothers, who originally sold him into slavery. Let me suggest, Joseph is not bearing a grudge, but carefully considering his options. Renewing a relationship with his older brothers is still an option.



“Joseph’s Brothers Find the Silver Goblet in Benjamin’s Sack” a painting by Alexander Ivanov, 1861 (Tretjakov Gallery, Moscow). From [WordPress](#) accessed March 14, 2017.

Genesis 44:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâra' (קָרַע) [pronounced kaw-RAHG]	<i>to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]</i>	3 rd person masculine plural, Qal imperfect	Strong's #7167 BDB #902
sîm ^e lâh (שִׁמְלֵה) [pronounced sim ^e -LAW]	<i>[covering, outer] garments, clothing, clothes</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #8071 BDB #971

Translation: Consequently, Joseph's brothers [lit., they] tore their clothing [in utter despair].

The brothers are very upset, and they tear their clothing, which is a sign of despair.

Genesis 44:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmaç (אַמַּץ) [pronounced çaw-MAHS]	<i>to carry a burden, to carry a load, to take up, to lift up; it is especially used for a load which is lifted up onto a horse or mule</i>	3 rd person masculine singular, Qal imperfect	Strong's #6006 BDB #770
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'al (עַל) [pronounced çah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
chämôwr (חֲמֹר) [pronounced khuh-MOHR]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: Then each man loaded up his ass...

They have been caught red-handed, so they return peaceably to Egypt. They load up their donkeys.

Genesis 44:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution	3 rd person masculine plural, Qal imperfect	Strong's #7725 BDB #996
îyr (יָר) [pronounced ġeer]	city, encampment, town; fortified height; a place of walking; a guarded place	feminine singular noun with the definite article and the directional hê	Strong's #5892 BDB #746

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...and they [all] returned to the city.

They return to the city, which confirms the translation of an earlier verse, when they have not traveled far from the city.

Although there is no discussion of this, recall that Joseph's servant had said, "He who is found with it shall be my servant, and the rest of you shall be innocent." (v. 10b; ESV) So, logically, all of the brothers, save Benjamin, could have taken their grain and returned to Canaan. They do not do this. All of them saddle up to return to Egypt. This is the first surprise. There is nothing in the text which appears to require that they do this.

Genesis 44:13 Then they (the sons of Jacob) tore their clothes, and each one loaded his ass and [they] returned to the city [to Joseph's city].

Genesis 44:13 Consequently, Joseph's brothers [lit., they] tore their clothing [in utter despair]. Then each man loaded up his ass and they [all] returned to the city. (Kukis mostly literal translation)

The Jewish people tend to be very demonstrative, and they tear their clothes, upset about the cup being found with Benjamin. Recall their jealousy of Joseph and how they were willing to kill him or to sell him into slavery—primarily because of the favoritism shown by their father towards him. However, this time, it is clear that Benjamin is the favored son, and they all are upset and very protective of him. We know that they are protective of Benjamin, as they all return to Joseph's city.

The brothers have spent 20+ years living a lie with their father; and their father was quite disturbed at the loss of his son Joseph. The scene was so difficult to take that Judah, for most of those years, separated himself from his family entirely for 20 years (Genesis 38). The brothers know that they cannot repeat this wrong; they cannot cause their father the same misery over Benjamin as they did with Joseph.

Let me suggest that Joseph did not anticipate this. In my opinion, Joseph expected the servant to return with Benjamin, and for his brothers to take the grain (and the silver) and return home to their families. Their families are in Canaan; their families lack grain; and it would make sense for the brothers to cut their losses and return

home. After all, when Joseph laid hold of Simeon, and dismissed all of the brothers save him, all the brothers left; and for a year, no one came to plead for Simeon's freedom.

Genesis 44:11–13 They act quickly and each man lowers his sack to the ground and then opens his sack. Joseph's servant [lit., *he*] carefully searches [their stuff], beginning with [the bag of] the eldest and finishing with [the bag of] the youngest. He found [Joseph's] cup in Benjamin's bag. Consequently, Joseph's brothers [lit., *they*] tore their clothing [in utter despair]. Then each man loaded up his ass and they [all] returned to the city. (Kukis mostly literal translation)

Genesis 44:11–13 They acted quickly and each man lowered his sack to the ground. Joseph's servant carefully search through their bags, starting with the oldest and working down to the youngest. He found Joseph's cup in Benjamin's bag, causing Joseph's brothers to tear their clothing in despair. Then they loaded up their donkeys and returned to the city. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Joseph Accuses His Brothers of Treachery

And so comes Judah and his brothers to a house of Joseph and he [is] still there. And so they fall to his faces ground-ward.

Genesis
44:14

So Judah and his brothers came to Joseph's house and he [is] still there. They fall on the ground before him.

Therefore, Judah and his brothers returned with Joseph's servant to Joseph's house, and Joseph is still there. They fall on the ground before him.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so comes Judah and his brothers to a house of Joseph and he [is] still there. And so they fall to his faces ground-ward.
Dead Sea Scrolls	.
Targum of Onkelos	And Jehuda entered and his brothers into Joseph's house, for he was still there; and they fell before him on the ground.
Targum Pseudo Jonathan	And Jehuda and his brethren entered into Joseph's house. He was yet there ; and they fell before him on the ground.
Revised Douay-Rheims	Joseph was awaiting them there, and Juda led his brethren into Joseph's presence, where they all bowed face to the earth before him.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Judah and his brothers came to Josephs house; for he was still there; and they fell before him on the ground.
Septuagint (Greek)	And Judas and his brethren came in to Joseph, while he was yet there, and fell on the ground before him.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So Judah and his brothers came to Joseph's house; and he was still there: and they went down on their faces before him.
Easy English	.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	.
God's Word™	.
Good News Bible (TEV)	.
International Children's B. <i>The Message</i>	Joseph was still at home when Judah and his brothers got back. They threw themselves down on the ground in front of him.
Names of God Bible	Judah and his brothers arrived at Joseph's house while Joseph was still there. Immediately, they bowed with their faces touching the ground.
NIRV	Joseph was still in the house when Judah and his brothers came in. They threw themselves down on the ground in front of him.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	When Judah and his brothers got there, Joseph was still at home. So they bowed down to Joseph, who asked them, "What have you done? Didn't you know I could find out?" V. 15 is included for context.
The Living Bible	.
New Berkeley Version	.
New Century Version	When Judah and his brothers went back to Joseph's house, Joseph was still there, so the brothers bowed facedown on the ground before him.
New Life Version	.
New Living Translation	Joseph was still in his palace when Judah and his brothers arrived, and they fell to the ground before him.

Partially literal and partially paraphrased translations:

American English Bible	Then each man put his sack back on his burro, and they all returned to the city, where Judah and his brothers went to see JoSeeph while he was [still at home]. Then they fell to the ground before him, and JoSeeph asked them: 'What have you done? Didn't you realize that a man like me can see the future?' Vv. 13b & 15 are included for context.
American English Bible	.
Beck's American Translation	.
International Standard V	Joseph Confronts His Brothers Joseph was waiting for them back at his palace when his brothers returned. They fell to the ground in front of him, and Joseph asked them, "Why did you do this? Don't you know that I'm an expert at divination?" V. 15 is included for context.
New Advent (Knox) Bible	Joseph was awaiting them there, and Juda led his brethren into Joseph's presence, where they all bowed face to the earth before him.
Today's NIV	.
Translation for Translators	Back in Egypt, Joseph said that only the one who stole his cup would be his slave When Judah and his <i>older and younger</i> brothers entered Joseph's house, Joseph was still there. The servant told Joseph what had happened. Then the brothers threw themselves down on the ground in front of Joseph.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Judah, and his brothers, were coming in to Joseph's house, and they were to fall turned before him, onto the solid grounds.
Conservapedia	Judah and his brothers came to Joseph's house, and he was still there. They fell with their faces to the ground in front of him.
Ferrar-Fenton Bible	When Judah and his brothers came to Joseph's house, and were again brought in, they fell on their faces to the ground.
God's Truth (Tyndale)	And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	And Judah and his brothers came to the house of Joseph--now he [was] still there--they fell before him to the ground.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	When Judah and his brothers entered Joseph's house, he was still there; so they flung themselves on the ground before him.
New Jerusalem Bible	.
New RSV	.
Revised English Bible	Joseph was still in the house when Judah and his brothers arrived, and they threw themselves on the ground before him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And Yah Hudah and his brothers come to the house of Yoseph for he is yet there: and they fall at his face on the earth.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	When Judah and his brothers reentered the house of Joseph, who was still there, they threw themselves on the ground before him.
Judaica Press Complete T. Kaplan Translation	.
Orthodox Jewish Bible	When Judah and his brothers came to Joseph's palace, he was still there. They threw themselves on the ground before him.
<i>The Scriptures</i> 1998	And Yehudah and his achim came to Bais Yosef; for he was yet there; and they fell before him on the ground.
	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	When Judah and his brothers went back to [arrived at] Joseph's house, Joseph was still there, so the brothers bowed facedown [they fell] on the ground before him.
The Geneva Bible	.
Kretzmann's Commentary	Verses 14-34 Judah's Heroic Behavior And Judah and his brethren came to Joseph's house; for he was yet there, having

waited for their return. Judah is now the leader among the brothers, a position which was later confirmed to him. **And they fell before him on the ground**, in speechless terror and abject surrender. This showed the spirit which now lived in them, as well as the fact that they had not permitted Benjamin to return alone and that they willingly placed themselves under the direction of Judah.

NET Bible®

So Judah and his brothers [*Judah and his brothers*. The narrative is already beginning to bring Judah to the forefront.] **came back to Joseph's house. He was still there** [The disjunctive clause here provides supplemental information.], **and they threw themselves to the ground before him.**

Syndein/Thieme

The Voice

Judah and his brothers all came to Joseph's house while he was still there, and they fell to the ground in front of him.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And coming are Judah and his brothers to Joseph's house, and he is still there. And falling are they before him to the earth.
Context Group Version	.
Darby Translation	.
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	And Judah and his brothers came to Joseph's house, and he was still there. And they fell before him to the earth.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	When Judah and his brothers came to Joseph's house, he was still there; and they fell to the ground before him.
Modern KJV	.
NASB	.
New European Version	.
New King James Version	.
Owen's Translation	.
Benner's Mechanical Trans.	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	And Judah and his brethren came to Joseph's house, (for he was yet there:) and they fell before him on the ground.
World English Bible	.
<i>Young's Literal Translation</i>	.
Young's Updated LT	And Judah—his brothers also—come in unto the house of Joseph, and he is yet there, and they fall before him to the earth.

The gist of this passage:

Judah and his brothers return to Joseph's palace and Joseph is still there. They all fall down before him.

Genesis 44:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achîym (אֶחָיִם) [pronounced awhk-EEM]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]</i>	masculine singular construct and the directional hê	Strong's #1004 BDB #108
Yôwçêph (יוֹסֵף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415

Translation: [So Judah and his brothers came to Joseph's house...](#)

Interestingly enough, Judah is spoken of as taking the lead. During this trip back, Judah is determining what he needs to do; how he could appeal to Joseph.

Joseph, who has not revealed himself to his brothers, had his head servant place his silver chalice into Benjamin's grain sack; and then the brothers were sent on their way. An hour or so later, this head servant goes out, chasing down these brothers, because of the missing chalice. He searches their grain sacks and finds the chalice in young Benjamin's grain sack, right where the servant put it.

Furthermore, all of their families are back in Canaan, lacking in food; so when weighing the options, it does not appear that the brothers really have a choice here. They must feed their families.

But Joseph's brothers do not abandon Benjamin. All of the brothers return to Joseph's city. Also, notice the text of the next verse:

[Genesis 44:14a](#) [And Judah and his brothers came to Joseph's house,...](#)

Here, where we might expect the older brothers to be named—Reuben, Simeon and Levi—but Judah is named instead. It is *Judah and his brothers*. Although we are not given any specifics, it appears that Judah has taken the role of a leader amongst his brothers.

Bear in mind, there was no doubt a clear option for the brothers. The steward tells them, "Look, we are taking Benjamin because he has stolen my master's chalice. You may all return to your homes with your grain." But, the brothers don't do this. They return with Benjamin, and Judah has taken the lead. We do not know what Judah said. So let me suggest that Judah said, "We cannot allow our brother Benjamin to be enslaved. We must return to Egypt with him." Or, "I will return with Benjamin; we cannot allow him to be enslaved. We cannot return home

without him; our father will die of sorrow.”

Whatever Judah said expressed his leadership. We don't know how the other brothers felt about this, but Judah was not going to return home without Benjamin. So Judah, the clear leader of all his brothers, accompanies Benjamin back to Joseph's city; and the other brothers follow him (as is done when a leader leads). None of the brothers decide to take their grain and donkeys and return home. They follow the brother who has become their leader.

Joseph has rigged things so that his brother Benjamin would be brought back to Egypt, as he was accused of stealing his silver chalice (which chalice was found in Benjamin's bag of grain). Joseph expected his brothers to simply return home and for his father to come down to Egypt to ask for a reprieve for his son.¹⁴ That was the logical expected outcome. When Simeon was kept behind in jail, the remaining 9 brothers did not protest, did not say, “We are not leaving Egypt without our brother Simeon!” They considered their options, cut their losses, and took the grain and were on their way back to Canaan.

However, Joseph's brothers do something that he does not expect—they return with Benjamin, led by Judah, who fully assumes a leadership role among his brothers.

Just like many skills in life, some people have a natural aptitude for some things, but that natural aptitude also requires knowledge, training and application. I do believe that some men are born chiefs and others are born Indians; however, a natural leader can often be beset by arrogance and/or lack of training.

This doctrine is for everyone. You may think, “Well, I am not going to be the President of the United States; I am not going to be a military leader; I am not even going to be head of my department—so I don't need this doctrine.” Wrong. Most men will have a position of leadership in a family; and most women will have a position of leadership as a mother. Those are the most important positions of leadership in our society. So, even though I will illustrate various principles of leadership using David, Joab and the President of the United States, they are merely illustrations. These principles are important for all people.

The Doctrine of Leadership

1. There are certainly some people who, early on, seem to be on a leadership track. Many of them gravitate early to lead their sports teams at school; to head organized clubs and groups; to run for student council. Most leadership skills must be learned; and they learn more of these skills acting early on as leaders over small things.
2. There are people who have an innate desire to lead; and others who are fine with a subservient role.
3. Someone who has been a leader all of their lives is probably not a very good leader. Such a leader is often operating from a natural charisma and personal charm but has limited other leadership skills. President Barack Obama is a man like this, who won the presidential election in part by having considerable charisma and charm, but no actual abilities, experience or training in that role.
4. A good leader needs to be under authority in order to learn how to correctly exercise authority.
 - 1) We saw this with King David. God had Samuel anoint David king over Israel at a very young age (14 or 16 or whatever).
 - 2) David was not made king over Israel until 15–20 years later.
 - 3) David did not simply receive leadership training by being under authority; he was trained under lousy authority. He was under King Saul for much of that time. King Saul was erratic, unfair, paranoid, and, at times, psychotic. Sometimes, a person learns to become a good leader by being under the authority of a lousy leader. Saul began as a fairly good leader; but in the final 10 or 20 years of his life, he seemed to suffer some kind of mental problem which compromised his skill as a leader.
 - 4) During a portion of that time, David had a modicum of authority—he rose in the military ranks to become a military leader. However, at the same time, he was under authority which was very unfair.

¹⁴ This is conjecture on my part, but I believe that this best expresses Joseph's motives.

The Doctrine of Leadership

- 5) David had to learn how to exercise his authority and he needed to see what it was like to be under lousy authority.
- 6) David was flexible with respect to the nonessentials and he was inflexible with respect to the essentials (I believe this is a *Thieme-ism*).
- 7) A study of Joshua would reveal that he was a great leader, even though most of his life was under the authority of Moses.
5. Saul eventually forced David to leave Israel. Then David had to quickly adjust. Everyone looked to him to make the final decision regarding any matter which came up. Much of the latter chapters of 1Samuel is all about David learning leadership skills on the fly.
6. The best leader learns authority orientation from the bottom. What was David's first job? Tending the sheep for an unappreciative and neglectful father. David's father appeared to see David as the runt of the litter—and, for whatever reason, never recognized David's potential. Based upon the little we know of David's childhood, it is possible that David was far more artistic than his brothers (David wrote, composed, and played many songs).
7. Ideally speaking, a good leader should experience unfair authority. No one can exercise authority unless they are able to understand how lousy decisions impact those under authority. Sometimes, people in the armed forces receive outstanding leadership training, because they find themselves forced to endure a series of very bad leaders who make lousy decisions.
8. A good leader needs to function out of an easily definable set of core values—ideally speaking, Bible doctrine and/or divine establishment principles.
 - 1) In the alternative, many of those under him must view his values as being theirs, or, better than theirs.
9. A good leader must see his role as the man with the greatest responsibility. In an army, an infantryman is responsible to those on both sides of him and to his commanding officer (s). However, the commanding officer is responsible for everyone in his unit.
 - 1) A good example of people who have leadership positions but do not take responsibility for those under them, is Congress. So many members of Congress (in the House and Senate) use their position to enrich themselves rather than to serve their constituency.
 - 2) There are many long-term Senators, for instance, who have used their position to make real estate investments which later turn out to be great investments because the government does something with the adjacent land. They use their position to purchase stocks which are later influenced by legislation.
 - 3) A considerable number of Senators and Congressmen have one political position in one year, and 3 or 4 years later, change that position entirely. Many of them obfuscate their actual positions in public and cannot give simple straight answers to simple straight questions.
 - 4) Whereas not all Senators and Congressmen exemplify poor leadership skills, many of them do—particularly when it comes to exercising their authority on behalf of their constituents.
10. An arrogant leader simply wants to be in charge; a lousy leader thinks, they know the best way to do something, so that is why they ought to be in charge—in order to implement their superior policies.
 - 1) A good contemporary example of this was former president, Barack Obama. He is a man who has seen very little authority over him. For a short time, he had one job when he was under the authority to someone, and he wrote that it was like being behind enemy lines.
 - 2) When he became president, he believed that he knew what was best, and that was the direction of the country under his leadership. The view of the people was unimportant, because he knew better. The actual results of his policies were unimportant. He simply knew what was best for everyone, and that is what a leader does, in his mind, is to implement his superior policies.
 - 3) To make this clear: being smart, believing yourself to be intelligent, and thinking that you have the best way to do things—these things are not leadership in themselves. Wanting to tell everyone what to do is not true leadership.
11. Having no authority orientation explains why some husbands are lousy husbands and why some people are bad teachers, coaches and bosses. They have no concept of authority. They like the power—they like being able to tell everyone else what to do—but they take absolutely no responsibility for what they

The Doctrine of Leadership

- do.
- 1) Again, former President Obama is an excellent example. At no time did he admit that what he was trying was what he thought would work, but now he sees that it doesn't? Of course not. He was not humble enough to do that. He was unable to take in new data and process that information, if it meant changing his mind.
 - 2) President Obama blamed former President Bush incessantly for nearly 2 full years, but he never admitted publically that higher taxes, taxing the rich, redistributing wealth, excessive taxes on corporations, excessive debt, and excessive regulations will destroy job growth. Even after being the only president *never* to preside over a year of 3% GDP, he never moderated his big government policies.
 - 3) The chief problem with President Obama's leadership is, he was a strict ideologue, was certain of what would work, and never appeared to reconsider or moderate his views, even when his policies did not produce the desired results (and, it is possible that, in his eyes, they did produce the proper results).
12. A good leader ought to be able to evaluate himself, his own actions, and then be flexible enough to change policies. Leadership requires some flexibility; a good leader cannot be a rigid ideologue.
 13. A good leader needs to be organized. He must be organized in his life and in his thinking. A leader is in control of a large organization. If he cannot organize his own life, how does he organize a much larger organization? His life has a limited number of moving parts. If a leader cannot organize those moving parts, then how can he organize dozens or hundreds of people, all of whom have the same moving parts?
 14. Also, a good leader needs someone under him—an excellent secretary or assistant—who is organized and can step in when needed. Many times, a president is primarily a figurehead with a vision; but it is those under him who actually accomplish his vision. In the example of the President of the United States, he has cabinet members who are also leaders, who also oversee a very large, often bureaucratic structure; and the president needs good men under him. In other words, a good leader must be able to delegate responsibility and he must be able to recognize other good leaders.
 15. A leader needs to be self-disciplined. He cannot give in to his various lusts; not even to power lust. His own body must be under his control, so that he sleeps and eats when it is time to do so; not when he feels like it.
 - 1) In the armed forces, the commanding officer looks after his men first. They eat first. Their needs are seen to first. When a CO's men are taken care of, then he can eat.
 - 2) A good leader must be able to exercise self-discipline when with his men. He cannot be give to flights of fancy, become easily shaken, fatigued or angry.
 - 3) Often, there is a lack of self-discipline among the lower classes. In fact, this is why they are lower class. They refuse to recognize authority, and therefore, have not advanced in their lives as they should have (they rebel against their parents and teachers). They use every instance to complain. They refuse to work hard. When it is necessary, they do not like having to work two jobs or working in a position which is below their own exalted view of themselves.
 - 4) We are just as likely to find arrogance among subordinates and those in the lower class than among the rich, the successful and those in power.
 - 5) Whenever a person will take money from the government instead of working, they are arrogant. They believe that it is up to others to work and up to them to take from the labor of others. It is arrogant to think that others ought to work so that you can eat (there are exceptions, of course, for those who are unable to take care of themselves).
 - 6) Making an issue out of a race, economic class or one's position in an organization is arrogant. Arrogant people love to dwell on unimportant, petty issues. They also love to entangle others over them in their petty concerns.
 - 7) Many think that they are owed a position, higher salary or simply free money simply because they breathe and/or vote for someone who promises them a free ride. Such people are to arrogant and self-centered to think how they impact society with their attitudes.
 - 8) Arrogance often can result in mob behavior. We have observed it in riots in the 1960's and 1970's;

The Doctrine of Leadership

we see it today in the United States in marches and demonstrations by organized labor (who refuse to recognize how they destroy everything that they touch). In their arrogance, self-centeredness and frustration, they lash out, not caring one whit whose property they destroy.

16. A good leader, as a part of self-discipline, needs to have a relaxed mental attitude. You cannot spend your time being angry toward your subordinates. You cannot be jealous of them or wish them harm; you cannot gossip about them. When a subordinate takes a swipe at you, you either deal with it publically and according to a clear policy; but you do not plot revenge against that subordinate. In any case, an RMA solves many problems and results in a good sense of humor.
17. It is ideal that a leader has a real spiritual life—that is, they are born again and they utilize the filling of the Holy Spirit. 6 great leaders immediately come to mind: Moses, David, Stonewall Jackson, Robert E. Lee, General George Patton and Douglas MacArthur. As a leader, one must properly function within one's spiritual life as well. Being a leader who is born again does not mean that you force the gospel on everyone (you cannot necessarily make your subordinates attend church); but you use spiritual principles to guide your actions (Jesus Christ is the ultimate leader). In the right circumstances, you can certainly share your faith with an underling.
18. A good leader must know his subject, whether he is the CEO of Godfather's Pizza, the manager of a Starbucks, a teacher, a coach or a military commander. In whatever field you lead, you must understand that field or you must have trusted people in positions of leadership below you who take up the slack in some areas. When you lack the knowledge, then you need the ability to recognize other leaders and to properly delegate authority.
19. A leader must project leadership. What he says and does and his demeanor must carry with it an air of authority.
20. A good leader must have a true sense humility. A leader cannot lead with an arrogant mental attitude.
 - 1) Poise, confidence and a commanding presence are not indicative of arrogance.
 - 2) True humility does not mean you keep your head down and you say, "Aw shucks, it wasn't nothing." Again, you must project confidence and leadership when in a leadership position. This is extremely important for parents. The parent sets the agenda; not the children.
 - 3) There are always detractors. When you are a good or a lousy leader, there will be those under you who think you are lousy at what you do, and often, they will share this feeling. These detractors are the arrogant ones.
 - (1) This is where poise and self-control come into play. As a leader, you are going to run across people like this, and, some of them, you can squash like bugs. You cannot act out of arrogance to destroy those who simply do not like you or are having problems with authority. Sometimes, you make an example of such people; and sometimes, you allow them to continue. A leader is never going to have 100% support and in almost every system, a leader cannot simply get rid of every person who is not 100% behind him.
 - (2) Here is where a leader has to make a careful, calculated decision. One malcontent can destroy your organization, and, obviously, a good leader cannot allow that to happen.
 - (3) On the other hand, sometimes nipping such a problem in the bud is a frank, one-on-one talk, where there is no rank and no repercussions.
 - (4) Part of being a good leader is determining how to deal with the malcontents, because they exist in every organization which requires a leader.
 - 4) Arrogance destroys potential in any subordinate and it destroys leadership.
21. A good leader must know how to deal with insubordination, and not every person can be dealt with the same way. You cannot throw every trouble-maker out of your unit, out of your classroom, and certainly, not out of your home.
 - 1) Again, you must be able to assess the situation and act accordingly.
 - 2) There are times when you cannot tolerate insubordination and times when you tolerate it to a limited degree. Determining which you do is a matter of training, experience and a proper understanding of your resources.
22. Good leadership can distinguish between that which is essential and that which is nonessential. Stubborn, arrogant and petty people will spend their time in leadership harping on the nonessentials.

The Doctrine of Leadership

23. Not only does a leader need to know his own profession, but they must be involved in a lifetime of study. This could be termed *professional diligence*.
- 1) Joab, in **2Samuel 10** ([HTML](#)) ([PDF](#)) ([WPD](#)), in the midst of battle, found himself walking into what looked to be a terrible situation. He was able to instantly survey the situation, to then determine the best course of action, and to execute a winning course of action.
 - 2) Despite his overconfident entry onto the battlefield, Joab quickly evaluated the situation that he was in.
 - 3) He probably both recognizes the Aramaeans and knows their battlefield capabilities.
 - 4) In order to formulate a plan so quickly, Joab needed to know his enemies, their strengths and weaknesses.
 - 5) He had to recognize that the Ammonites functioned as bait and would probably not advance against them.
 - 6) He had to recognize that, he cannot take his army against Rabbah anyway; it cannot be conquered that quickly.
 - 7) He knew enough about the Aramaeans to know that they had horses and chariots; he also determined nearly instantly that their horses and chariots would hinder them, if they were kept in the forested wilderness, where they could not maneuver.
24. This leads us to another aspect of leadership: a good leader must be able to think on his feet and to make instantaneous decisions when they are called for. When heading any kind of organization, often decisions are required—and too often, these decisions will not have good outcomes. A commanding officer during wartime will oversee missions where there is tremendous loss of life; yet, too often, there is no other choice.
- 1) When a sudden decision must be made, a leader cannot spend weeks, days or even hours obsessing over that decision.
 - 2) In the past few years, we have had two presidents faced with almost the exact same situation: a Middle Eastern leader used chemical weapons. President Obama said that the use of chemical weapons would be a red line. When chemical weapons were used, the President did not react with force but took a diplomatic route to remove the chemical weapons. Despite **knowing that these weapons were not removed** and that they were under the control of a power hostile to the United States, the President and two of his aids **sold this diplomacy** as being 100% successful.
 - 3) When faced with the use of chemical weapons, a President Trump struck the airport and the air force which carried those weapons within 48 hours.
25. A good leader must be able to be fair and just in dealing with those under him. The good leader must be able to use a variety of personality types without ever appearing to favor one person over another (apart from their own positions relative to one another). You cannot have your obvious favorites or special friends in an organization. You do not have to like those who are over you or those who are under you. A subordinate's personality may rub you the wrong way; a superior may be too curt, overbearing or mealy-mouthed, in your opinion. Human personality differences should not be an issue in fairness; neither should friendship. Whether or not you personally like someone should never be an issue to a good leader. Recognizing the value and potential of those under you is necessary; liking or not liking them is not important.
- 1) Therefore, a good leader must, therefore, understand all kinds of people—their weaknesses, strengths and capabilities—and be willing to work with all kinds of people. Being able to deal with all kinds of people fairly—including those with personalities that you do not like—is good leadership.
 - 2) This is an area where women often have trouble with leadership—they want to have subordinates that they like; because it is their nature to respond. If a subordinate has a personality type which rubs them the wrong way, they will punish that person or treat them more harshly. Many women in positions of authority would never have the idea to put someone in a place of responsibility if they did not like them. That this person rubs them the wrong way would always be a part of the relationship.
 - 3) A woman in a position of authority has to be able to recognize what her nature is and to compensate for it.

The Doctrine of Leadership

- 4) A person's personality is not an issue to a leader; their abilities and potential are what are important, and to properly match these people with their assignment.
26. A good leader knows that they cannot do it all. Therefore, a good leader must be able to delegate responsibility. This involves taking the personnel that you have and matching them to the responsibilities and duties which must be done.
- 1) A good leader places people in positions of authority and responsibility based upon their fitness to that position. A department head may not like Charlie Brown, but if Charlie Brown is suited for a particular position, then that is where he ought to be. A good leader must be able to delegate responsibility without subjectivity entering in to the picture.
 - 2) Again, a leader cannot operate based upon liking or disliking the people he leads. He must be objective in his decisions and in delegating authority. You do not delegate authority to someone because they are your friends; you delegate authority to the person who is right for that authority.
27. Related to this is, a good leader must remain objective. He functions in his position of leadership for the benefit of his organization, not for the benefit of his own feelings.
- 1) Therefore, a leader should be seen by most as being fair and just.
 - 2) A leader should not play favorites; if a leader is friendly with any of those under him, then he must take care to treat that person fairly, and no better than anyone else. Some say "it is lonely at the top." This is because some leaders choose to limit their fraternizing, so as not to appear unfair.
 - 3) There are many times when a leader needs time to think. Often, this requires some sort of isolation in order to make good decisions.
 - 4) When a leader delegates responsibility, handing out high positions, he needs to match the right person with the right position; their personality should not be a major factor. His like or dislike for such a person should not be a factor.
 - 5) No doubt that David faced this with his nephew Joab. Joab was perhaps the most powerful person in Israel besides David. David recognized that Joab was the right man for the job.
28. There are times that a leader ought to explain himself and times when he should not. Those under you do not need to have a full and complete explanation for every single thing that you do. There are not enough hours in the day. However, now and again, when there is time and when the situation warrants it, you may choose to explain your reasoning for doing this or that; to explain why you choose Charlie Brown to head the marketing department.
- 1) Now and again, a situation will warrant a private explanation. Let's say that Lucy was up for the same position as Charlie Brown. When publically commending Charlie Brown, you explain why you chose him, but not why you chose him instead of someone else.
 - 2) However, at the proper time, you may pull Lucy aside and explain why she did not get the promotion. This does not mean that you pull Lucy aside for each and every decision that you make and tell her why you made the decisions that you did.
29. In order for a good leader to properly assign authority to those under him, he must be a good judge of character. A leader must hire and fire people, advance and—once and awhile—demote people, and deal with friction within the organization. A good leader has to remain objective and fair and he must accurately evaluate those under him. If a leader is unable to fairly evaluate those under him, then he cannot place people into the proper positions; nor can he hand out specific assignments.
- 1) I have been under 3 different female bosses in succession. One did not like me, but grudgingly, respected and used my skills and abilities. One liked me, and used my skills and abilities. The third did not like me, and attempted to mismatch me with my responsibilities in order to get rid of me.
 - 2) I worked hard under all 3 bosses, but recognized that I was intentionally being misplaced by the 3rd.
 - 3) Under the first 2 bosses, our department flourished and advanced. Under the 3rd boss, that department eventually took the biggest loss in standardized scores in the history of our school (after I was gone). It was so bad, the head principal was fired over it.
 - 4) This illustrates that a leader must be able to place people into key positions, regardless of liking them or not. A good leader has to be able to recognize those who are essential and talented who are under them and exploit their skills—personality and liking or disliking these people should not be an issue.

The Doctrine of Leadership

30. A good leader knows that his organization is a team effort. A sales department is not great because there is one good salesman. A restaurant is not excellent because there is one good cook there. A football team is not great simply because they have the best quarterback in the nation or because they have a coach who has gone to a dozen superbowl. A leader oversees a number of moving parts, and the success of his organization is dependent upon allowing these moving parts to have some modicum of freedom, initiative, creativity, responsibility and recognition. Charlie Brown may be a great blocker, but he has an attitude. You cannot bench Charlie Brown in every game until his attitude changes. A good coach works with him, a good coach lays some discipline on him, and sometimes that coach benches him (remember, a good leader must be flexible in the nonessentials). But, the coach is responsible for the entire organization, so part of his job is to bring Charlie around, attitude and all.
31. A good leader must be intelligent. Many of the skills listed herein require the leader to be people-smart.
32. Keeping up with the advances and changes in your discipline means that you must be teachable, as a leader. Like it or not, a person with limited intelligence will have limited authority in life.
33. Finally, leadership respects the chain of command. The leader does not go all the way down through 3 levels of leadership, to dress down the person who screws up; a good leader speaks to the person under him, and this observed problem finds its way down the chain of command.
 - 1) All sorts of people want to destroy the chain of command principle. They may be arrogant, they may be well-meaning, they may not understand authority at all. However, often a person bypasses authority because they are arrogant and they demand immediate attention. A leader can screw up his own authority by allowing the chain of command to be violated.
 - 2) With regards to the chain of command—there are times when you go up the chain of command, but you do it person by person, in the order of their authority.
 - 3) Unfortunately, those in the Obama cabinet are bad examples of this. Some of them went down several levels of authority to tell people in the military field what to do. Just as a private in the army does not get to air his complaints to the President of the United States, so the President of the United States does not phone a private in the field and start telling him what to do.

Obviously, leadership touches all of us. The person with doctrine in their souls (or with a good understanding of establishment principles) will be involved with leadership in one way or another. When you are under authority, then you need to exhibit authority orientation. That is, whether you like the leader over you or not, you accept their authority and operate under their authority without becoming a problem.

Revised 2017. Although I wrote much of the material above, I know that a significant portion of it came from other sources. I believe that most of these points were originally taught by R. B. Thieme, Jr.

See [Bible Doctrine Resource](#) for another approach to this doctrine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We have studied this doctrine because Judah has stepped up and become the leader of his 10 brothers. His father Jacob did not say, “Look, it is time that you boys let Judah lead.” He did not fight Reuben for this honor/responsibility. Judah just assumed this position; he led and his other brothers followed him. Judah revealed that he had true leadership ability; and his brothers recognized that and did what followers are supposed to do—they followed him.

When the book Chronicles was composed, the first chapter of genealogies naturally begins with Adam and goes through Abraham (Abraham’s sons and grandsons are named as well in that chapter). This is exactly what we would expect. But, what genealogy is then covered in 1Chronicles 2? Judah’s! Judah became the royal line of the Hebrews and therefore, the preeminent line. By the time that Chronicles was written, the Davidic line was the established royal line of Judah.

The sons of Jacob had come to Egypt to buy grain in the second year of famine, and young Benjamin accompanied them at Joseph’s insistence. The brothers enjoyed a meal with Joseph (still not knowing his true

identity) and they were sent out from Egypt, with full sacks of grain on their donkeys.

However, once the brothers were on the trail, heading back to Canaan, Joseph's servant went out after the brothers of Joseph and accused them of stealing Joseph's silver chalice. The servant then searches their bags of grain and finds the chalice in Benjamin's. Benjamin would therefore become the servant of Joseph's steward (which had been decided between the brothers and Joseph's servant before the chalice had been found).

All of this had been orchestrated by Joseph, who has not yet revealed himself to his brothers. He had his steward slip the chalice into Benjamin's grain bag, and then his steward was sent after the brothers in order to *discover* that Benjamin had *stolen the chalice*.

Joseph expected that his brother Benjamin would be brought back, and that his remaining 10 brothers would return home to Canaan with the grain, forced to convey this bad news to their father Jacob. When Simeon was kept in jail in Egypt, the remaining 9 brothers returned home with the grain, to their families. They left him in jail for a year. So, Joseph is expecting his brothers to behave in a similar fashion. They may feel badly about Benjamin being taken, but, after all, what can they do? The chalice was found in his bag. All of the men witnessed this with their own eyes. It does not matter whether they believe it or not; they saw it.

The way that this played out was brilliant. The brothers agreed that if any one of them was found with the chalice, he would become the servant of Joseph's servant (in fact, the brothers suggested that the thief be executed). Then all of the brothers witnessed with their own eyes the chalice being found in Benjamin's bag. They had no defense.

The few commentators I have read kept talking about Joseph *testing* his brothers. He is *not* testing his brothers! He already knows what they will do (or, at least, he thinks he knows what they will do). Joseph is manipulating events to give him a desired outcome. He wants to spend time with his younger brother, Benjamin; and he would expect that their father would come and protest him being taken as a servant.

Still, at this point, Joseph's brothers do not know that this prime minister of Egypt is Joseph, their brother whom they sold into slavery to Egypt.

Despite Joseph's clever manipulation of events, something that Joseph did not expect happens: instead of Benjamin alone being returned to him (under the authority of his steward), the rest of his brothers return as well, under the authority of Judah. This was completely unexpected.

Genesis 44:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'ôwd (דוע) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
shâm (שמ) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and he [is] still there.

Joseph is still at his house primarily because he knew that at least one brother would be brought back to him.

Now, I think the plan was this: Joseph would require Benjamin to remain with him; the other brothers could go; and Joseph would expect that his father might come to plead for Benjamin. However, what happens probably surprised Joseph.

Genesis 44:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before him, before his face, in his presence, in his sight, in front of him</i> . Literally, this reads <i>to his faces</i> .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: They fall on the ground before him.

Joseph's brothers, once again, do obeisance before him. They did not expect that Benjamin would be taken as a slave for stealing from Joseph. I don't think most of them believed that he did that.

Genesis 44:14 And Judah and his brothers came to Joseph's house, for he was still there. And they fell before him to the earth.

Of course, Joseph is still here; he knows what is going to happen. His servant is going to bring Benjamin back. But, surprisingly enough, Benjamin's older brothers come back with him. Remember, when Simeon was put into jail, all of the brothers simply took their grain and went back home. This time, things are different.

Note how this reads, *Judah and his brothers*. Now, recall, there are 3 sons that we are concerned about: Reuben, Judah, and Joseph. Reuben, by his lack of action when it was needed, is ruled out as being the true head of the family (after his father Jacob). Levi and Simeon have done nothing of note since Genesis 34; and their actions in that chapter eliminated them from being preeminent in the line of Jacob (by order of age, Simeon and Levi are brothers 2 and 3).

Judah, the 4th-born, has assumed leadership over his brothers; and his brothers have returned with him to Joseph. No doubt, some of them said, “Look, if we go back and complain, that Prime Minister is going to make us his slaves as well.” We can speculate as to the back-and-forth discussion, but what happened is undeniable—Judah assumed leadership over his brothers and he led them back to Egypt.

Genesis 44:14 So Judah and his brothers came to Joseph’s house and he [is] still there. They fall on the ground before him. (Kukis mostly literal translation)

Genesis 44:14 Therefore, Judah and his brothers returned with Joseph’s servant to Joseph’s house, and Joseph is still there. They fall on the ground before him. (Kukis paraphrase)

And so says to them Joseph, “What [is] the deed the this which you have done? Do you not know that divining can divine a man who [is] like me?”

Genesis
44:15

Joseph said to them, “What [is] this thing which you [all] have done? Do you not realize that a man who [is] like me is surely able to divine [such information]?”

Joseph said to them, “What is this thing that you have done? Do you not realize that a man like me can indeed divine such information?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says to them Joseph, “What [is] the deed the this which you have done? Do you not know that divining can divine a man who [is] like me?”
Dead Sea Scrolls	.
Targum of Onkelos	And Joseph said to them, What work is this which you have done? Did you not know that a man like me divining can divine?
Targum Pseudo Jonathan	And Joseph said to them, What deed is this that you have done ? Could you not know that a man like me divining can divine?
Revised Douay-Rheims	What moved you, said he, to do this? Surely you must know that I have powers of divining such as no other man has?
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And Joseph said to them, What deed is this that you have done? Did you not know that such a man as I can certainly divine?
Septuagint (Greek)	And Joseph said to them, What is this thing that you have done? know you not that a man such as I can surely divine?
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph said, What is this thing which you have done? had you no thought that such a man as I would have power to see what is secret?
Easy English	Joseph said to them, ‘Why have you done this wrong thing? You should know that I am able to discover things.’
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Joseph said to them, “Why have you done this? Didn’t you know that I have a

<i>God's Word™</i>	special way of learning secrets? No one is better at this than I am!"
Good News Bible (TEV)	.
International Children's B.	When Judah and his brothers came to Joseph's house, he was still there. They bowed down before him, and Joseph said, "What have you done? Didn't you know that a man in my position could find you out by practicing divination?" V. 14 is included for context.
<i>The Message</i>	Joseph said to them, "What have you done? Didn't you know that a man like me can learn things by signs and dreams?"
Names of God Bible	Joseph accused them: "How can you have done this? You have to know that a man in my position would have discovered this."
NIRV	Joseph asked them, "What have you done? Don't you know that a man like me can find things out because he knows the future?"
New Simplified Bible	Joseph said to them, "What have you done? Don't you know that a man like me has ways to find things out?"
	He asked them: »What have you done? Did you not know I could find out?«

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph said to them, "What's this you've done? Didn't you know someone like me can discover God's plans?"
Contemporary English V.	.
The Living Bible	"What were you trying to do?" Joseph demanded. "Didn't you know such a man as I would know who stole it?"
New Berkeley Version	.
New Century Version	Joseph said to them, "What have you done? Didn't you know that a man like me can learn things by signs and dreams?"
New Life Version	Joseph said to them, "What is this that you have done? Did you not know that a man like me has power to know what is not known by others?"
New Living Translation	"What have you done?" Joseph demanded. "Don't you know that a man like me can predict the future?"

Partially literal and partially paraphrased translations:

Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	What moved you, said he, to do this? Surely you must know that I have powers of divining such as no other man has?
Today's NIV	.
Translation for Translators	He said to them, "Why did you do this? Do you not know that a man like me can find out things that nobody knows?" [RHQ]

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Joseph was to say: Are yous to have effected this work? - Yous are to have known, that I am a man who was to observe an observing of signs!
Conservapedia	Joseph asked them, "What is this deed that you did? Didn't you know that a man like me can take auguries?"
Ferrar-Fenton Bible	While Joseph said to them, " How has this occurred that you have committed ? Did you not know that I observe what happens around me ? "
God's Truth (Tyndale)	And Joseph said unto them: what deed is this which you have done? knew you not that such a man as I can prophesy?
HCSB	"What is this you have done?" Joseph said to them. "Didn't you know that a man like me could uncover the truth by divination?"
Jubilee Bible 2000	And Joseph said unto them, What deed is this that ye have done? Know ye not that

Lexham English Bible	such a man as I can certainly divine? Then Joseph said to them, "What is this deed that you have done? Did you not know that a man who [is] like me surely practices divination?"
NIV, ©2011	Joseph said to them, "What is this you have done? Don't you know that a man like me can find things out by divination?"
NIV – UK	.
Tree of Life Version	"What's this deed you've done?" Joseph said to them, "Didn't you know that a man like me can discern by divination?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Joseph said to them, What deed is this that you have done? Did you not know by seeing that a man as I, whispering spells, can whisper spells?
New American Bible (2002)	.
New American Bible (2011)	"How could you do such a thing?" Joseph asked them. "Did you not know that such a man as I could discern by divination what happened?"
New Jerusalem Bible	'What do you mean by doing this?' Joseph asked them. 'Did you not know that a man such as I am is a reader of omens?'
New RSV	Joseph said to them, 'What deed is this that you have done? Do you not know that one such as I can practise divination?'
Revised English Bible	Joseph said, "What is this you have done? You might have known that a man such as I am uses divination."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yosef said to them, "How could you do such a thing? Don't you know that a man such as myself can learn the truth by divination?"
exeGesés companion Bible	And Yoseph says to them, What work is this that you work? Know you not that such a man as I in prognosticating, prognosticates?
Hebraic Roots Bible	.
JPS (Tanakh—1985)	.
Judaica Press Complete T. Kaplan Translation	.
Orthodox Jewish Bible	Joseph said to them, 'What did you think you were doing? Don't you realize that a person like me can determine the truth by divination?'
<i>The Scriptures</i> 1998	And Yosef said unto them, What ma'aseh (deed) is this that ye have done? Know ye not that an ish like me can find things out as a menachesh (diviner)?
	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Joseph spoke harshly to them, "What is this thing that you have done? Do you not realize that such a man as I can indeed practice divination and foretell [everything you do without outside knowledge of it]?"
The Expanded Bible	Joseph said to them, "What have you done? Didn't you know that a man like me can learn things by signs and dreams [practice divination]?"
The Geneva Bible	.
Kretzmann's Commentary	And Joseph said unto them, in apparent indignation, What deed is this that ye have done? Wot ye not that such a man as I can certainly divine? He intimated that a man in his position and of his wisdom was able to discover the most carefully hidden things. Cf v. 5.
NET Bible®	Joseph said to them, "What did you think you were doing? Don't you know that a

Syndein/Thieme man like me can find out things like this by divination?"
 And Joseph kept on saying unto them, "What deed is this [that you have done/manufactured {'asah - implying out of evil}]? Do you not know that such a man as I can certainly divine? {meaning that in his position, he knows all that is happening around him and they should not think that they could get away with 'thief'.}"

The Voice **Joseph:** What have you done? Don't you know that someone in my position practices divination *and can discover secrets hidden from most men?*

Literal, almost word-for-word, renderings:

Concordant Literal Version And saying to them is Joseph, "What deed is this that you do? Not know, do you, that, by augury a man such as I am, is auguring?"

Context Group Version And Joseph said to them, What deed is this that you { pl } have done? Don't you {pl} know that a man such as I can indeed use divination [to find out]?

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation And Joseph said to them, What *is* this deed which you have done? Did you not know that a man like me would practice divination?

H. C. Leupold .

Jack Ballinger's translation .

Modern English Version .

Modern KJV .

NASB Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?"

New European Version .

New King James Version .

Owen's Translation .

Benner's Mechanical Trans. .

Stuart Wolf .

Third Millennium Bible .

Updated Bible Version 2.11 And Joseph said to them, What deed is this that you + have done? Don't you + know that a man such as I can indeed use magic [to find out]?

A Voice in the Wilderness .

Webster's Bible Translation And Joseph said to them, What deed *is* this that ye have done? knew ye not that such a man as I can certainly divine?

World English Bible .

Young's Literal Translation .

Young's Updated LT And Joseph says to them, "What is this deed that you [all] have done? have you [all] not known that a man like me does diligently observe?"

The gist of this passage: Joseph asks, *what is this deed that you [all] have done?* Then he asks them, *do you not realize that I can indeed divine?*

Genesis 44:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Genesis 44:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lāmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
Yōwçêph (יוסף) [pronounced yoh-SAYF]	<i>he adds, he increases; transliterated Joseph</i>	proper masculine noun	Strong's #3130 BDB #415
māh (מה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
ma'āseh (מעשה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular noun with the definite article	Strong's #4639 BDB #795
zō'th (זה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
'āsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'āsāh (עשה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal perfect	Strong's #6213 BDB #793

The NET Bible: Heb “What is this deed you have done?” The demonstrative pronoun (“this”) adds emphasis to the question. A literal translation seems to contradict the following statement, in which Joseph affirms that he is able to divine such matters. Thus here the emotive force of the question has been reflected in the translation, “What did you think you were doing?”¹⁵

Translation: Joseph said to them, “What [is] this thing which you [all] have done?”

Joseph already knows what he is going to say. He is not just giving his brothers a hard time; he has a plan to deal with them. He asks them, “What do you think you are doing?”

The person that he is concerned with is Benjamin, with whom the silver chalice was found. Since they are all standing before him, Joseph asks them all, *what do you [all] think you doing?*

That all the brothers returned with Benjamin, I believe, took Joseph a little aback. They had their grain, they had their silver; they only had to let Benjamin remain. Besides, was it even possible that maybe he stole the silver

¹⁵ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 1, 2016.

chalice? (In the minds of some of his brothers).

Genesis 44:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Hă lô' together expect an affirmative answer and can be translated <i>is not?</i> Let me suggest, this might be understood to mean, <i>is it not true that?</i> Or, <i>isn't this the case that?</i> Or, <i>is it not obvious that?</i> These two words together present a question with an obvious, self-evident answer. This combination is found in Genesis 4:11 20:5 Job 1:10 Num. 23:26 1Kings 1:11.			
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâchash (נָחַשׁ) [pronounced <i>naw-KHAHSH</i>]	<i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i>	Piel infinitive absolute	Strong's #5172 BDB #638
The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i> ; or it may act as a complement of condition, and therefore be translated <i>at all, freely</i> or <i>indeed</i> . ¹⁶ It's primary use when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong. ¹⁷			

¹⁶ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

¹⁷ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

Genesis 44:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
nâchash (נָחַשׁ) [pronounced naw-KHAHSH]	<i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i>	3 rd person masculine singular, Piel imperfect	Strong's #5172 BDB #638
The NET Bible: Heb “[is] fully able to divine,” meaning that he can find things out by divination. The infinitive absolute appears before the finite verb for emphasis, stressing his ability to do this. ¹⁸			
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
’âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
k ^e mô (כְּמוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 1 st person masculine singular suffix	Strong's #3644 BDB #455

This appears to mean, *a man like me*.

Translation: Do you not realize that a man who [is] like me is surely able to divine [such information]?”

Then he asks them, “Do you not know that a man like me is able to divine such information as to what you have done?” Obviously, Joseph’s brothers do not know what they have done. They have not stolen anything; but they are dumbfounded by the series of events. Except for Judah. Judah will become the spokesman, the brother in charge, which also means, responsibility lies with him as well.

Application: People love power; they love authority; but with power and authority comes responsibility. Politics is the art of not assuming any responsibility for anything that you have said or done.

Genesis 44:15 And Joseph said to them, “What deed is this that you [all] have done? Do you [all] not know that one like me can certainly divine?”

I believe at this point, Joseph did not know that his brothers were going to return; the steward, under Joseph’s direction, gave the brothers an easy out. They had offered that the thief should be executed and they would all become his slaves. The steward said, “You do not all need to become slaves; I will simply take the guilty man back with me as a slave.” So, they had an out, but they did not take it. I guarantee you that this threw Joseph off his game.

Initially, in this conversation between Joseph and his brothers, Joseph appears to think that his servant did not explain the options carefully enough. Joseph will reassert those options. “The man who stole my chalice will stay as my servant; the rest of you may leave,” is what he will say. No doubt, Joseph is thinking, “Why didn’t my servant make these options more clear?”

Joseph continues the ruse, looking to see what the brothers will do. He asks them, “What have you done? Surely you know that I am able to know these things? You cannot steal from me and expect to get away with it.” If you recall the verb *divine* that Joseph used back in v. 5, he uses it again here in v. 15 twice.

Joseph no doubt expected for the brothers to simply return to Canaan. He is somewhat surprised that they are

¹⁸ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 1, 2016.

all here (that is not outright stated; that is my interpretation). Remember, they previously left Simeon behind to spend a year in jail. His brothers thought it over and decided, “Okay, that seems fair;” and they left Simeon behind. They made that decision with Simeon, realizing that the Prime Minister could throw them all into jail.

However, this time, two things are different: (1) the brothers return, and plead for Benjamin’s life and freedom. (2) They do not all speak at once; Judah, their leader, speaks for them. Judah led them back to Joseph’s home and Judah did all of the talking.

Also, story-wise, what Judah says gives us the background from Judah’s perspective. I have observed on many occasions what a marvelous narrative this is—well, this aspect of the narrative is also quite remarkable. Judah will bring us up to date of what has happened in his remarks to Joseph.

Genesis 44:15 Joseph said to them, “What [is] this thing which you [all] have done? Do you not realize that a man who [is] like me is surely able to divine [such information]?” (Kukis mostly literal translation)

Genesis 44:15 Joseph said to them, “What is this thing that you have done? Do you not realize that a man like me can indeed divine such information?” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Judah Explains Their Situation with their Father

And so says Judah, “What can we say to my adonai? What can we speak? And how can be clear ourselves? The Elohim has found guilt of your servants. Behold us, [we are] slaves to my adonai, both is and whomever was found [with] the cup in his hand.”

Genesis
44:16

Judah said, “What can we say to my adonai? [With] what [words] can we speak? And how can we clear ourselves? The Elohim has discovered the guilt of your servants. Here we are, slaves to my adonai, us and whomever was found [with] the cup in his hand.”

Judah said, “What words can we say, my lord? How can we possibly justify ourselves before you? God has uncovered our guilt. Therefore, we are your slaves, including the one with whom the cup was found.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Judah, “What can we say to my adonai? What can we speak? And how can be clear ourselves? The Elohim has found guilt of your servants. Behold us, [we are] slaves to my adonai, both is and whomever was found [with] the cup in his hand.”

Dead Sea Scrolls

.

Targum of Onkelos

And Jehuda said to him, What shall we say to my lord? What shall we speak? How shall we be justified? Before the lord there is sin found in thy servants. Behold, we are the servants of my lord; we also and he in whose hand the chalice hath been found.

Targum Pseudo Jonathan

And Jehuda said to him What shall we say to my lord concerning the former money, and what concerning the latter money ? and how shall we be acquitted concerning the cup ? From before the Lord there is sin found upon thy servants. Behold, we are my lord's servants, and he in whose hand the chalice hath been found.

Revised Douay-Rheims

My lord, said Juda, what answer can we make? What plea can we offer in our defence? We are guilty men, and God would not let it pass unnoticed; and now all

of us, not only he in whose possession the cup was found, will be your slaves.

Latin Vulgate	.
Plain English Aramaic Bible Peshitta (Syriac)	.
Septuagint (Greek)	And 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; behold, we are my lords servants, both we, and he also with whom the cup is found. And Judas said, What shall we answer to our lord, or what shall we say, or how should we be justified? whereas God has discovered the unrighteousness of your servants; behold, we are slaves to our lord, both we and he with whom the cup has been found.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Judah said, What are we to say to my lord? how may we put ourselves right in his eyes? God has made clear the sin of your servants: now we are in your hands, we and the man in whose bag your cup was seen.
Easy English	Judah said, 'There is nothing that we can say. We cannot say anything. We cannot prove that we did not steal. God has shown that your servants are guilty. Look! We are all my *lord's slaves. That includes the man that had the cup.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Judah said, "Sir, there is nothing we can say. There is no way to explain. There is no way to show that we are not guilty. God has judged us guilty for something else we have done. So all of us, even Benjamin, will be your slaves."
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	Judah said, "Sir, what can we say? And how can we show we are not guilty? God has uncovered our guilt. So all of us will be your slaves, not just Benjamin."
<i>The Message</i>	Judah as spokesman for the brothers said, "What can we say, master? What is there to say? How can we prove our innocence? God is behind this, exposing how bad we are. We stand guilty before you and ready to be your slaves—we're all in this together, the rest of us as guilty as the one with the chalice."
Names of God Bible	"Sir, what can we say to you?" Judah asked. "How else can we explain it? How can we prove we're innocent? Elohim has uncovered our guilt. Now all of us are your slaves, including the one who had the cup."
NIRV	"What can we say to you?" Judah replied. "What can we say? How can we prove we haven't done anything wrong? God has shown you that we are guilty. We are now your slaves. All of us are, including the one found to have the cup."
New Simplified Bible	»Sir, what can we say?« Judah replied. »How can we prove we are innocent? God has shown that we are guilty. And now all of us are your slaves, especially the one who had the cup.«

Thought-for-thought translations; paraphrases:

Common English Bible	Judah replied, "What can we say to my master? What words can we use? How can we prove we are innocent? God has found your servants guilty. We are now your slaves, all of us, including the one found with the cup."
Contemporary English V.	"Sir, what can we say?" Judah replied. "How can we prove we are innocent? God has shown that we are guilty. And now all of us are your slaves, especially the one who had the cup."
The Living Bible	And Judah said, "Oh, what shall we say to my lord? How can we plead? How can

New Berkeley Version	we prove our innocence? God is punishing us for our sins. Sir, we have all returned to be your slaves, both we and he in whose sack the cup was found."
New Century Version	.
New Life Version	Judah said, "Master, what can we say? And how can we show we are not guilty? God has uncovered our guilt, so all of us will be your slaves, not just Benjamin."
New Living Translation	Judah said, "We do not know what to say to my lord. How can we make ourselves right in your eyes? God has shown the guilt of your servants. See, we are your servants, both we and the one who was found with the cup."
	Judah answered, "Oh, my lord, what can we say to you? How can we explain this? How can we prove our innocence? God is punishing us for our sins. My lord, we have all returned to be your slaves—all of us, not just our brother who had your cup in his sack."

Partially literal and partially paraphrased translations:

American English Bible	And Judah replied: 'What can we say to you, our lord? What can we say that will justify us? God has uncovered the unrighteousness of your servants. Look! We are now our lord's slaves... both us and the one who was found with your cup!'
Beck's American Translation	.
International Standard V	<i>Judah Explains Their Predicament</i> "What can we say, Your Excellency?" Judah replied. "How can we explain this or justify ourselves? God has discovered the sin of your servants, and now we've become slaves to you, Your Excellency, both we and the one in whose possession the cup has been discovered."
New Advent (Knox) Bible	My lord, said Juda, what answer can we make? What plea can we offer in our defence? We are guilty men, and God would not let it pass unnoticed; and now all of us, not only he in whose possession the cup was found, will be thy slaves.
Today's NIV	.
Translation for Translators	Judah replied, "Sir, what can we say? How can we prove that we are innocent/did not steal the cup ? God has paid us back/punished us for the sins we committed many years ago. So now we will become your slaves—both we and the one in whose sack the cup was found."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Judah was to say: Were we to speak my lord? - were we righteous? - He of mighty ones is to have found the iniquity of your servants. We are the lords servants, even indeed whose hand, the cup is to have been found.
Conservapedia	Then Judah said, "What can we say to my lord? What shall we speak? How can we justify ourselves? God has found out the depravity of your servants. Look at us! We are my lord's servants, ourselves and the one in whose hand the beaker was found."
Ferrar-Fenton Bible	Then Judah replied, " What can I say to my lord ? What assert ? or how vindicate myself ? God has found out the sin of your slaves in their hands ; — alas! we are slaves to my lord ! both we, and the one in whose hand the cup was found ! "
God's Truth (Tyndale)	Then said Juda: what shall we say unto my lord, what shall we speak or what excuse can we make? God has found out the wickedness of your servants. Behold, both we and he with whom the cup is found, are your servants.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	"What can we say to my lord?" Judah replied. "What can we say? How can we prove our innocence? God has uncovered your servants' guilt. We are now my lord's slaves—we ourselves and the one who was found to have the cup."

NIV – UK
Tree of Life Version .
Then Judah said, “What can we say to my lord? What can we speak? How can we justify ourselves? God has exposed your servants’ guilt. We are now my lord’s slaves—both we as well as the one in whose hand the cup was found.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
The Heritage Bible .
New American Bible (2002) .
New American Bible (2011) Judah replied: “What can we say to my lord? How can we plead or how try to prove our innocence? God has uncovered your servants’ guilt.* Here we are, then, the slaves of my lord—the rest of us no less than the one in whose possession the goblet was found.” **Guilt:** in trying to do away with Joseph when he was young.
New Jerusalem Bible ‘What can we answer my lord?’ Judah replied. ‘What can we say? How can we clear ourselves? God himself has uncovered your servants’ guilt. Here we are then, my lord’s slaves, we no less than the one in whose possession the cup was found.’
New RSV And Judah said, ‘What can we say to my lord? What can we speak? How can we clear ourselves? God has found out the guilt of your servants; here we are then, my lord’s slaves, both we and also the one in whose possession the cup has been found.’
Revised English Bible Judah said, “What can we say, my lord? What can we plead, or how can we clear ourselves? God has uncovered our crime. Here we are, my lord, ready to be made your slaves, we ourselves as well as the one who was found with the goblet.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Y’hudah said, “There’s nothing we can say to my lord! How can we speak? There’s no way we can clear ourselves! God has revealed your servants’ guilt; so here we are, my lord’s slaves — both we and also the one in whose possession the cup was found.”
exeGesés companion Bible And Yah Hudah says,
What say we to my adoni? What word we?
Or how justify we ourselves?
Elohim finds out the perversity of your servants:
behold, we are servants to my adoni
- both we
and he also in whose hand they found the bowl.
Hebraic Roots Bible .
JPS (Tanakh—1985) Judah replied, “What can we say to my lord? How can we plead, how can we prove our innocence? God has uncovered the crime of your servants. Here we are, then, slaves of my lord, the rest of us as much as he in whose possession the goblet was found.”
Judaica Press Complete T. Kaplan Translation .
‘What can we say to my lord?’ replied Judah. ‘How can we speak? How can we prove our innocence? God has uncovered our old guilt. Let us be your slaves - we and the one in whose possession the chalice was found.’
Orthodox Jewish Bible And Yehudah said, What shall we say unto adoni? What shall we speak? Or how shall we clear ourselves? HaElohim hath found out the avon (iniquity) of thy avadim; look at us, we are now avadim la’adoni, both we, and he also with whom the gevi’a (cup) is found.
The Scriptures 1998 And Yehudah said, “What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Judah said, "What can we say to my lord? What can we reply? Or how can we clear ourselves, since God has exposed the sin and guilt of your servants? Behold, we are my lord's slaves, the rest of us as well as he with whom the cup is found."
The Expanded Bible	Judah said, "·Master [My lord], what can we say? What can we tell you? And how can we ·show we are not guilty [justify ourselves]? God has ·uncovered [·found out] our guilt, so all of us will be ·your slaves [·slaves/servants of my master/lord], not just ·Benjamin [·the one in whose hand the cup/goblet was found]."
The Geneva Bible Kretzmann's Commentary	· And Judah said, What shall we say unto my lord? What shall we speak? Or how shall we clear ourselves? He felt that the circumstantial evidence against them was so strong as to oblige the ruler to decide against them. God hath found out the iniquity of thy servants; he and his brothers recognized in this strange shaping of events the judgment of God upon their former guilt, and their repentance was certainly genuine. Behold, we are my lord's servants, both we and he also with whom the cup is found. Thus Judah includes all the brothers with himself as champions of Benjamin, whom they would not permit to enter slavery alone. Judah exhibited a wonderful self-denial, magnanimity, and generosity, even while he was struggling with despair.
NET Bible®	Judah replied, "What can we say [The imperfect verbal form here indicates the subject's potential.] to my lord? What can we speak? How can we clear ourselves? God has exposed the sin of your servants!28 We are now my lord's slaves, we and the one in whose possession the cup was found."
Syndein/Thieme	{Mature Believer Spoke Up in Crisis - Keeps His Cool} And Judah kept on saying, "What shall we say unto my lord {'adown'? What shall we communicate categorically {dabar}? Or how shall we clear ourselves? 'Elohiym/Godhead has found out the iniquity of your servants. Behold, we are my lord's servants, both we, and he also with whom the cup is found."
The Voice	Judah (<i>speaking for the rest</i>): What can we possibly say to you, my lord? How can we explain this? How can we clear ourselves <i>of this mistake</i> ? God has found your servants to be guilty. Here we are then, slaves to you, my lord, all of us and also the one in whose possession the cup has been found.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Judah, "What shall we say to my lord? What shall we speak? And with what shall we justify ourselves? The Elohim has found the depravity of your servants. Behold us, servants of my lord, both we and he in whose hand the beaker was found.
Context Group Version	And 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 slaves: look, we are my lord's slaves, both we, and he also in whose hand the cup is found.
Darby Translation	And Judah said, What shall we say to my lord? what shall we speak, and how justify ourselves? God has found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he in whose hand the cup has been found.
<i>Emphasized Bible</i>	·
English Standard Version	And Judah said, "What shall we say to my lord? What shall we speak? Or how can we clear ourselves? God has found out the guilt of your servants; behold, we are my lord's servants, both we and he also in whose hand the cup has been found."
English Standard V. – UK Evidence Bible	· ·
Green's Literal Translation	And Judah said, What can we say to my lord? What can we speak, and in what can we justify ourselves? God has found out the iniquity of your servants; behold, we

- H. C. Leupold .
- Jack Ballinger’s translation .
- Modern English Version .
- Modern KJV .
- NASB .

- New European Version .
- New King James Version .
- Owen’s Translation .
- Benner’s Mechanical Trans. .
- Stuart Wolf .
- Third Millennium Bible .
- Updated Bible Version 2.11 .
- A Voice in the Wilderness .
- Webster’s Bible Translation .

- World English Bible .
- Young’s Literal Translation .
- Young’s Updated LT .

are slaves to my lord, both we and he in whose hand the cup was found.

So Judah said, “What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord’s slaves, both we and the one in whose possession the cup has been found.”

And Judah said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold we are my lord’s servants, both we, and he also with whom the cup is found.

And Judah says, “What do we say to my lord? what do we speak? and what—do we justify ourselves? God has found out the iniquity of your servants; lo, we are servants to my lord, both we, and he in whose hand the cup has been found.”

The gist of this passage:

Judah asks 3 rhetorical questions, which find the brothers to all be guilty. He allows that they will all become Joseph’s slaves.

Genesis 44:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
’âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
Y ^e hûwdâh (יהודה) [pronounced y ^e hoo-DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong’s #3063 BDB #397
mâh (מה) [pronounced maw]	what, how, why	interrogative; exclamatory particle	Strong’s #4100 BDB #552
’âmar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	1 st person plural, Qal imperfect	Strong’s #559 BDB #55

Genesis 44:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Translation: Judah said, “What can we say to my adonai?”

Interestingly enough, Judah is the one to speak first. His three older brothers appear to be silent. He takes the lead. “What can we possibly say to my lord?” he asked.

When they were led back to Joseph's home, surely Judah thought about, *how can I explain what has happened? What explanation could I give?* By the time that they arrive and stand before Joseph, Judah gives 3 rhetorical questions (meaning, he expects no response from Joseph). The first one is, “What could we say to my lord?” The implication is, *there is nothing that we could say; there is no explanation that we can offer.*

Genesis 44:16a And Judah said, “What will we say to my lord?”

Is it not fascinating that Judah is the one who speaks up and responds to Joseph?

Throughout these few chapters, 3 brothers are identified as speaking: Reuben, Judah and Joseph (the last time Reuben was identified as the speaker was Genesis 42:22, 37). When the others speak, they are simply identified as *the brothers*.

This time, we do not have *the brothers* speaking. Before, 3 or 4 brothers (or more) would all begin speaking, each man putting in his two cents worth. Not this time. One man speaks—Judah. He does all the speaking; he speaks for all of them. The brothers followed him back to Joseph's city; and they allow him to speak for them. Let me suggest to you that no one knows what Judah is about to say; and Joseph, who has so carefully orchestrated circumstances up to this point, will be surprised and moved by all that Judah has to say.

Genesis 44:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
dâbar (דַּבַּר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person plural, Piel imperfect	Strong's #1696 BDB #180

Translation: [With] what [words] can we speak?

Judah has no excuses; there is nothing clever, intelligent he can say. I don't know if this rhetorical question is much different from the one above. *What words could I use in response to what has happened?*

Genesis 44:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
tsâdaq (צַדִּיק) [pronounced <i>tsaw-DAHK</i>]	<i>to justify oneself; to declare oneself to be righteous; to clear oneself; to purge oneself [from suspicion]</i>	1 st person plural, Hithpael imperfect	Strong's #6663 BDB #842

The NET Bible: *The Hitpael form of the verb צַדִּיק (tsadeq) here means "to prove ourselves just, to declare ourselves righteous, to prove our innocence."*¹⁹

Translation: And how can we clear ourselves?

Although Judah cannot believe that it has happened, their guilt is clearly established. The third rhetorical question: *how could we possibly clear or justify ourselves?* There is no reasonable explanation that occurs to Judah (or to any of his silent brothers).

Genesis 44:16a-c And Judah said, "What will we say to my lord? What will we speak? Or how will we clear ourselves? God has found out the iniquity of your servants."

Judah accepts the guilt without admitting the guilt. "I don't get why or how this happened, but you caught us red-handed; and we have no explanation for what you have found." Judah concludes them all guilty. "God has found out the iniquity of your servants," he says. None of the other brothers did anything wrong; yet, because they are related to Benjamin, his sin falls upon all of their shoulders.

Judah renews and acknowledges the subservience of his brothers to Joseph.

Judah and the other brothers saw what happened. The steward checked each and every sack, and the last sack that he came to—Benjamin's—had the silver chalice in it. An investigation does not get much more clear cut than that. No one of them can believe it, but there is was—they all saw it with their own eyes.

We have all seen the courtroom drama where everything is stacked against the defendant, and it appears that he has no defense; and yet his defense lawyer stands up and changes that entire perception. Judah is about to do this, but even Joseph, as brilliant as he is, will not see where Judah is going.

¹⁹ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 1, 2016.

Genesis 44:16d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿâvôwn (עוֹוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
ʿebâdîym (עַבְדֵיכֶם) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: The Elohim has discovered the guilt of your servants.

Judah is saying that this is out of his hands. Their guilt has been uncovered; he has no excuse that he can formulate.

The NET Bible: *The first three questions are rhetorical; Judah is stating that there is nothing they can say to clear themselves. He therefore must conclude that they have been found guilty.*²⁰

Has Judah even concluded that Benjamin is guilty of stealing the silver chalice? He knows that they have no defense, given that they were found with the silver and Benjamin with the silver chalice.

Genesis 44:16e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person plural suffix	Strong's #2009 (and #518, 2006) BDB #243
see how others translated this...			
ʿebâdîym (עַבְדֵיכֶם) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

²⁰ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 1, 2016.

Genesis 44:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Translation: [Here we are, slaves to my adonai,...](#)

He presents himself as a slave to Joseph. They had agreed to become his slaves if anything was found, and he now says, "Here we are, your slaves."

Although nothing is said about the silver which has been found, what Judah says here implies that he and his brothers are guilty, just as Benjamin is. That would imply that he sees the silver that was found as a confirmation of his own guilt.

Genesis 44:16f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
'ănach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4672 BDB #592
g ^e bîya' (גִּבְיָא) [pronounced <i>ghehb-EE-gah</i>]	<i>cup, bowl, chalice</i>	masculine singular noun with the definite article	Strong's #1375 BDB #149

Genesis 44:16f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bēyth preposition and *hand* means *in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight].*

Translation: ...us and whomever was found [with] the cup in his hand.”

He cannot seem to bring himself to say his brother's name, *Benjamin*. He presents himself, his brothers, and the person with whom the cup was found, as slaves to Joseph.

Judah is saying that he is a slave to Joseph, just as his brothers are, and just as Benjamin is.

Genesis 44:16e-f Behold, we are my lord's servants, both we and he also with whom the cup is found.”

Judah appears to have offered himself and his other brothers as slaves to Joseph. He seems to be saying more than simply acknowledging Joseph's authority. The statement “*Behold, we are your servants*” can be understood in two ways: (1) Judah is saying, “This is Egypt, you are Prime Minister, and so we are under your authority.” That would be a general observation that Judah makes, indicating that he recognizes Joseph's authority. Or, (2) “You found the chalice with us; so we have all returned to become your servants.” This second approach is much more specific and presents all of the brothers as having sinned. “His sin is our sin.”

Genesis 44:16 Judah said, “What can we say to my adonai? [With] what [words] can we speak? And how can we clear ourselves? The Elohim has discovered the guilt of your servants. Here we are, slaves to my adonai, us and whomever was found [with] the cup in his hand.” (Kukis mostly literal translation)

Genesis 44:16 Judah said, “What words can we say, my lord? How can we possibly justify ourselves before you? God has uncovered our guilt. Therefore, we are your slaves, including the one with whom the cup was found.” (Kukis paraphrase)

When Joseph hears this, he assumes that his own servant did not make the options clear to the brothers. He has a ready response:

And so he says, “Far be it from me to do this. The man who was found [with] the cup in his hand, he will be to me a slave; and you [all] go up to peace unto your father.”

Genesis
44:17

He said, “Far be it from me to do this [thing]. Whomever was found [with] the cup in his possession, he will be my slave; and [the rest of] you, go up in peace to your father.”

He said, “I will not do that. Only the person who had the cup, that man will become my slave. The rest of you may go up in peace to your father.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "Far be it from me to do this. The man who was found [with] the cup in his hand, he will be to me a slave; and you [all] go up to peace unto your father."
Dead Sea Scrolls	.
Targum of Onkelos	But he said, Far be it from me to do so: the man in whose hand the chalice has been found shall be my servant; but go you up in peace to your father.
Targum Pseudo Jonathan	But he said, Far be it from me to do thus; the man in whose hand the chalice hath been found shall be my slave; but you, go up in peace to your father.
Revised Douay-Rheims	God forbid I should ask that, answered Joseph; no, the thief who stole the cup shall be my slave; the rest of you may go back to your father as free men.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And he said to them, Far be it from me that I should do such a thing; only the man with whom the cup has been found, he shall be my servant; and as for you, go up in peace to your father.
Septuagint (Greek)	And Joseph said, Far be it from me to do this thing; the man with whom the cup has been found, he shall be my servant; but do you go up with safety to your father.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Joseph said, 'I could never do that. Only the man in whose hand you found the cup will become my slave. You other men can go in peace to your father.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	.
<i>God's Word</i> TM	.
Good News Bible (TEV)	.
International Children's B.	But Joseph said, "I will not make you all slaves! Only the man who stole the cup will be my slave. The rest of you may go back safely to your father."
<i>The Message</i>	"I'd never do that to you," said Joseph. "Only the one involved with the chalice will be my slave. The rest of you are free to go back to your father."
Names of God Bible	.
NIRV	But Joseph said, "I would never do anything like that! Only the man found to have the cup will become my slave. The rest of you may go back to your father in peace."
New Simplified Bible	He said: »It is far from me that I should do this. The man in whose hand the cup is found, he shall be my servant. As for you, you go in peace to your father.«

Thought-for-thought translations; paraphrases:

Common English Bible	Joseph said, "I'd never do such a thing. Only the man found with the cup will be my slave. As for the rest of you, you are free to go back to your father."
Contemporary English V.	Joseph told them, "I would never punish all of you. Only the one who was caught with the cup will become my slave. The rest of you are free to go home to your father."
The Living Bible	.
New Berkeley Version	.
New Century Version	But Joseph said, "I will not make you all slaves! Only the man who stole the cup will be my slave. The rest of you may go back safely to your father."

New Life Version	But Joseph said, "No. I will do no such thing. The person who was found with the cup will be my servant. But you others may go in peace to your father."
New Living Translation	"No," Joseph said. "I would never do such a thing! Only the man who stole the cup will be my slave. The rest of you may go back to your father in peace."

Partially literal and partially paraphrased translations:

American English Bible	But Joseph said: 'I wouldn't do anything like that... just the man who was found with my cup will be my slave. [The rest of you] may return home safely to your father.'
Beck's American Translation	.
International Standard V	"Far be it from me to do this," Joseph [Lit. <i>he</i>] responded. "The man in whose possession the cup was discovered will be my slave, but the rest of you may leave in peace to be with your father."
New Advent (Knox) Bible	God forbid I should ask that, answered Joseph; no, the thief who stole the cup shall be my slave; the rest of you may go back to your father as free men.
Today's NIV	.
Translation for Translators	But Joseph replied, "No, I could never do anything like that. Only the man in whose sack the cup was found will become my slave. The rest of you can return to your father peacefully."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: For shame, that I am to do as such! The man, whose hand the cup is to have been found, is my servant. Be you going up in peace, to you all's father.
Conservapedia	.
Ferrar-Fenton Bible	But he answered and said ; " Far be it from me to act thus. The one in whose possession the cup was found, he shall be a slave to me, but you can go in peace to your father."
God's Truth (Tyndale)	And he answered: God forbid that I should do so, the man with whom the cup is found, he shall be my servant: but go you in peace unto your father.
HCSB	Then Joseph said, "I swear that I will not do this. The man in whose possession the cup was found will be my slave. The rest of you can go in peace to your father."
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Joseph said, "Far be it from me to do that. Only the man found to have the cup will be my slave. As for the rest, go back in peace to your father."
The Heritage Bible	And he said, Be it far from me that I should do this; the man in whose hand the cup was found, he shall become my servant; and as for you, ascend in peace to your father.
New American Bible (2002)	.
New American Bible (2011)	Joseph said, "Far be it from me to act thus! Only the one in whose possession the goblet was found shall become my slave; the rest of you may go back unharmed to your father."
New Jerusalem Bible	'I could not think of doing such a thing,' he replied. 'The man in whose possession the cup was found shall be my slave, but you can go back unhindered to your father.'
New RSV	.
Revised English Bible	"Heaven forbid that I should do such a thing!" answered Joseph. "Only the one who

was found with the goblet shall become my slave; the rest of you can go home to your father safe and sound.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But he replied, “Heaven forbid that I should act in such a way. The man in whose possession the goblet was found will be my slave; but as for you, go in peace to your father.”
exeGeses companion Bible	And he says, Far be it that I so work: but the man in whose hand they found the bowl, he becomes my servant; and as for you, you ascend in shalom to your father.
Hebraic Roots Bible JPS (Tanakh—1985)	. But he replied, “Far be it from me to act thus! Only he in whose possession the goblet was found shall be my slave; the rest of you go back in peace to your father.”
Judaica Press Complete T. Kaplan Translation	. 'Heaven forbid that I do that!' said [Joseph] 'The one in whose possession the chalice was found shall be my slave. [The rest of] you can go in peace to your father.'
Orthodox Jewish Bible	And he [Yosef] said, Chalilah that I should do so; but the ish in whose yad the gevi'a is found, he shall be to me eved; and as for you, go back in shalom unto avichem.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i> The Expanded Bible	. But Joseph said, “I will not make you all slaves [^L Far be it from me that I should do that]! Only the man ·who stole the cup [^L in whose hand the cup/goblet was found] will be my ·slave [servant]. The rest of you may go back ·safely [or in peace] to your father.”
The Geneva Bible Kretzmann's Commentary	. And he said, God forbid that I should do so; far be it from me to act upon this suggestion; but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. This is the climax of the test which Joseph had proposed, for now the brothers could show whether they would take this opportunity to get rid of the second son of Rachel, as they had gotten rid of the first: Benjamin would remain in Egypt as Joseph's slave, while the others would go scot-free.
NET Bible®	But Joseph said, “Far be it from me to do this! The man in whose hand the cup was found will become my slave, but the rest of [The words “the rest of” have been supplied in the translation for clarification and for stylistic reasons.] you may go back [<i>Heb</i> “up” (reflecting directions from their point of view – “up” to Canaan; “down” to Egypt).] to your father in peace.”
Syndein/Thieme	And he {Joseph} kept on saying, " 'Far be it from me' {chaliylah} {an idiom meaning 'a reasonable man would not do this, but I will let the rest of you go} that I should 'do so'/manufacture {'asah - out of kindness} but the man in whose hand the cup is found {Benjamin}, he shall be my slave/servant and as for you, get you up in peace {shalom} unto your father."
The Voice	Joseph: Far be it from me that I should do something like that! Only the one in possession of the cup will be my slave. As for the rest of you, go in peace to your father!

Literal, almost word-for-word, renderings:

Concordant Literal Version	And saying is Joseph, "Far be it from me to do this! The man in whose hand the beaker was found, he shall become my servant. And you, go in peace to your father.
Context Group Version	And he said, Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my slave but as for you { pl }, you { pl } get up in peace to your { pl } father.
Darby Translation <i>Emphasized Bible</i>	.
English Standard Version	But he said, "Far be it from me that I should do so! Only the man in whose hand the cup was found shall be my servant. But as for you, go up in peace to your father."
English Standard V. – UK Evidence Bible	.
Green’s Literal Translation	.
H. C. Leupold	But he said: Far be it from me to do this. The man with whom the cup was found, he shall be my servant. But as far as ye are concerned, go up in peace to your father.
Jack Ballinger’s translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	He said, Far be it from me that I should do so. The man in whose hand the cup is found, he will be my bondservant; but as for you, go up in peace to your father.
New King James Version	.
Owen’s Translation	.
Benner’s Mechanical Trans.	...and he said, far be it for me to do this, the man which the bowl has been found in his hand, he will exist for me a servant, and you, go up to completeness to your father,...
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	.
World English Bible	He said, "Far be it from me that I should do so. The man in whose hand the cup is found, he will be my slave; but as for you, go up in peace to your father."
<i>Young’s Literal Translation</i>	.
Young’s Updated LT	And he says, "Far be it from me to do this; the man in whose hand the cup has been found, he becomes my servant; and you [all], go you [all] up in peace unto your father."

The gist of this passage: Joseph says that he will only enslave the man with the cup. The rest can go free.

Genesis 44:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55

Genesis 44:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
châliyâh (חַלִּי'אָה) [pronounced <i>khaw-LEE-law</i>]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation: He said, “Far be it from me to do this [thing].”

The sons of Jacob were willing to place themselves all into slavery to Joseph, but Joseph says that he would never do such a thing. “That is far too drastic,” he tells them.

Genesis 44:17a And he [Joseph] said, “Be it far from me that I should do so.”

Jacob appears to be offering himself and his brothers as Joseph’s servants. Joseph responds by saying, “That’s not what I wanted or expected. I am not going to take you all as my servants.”

Here is what I think is going on in Joseph’s mind. His steward was supposed to peel Benjamin away from his brothers and bring him back alone. This is what Joseph instructed his steward to do; this is what his steward tried to do. Joseph did not expect to have all of his brothers return. What he thinks is going on, at first, is, his steward had not been clear enough in talking to the brothers; so Joseph first just attempts to clarify the issue.

Genesis 44:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
’îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ’ (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to acquire, to be found, to be detected, to be discovered, to be present, to exist</i>	3 rd person masculine singular, Niphal perfect	Strong's #4672 BDB #592

Genesis 44:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
g ^e bîya' (עִבְיָא') [pronounced ghehb-EE- gah]	cup, bowl, chalice	masculine singular noun with the definite article	Strong's #1375 BDB #149
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	generally translated hand	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and hand means <i>in his hand; in his power, in his possession; under his control; with him; through him, by him, by means of him; at his hand [i.e., before him, in his sight]</i> .			
hûw' (אוּה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced GE ^B -ved]	slave, servant; underling; subject	masculine singular noun	Strong's #5650 BDB #713

Translation: Whomever was found [with] the cup in his possession, he will be my slave;...

Here, I have combined *the man* and *who* to make *whomever*. The phrase *to me* can simply be translated *my, mine*. Joseph says, "Whomever was found with the cup in his possession, that man will be my slave."

Genesis 44:17a-b And he [Joseph] said, "Be it far from me that I should do so. The man in whose hand the cup is found, he will be my servant."

Joseph no doubt gave explicit instructions to his house servant of what to do. His steward was to go after the brothers, accuse them of stealing Joseph's chalice, find that chalice in Benjamin's bag, and bring Benjamin back alone to be Joseph's servant. We saw when the steward and Benjamin's brothers interacted, this is what was clearly proposed.

Think about how carefully this was planned out. The brothers were on their way back. They were packed up, loaded with grain for their hungry families, and had traveled some distance out of Egypt. When Benjamin is found with the chalice and Joseph's steward demands the enslavement of Benjamin *only*, then the logical thing to do is to let Benjamin be taken and then resume their trip home—after all, they are already on their way there with the grain which they purchased. Why stop now and return?

The steward told the brothers that is how this would play out; and Joseph affirms this position by saying, "**Whoever stole my cup will become my servant.**" In other words, "Only one man is guilty; and therefore, only one man will

become my slave.” So, the sons of Jacob had an out. They saw Joseph’s servant discover the silver chalice in Benjamin’s bag; and he told them, there would be only one guilty person, the man who had the chalice.

The fact that Benjamin’s brothers returned with Benjamin was no doubt a surprise to Joseph and this threw him off his game.

Genesis 44:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’attem (אתם) [pronounced <i>ah-TEM</i>]	<i>you all, you guys, you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine plural, personal pronoun	Strong’s #859 BDB #61
’âlâh (אלה) [pronounced <i>gaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine plural, Qal imperative	Strong’s #5927 BDB #748
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong’s # BDB #510
shâlôwm (שלום) or shâlôm (שלם) [pronounced <i>shaw-LOHM</i>]	<i>completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong’s #7965 BDB #1022
’el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
’âb (אב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong’s #1 BDB #3

Translation: ...and [the rest of] you, go up in peace to your father.”

Joseph tells his brothers that they may all return to their father in peace. Only Benjamin has to remain behind.

Notice that this is almost exactly what Joseph’s servant said back in v. 10. He [Joseph’s servant] said, "Let it be as you say: he who is found with it shall be my servant, and the rest of you shall be innocent." So, both he and Joseph say nearly the exact same thing, which suggests that Joseph gave this particular order and that his servant very competently made it sound as if he was in agreement with the suggestion of Joseph’s brothers.

This suggests to me that Joseph’s conniving here was primarily to keep his brother Benjamin with him, at least for a time.

Genesis 44:17 And he [Joseph] said, “Be it far from me that I should do so. The man in whose hand the cup is found, he will be my servant. And as for you, you go in peace to your father.”

Joseph makes it clear that the other men are fine; they can return to their father. Only one man is in trouble here, and that is Benjamin. He will become Joseph’s servant. He will actually become Joseph’s servant’s servant,

according to what has already been said.

Joseph did not expect his brothers to come back with Benjamin, and he makes it clear here that they are off the hook. He expected that his house steward would have made that clear to them; but here they are. Joseph tells them, “You can return in peace with your grain to your families and your father.” Joseph *wants* them to return, because he knows that his father will not let this stand. Joseph is certain that Jacob will come to Egypt himself to sort this out.²¹

Genesis 44:17 He said, “Far be it from me to do this [thing]. Whomever was found [with] the cup in his possession, he will be my slave; and [the rest of] you, go up in peace to your father.” (Kukis mostly literal translation)

Genesis 44:17 He said, “I will not do that. Only the person who had the cup, that man will become my slave. The rest of you may go up in peace to your father.” (Kukis paraphrase)

At this point, Judah is speaking directly to Joseph, and recounting the events which brought them to this point. He is respectful and he recognizes Joseph’s authority. Judah still does not know that the prime minister standing before him is his younger brother whom he sold into slavery 2 decades previous.

Judah appears to be making an appeal to Joseph about Benjamin, who was caught with the Prime Minister’s silver chalice in his bag; and therefore, subject to enslavement to Joseph. This was found while all of the brothers were on their way to return to Canaan. What Joseph expected was, since the stolen chalice was revealed to all of the brothers, and that it was undeniably in Benjamin’s sack of grain, that the brothers might be unhappy that this occurred, but, logically, there was nothing that they could do. Joseph expected all of the brothers to return to Canaan, with their grain, minus brother Benjamin, plus brother Simeon (who had been in an Egyptian prison for a year). 10 brothers left Canaan for Egypt; 10 brothers will return to Canaan from Egypt. Even though this did not make sense to the brothers, there was really nothing that they could do about it—or so, this is how Joseph believed they would think.

As an aside, I want you to notice and consider something which may not have occurred to you. The youngest brother is logically the smallest and least able to defend himself, and so he must deal with his older brothers in ways other than physical confrontation. The youngest brother finds out in short order that a physical confrontation every time he has a disagreement with his older brothers is not going to shake out in his favor. So, whereas, this is not a hard-and-fast rule, many younger brothers learn to use their words to manipulate their older brothers. When there are 3 or more brothers in close confines, have you ever known the youngest brother to try to stir things up between 2 older brothers, and then he sits back and watches? He manipulates them to entertain himself.

Despite Joseph’s character—which is nearly unassailable—we must admit that, throughout his interaction with his brothers, he has been manipulating them. Throughout the past few chapters, they have all danced to Joseph’s tune. Joseph knew what he wanted his brothers to do, and he set up events which resulted in them doing what he knew they would do.

Joseph has an end result in view at this point—he wants to separate his younger brother and his father from his brothers and reunite with them. He has not yet decided what he will do about his brothers who sold him into slavery; and so he has not yet revealed his identity to them. So Joseph has been manipulating events toward those ends.

Also, as an aside, the commentators who say that *Joseph is testing his brothers*; that is not the full story. That is not even a tenth of the story. Joseph is attempting to bypass his brothers; he is attempting to put them to the side for a time. Joseph is interested in his young brother Benjamin and in his father. Only one time has Joseph clearly tested his brothers, and that is when he gave Benjamin 5x more food than his brothers. Joseph was

²¹ This is my educated opinion of Joseph’s motivation.

interested to watch their reactions. How much of that was testing and how much was simply for his own entertainment value, we don't know. He may have done that simply to justify in his own mind what he was doing. He expected to see his other brothers complain; and he would know that Benjamin was treated the same way that he had been treated. However, that did not happen.

Now Joseph watches his brothers to see how they will react. Benjamin is no doubt the favorite of their father Jacob. Will they all say, "Well, too bad, Ben. You should not have taken the cup. Best of luck. We are out of here." ? That was not a test, but what Joseph expected his brothers to do, based upon his imprisonment of Simeon. They still took their grain, bid their brother farewell, and returned to Canaan. Joseph expects them to do the same thing, and he has given them every opportunity to take that route. But that is not what they did; they returned with Judah leading them.

Because Judah and his brothers have returned, Joseph probably thinks that his steward did not make things clear, than only Benjamin was in trouble and only Benjamin had to remain in Egypt. But his steward made this very clear.

And so approaches unto him Judah and so he says, "Please, my adonai, will speak now, your servant, a word, in [two] ears of my adonai, and will not burn your nostrils against your servant, for as you as pharaoh. My adonai asked his servants, to say, 'Is there to you [all] a father or a brother?' And so we said unto my adonai, 'There [is] to us a father, an old man, and a child of his old age, young. And so his brother had died and so he remains, [even] he, by himself, to his mother. And his father had loved him.'

Genesis
44:18–20

Judah moved closer to him and he said, "Please, my adonai, let your servant speak now, a word, to my adonai, and [I pray] your anger will not burn against your servant, for you [are] as pharaoh [to us]. My adonai asked his servants, saying, 'Is there to you [all] a father or a brother?' So we said to my adonai, 'There [is] to us a father, an older gentleman, and a young man, a child of his old age. However, his brother has died and he remains alone regarding his mother. And his father loved him.'

Judah moved closer and he said, "Please, my lord, allow your servant to speak a word to my lord, and I pray that your anger will not burn against your servant, for you are as pharaoh to us. My lord had asked his servants, 'Do you have a living father or another brother?' So we said to my lord, 'There is a father who remains—an older man—and he has son, a child of his old age. However, we had another brother who died, leaving that one son remaining of their mother. And his father loved the son who died.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so approaches unto him Judah and so he says, "Please, my adonai, will speak now, your servant, a word, in [two] ears of my adonai, and will not burn your nostrils against your servant, for as you as pharaoh. My adonai asked his servants, to say, 'Is there to you [all] a father or a brother?' And so we said unto my adonai, 'There [is] to us a father, an old man, and a child of his old age, young. And so his brother had died and so he remains, [even] he, by himself, to his mother. And his father had loved him.'

Dead Sea Scrolls
Jerusalem targum

.
And Jehuda came near him, and said, In beseeching thee, my lord, let thy servant now speak a word in the hearing of my lord, and let not thy anger be strong against thy servant; for at the first time we came down to thee into Mizraim didst thou not tell us, I fear before the Lord? And now thy judgments are returned like the judgments of Pharaoh thy lord, by whom thou adjurest. Yet I am honourable as thou art, and my father is honourable as Pharaoh thy lord is, by whom thou dost adjure.

Can I not swear by the life of the head of my father, and not lie? For if I draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with thyself, and ending with Pharaoh thy lord, were it not against the will of my father. Or, hath it not been heard by thee, or not told thee, what my two brothers Shimeon and Levi did, who went up against the town of Shekem, while they were dwelling in security, and killed every male by the edge of the sword, because they had corrupted Dinah our sister, who hath not been numbered in the tribes, nor hath portion or inheritance with us in the dividing of the land? By how much more then (shall it be done) for Benjamin our brother, who is numbered with us among the tribes, and who hath portion and inheritance with us in the dividing of the land? And in force is more unyielding than theirs, because I have become the sponsor for the youth at the hands of my father, saying, If I bring him not to thee, and set him before thee, I will be guilty with thee and be removed from thy salutation all the days. Hast thou not heard, or hath it not been told thee, that in the land of Kanaan we are kings and princes, as thou art?

[19. When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother had risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first born, and stamped with his shoe; and all Joseph's palace trembled. In that hour Jehuda said, If it had not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother?] I am guessing that this other v. 19 is an alternate reading for the Jerusalem targum.

Targum of Onkelos

VAYIGGASH ALAIF YEHUDAH.

AND Jehuda came near to him and said, We beseech my lord, let thy servant speak a word before my lord, and let not thine anger be great with thy servant; for as Pharaoh so art thou. My lord asked his servants, saying, Have you a father or a brother? And we told my lord, We have an aged father, and the youngest (son) is the son of his old age; his brother is dead; and he only remains of his mother, and his father loves him.

Targum Pseudo Jonathan

VAYIGGASH.

And Jehuda came near to him and said, In imploring my lord, let thy servant, I implore, speak a word in the hearing of my lord, and let not thy anger grow strong against thy servant; for at the hour that we came to thee thou didst say to us, I fear before the Lord; and now thy judgments are rendered like (the judgments) of a prince of Pharaoh. My lord asked his servants, saying, Have you a father or a brother?

And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him.

Revised Douay-Rheims

At this, Juda made bold to draw nearer to him; My lord, he said, let your servant speak a word for your own hearing, without earning your displeasure, Pharaoh's viceroy though you are, and my sovereign lord. When you did ask us whether we had a father or a brother living, our answer was, My lord, we have a father well advanced in years, and one of his sons is still with him, the youngest, who was born to him in his old age. There was another son by the same mother, but he is dead, and now only this one recalls his mother's memory, so that his father loves him dearly.

Latin Vulgate
Plain English Aramaic Bible
Peshitta (Syriac)

Then Judah came near to him and said, I beg you, O my lord, let your servant speak a few words in my lord's presence, and let not your anger burn against your servant; for you are even like Pharaoh. My lord asked his servants, saying, Have

you a father, or a brother? And we said to my lord, We have a father, an old man, and he has a young son, the child of his old age; and his brother is dead, and he alone is left of his mother, and his father loves him.

Septuagint (Greek)

And Judas drew near him, and said, I pray, Sir, let your servant speak a word before you, and be not angry with your servant, for you are next to Pharaoh. Sir, you asked your servants, saying, Have you a father or a brother? And we said to my lord, We have a father, an old man, and he has a son of his old age, a young one, and his brother is dead, and he alone has been left behind to his mother, and his father loves him.

NETS (Greek)

.

Brenton's Septuagint

.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Then Judah came near him, and said, Let your servant say a word in my lord's ears, and let not your wrath be burning against your servant: for you are in the place of Pharaoh to us. My lord said to his servants, Have you a father or a brother? And we said to my lord, We have an old father and a young child, whom he had when he was old; his brother is dead and he is the only son of his mother, and is very dear to his father.

Easy English

.

Easy-to-Read Version—2001

.

Easy-to-Read Version—2006

Judah Pleads for Benjamin

Then Judah went to Joseph and said, "Sir, please let me speak plainly with you. Please don't be angry with me. I know that you are like Pharaoh himself. When we were here before, you asked us, 'Do you have a father or a brother?' And we answered you, 'We have a father—he is an old man. And we have a younger brother. Our father loves him because he was born while our father was old. This youngest son's brother is dead, so he is the only son who is left from that mother. Our father loves him very much.'

God's Word™

Judah Defends Benjamin

Then Judah went up to Joseph and said, "Please, sir, let me speak openly with you. Don't be angry with me, although you are equal to Pharaoh. Sir, you asked us, 'Do you have a father or a brother?' We answered, 'We have a father who is old and a younger brother born to him when he was already old. The boy's brother is dead, so he's the only one of his mother's sons left, and his father loves him.'

Good News Bible (TEV)

.

International Children's B.

.

The Message

Judah came forward. He said, "Please, master; can I say just one thing to you? Don't get angry. Don't think I'm presumptuous—you're the same as Pharaoh as far as I'm concerned. You, master, asked us, 'Do you have a father and a brother?' And we answered honestly, 'We have a father who is old and a younger brother who was born to him in his old age. His brother is dead and he is the only son left from that mother. And his father loves him more than anything.'

Names of God Bible

.

NIRV

.

New Simplified Bible

.

Thought-for-thought translations; paraphrases:

Common English Bible

Judah appeals for Benjamin

Judah approached him and said, "Please, my master, allow your servant to say

something to my master without getting angry with your servant since you are like Pharaoh himself. My master asked his servants, 'Do you have a father or brother?' And we said to my master, 'Yes, we have an elderly father and a young brother, born when he was old. His brother is dead and he's his mother's only child. But his father loves him.'

Contemporary English V.

Judah went over to Joseph and said: Sir, you have as much power as the king himself, and I am only your slave. Please don't get angry if I speak. You asked us if our father was still alive and if we had any more brothers. So we told you, "Our father is a very old man. In fact, he was already old when Benjamin was born. Benjamin's brother is dead. Now Benjamin is the only one of the two brothers who is still alive, and our father loves him very much."

The Living Bible

Then Judah stepped forward and said, "O sir, let me say just this one word to you. Be patient with me for a moment, for I know you can doom me in an instant, as though you were Pharaoh himself.

"Sir, you asked us if we had a father or a brother, and we said, 'Yes, we have a father, an old man, and a child of his old age, a little one. And his brother is dead, and he alone is left of his mother's children, and his father loves him very much.'

New Berkeley Version
New Century Version

.
Then Judah went to Joseph and said, "Master, please let me speak plainly to you, and please don't be angry with me. I know that you are as powerful as the king of Egypt himself. When we were here before, you asked us, 'Do you have a father or a brother?' And we answered you, 'We have an old father. And we have a younger brother, who was born when our father was old. This youngest son's brother is dead, so he is the only one of his mother's children left alive, and our father loves him very much.'

New Life Version
New Living Translation

Judah Speaks for His Brothers

Then Judah stepped forward and said, "Please, my lord, let your servant say just one word to you. Please, do not be angry with me, even though you are as powerful as Pharaoh himself.

"My lord, previously you asked us, your servants, 'Do you have a father or a brother?' And we responded, 'Yes, my lord, we have a father who is an old man, and his youngest son is a child of his old age. His full brother is dead, and he alone is left of his mother's children, and his father loves him very much.'

Partially literal and partially paraphrased translations:

American English Bible

Then Judah came up to him and said: 'I beg you, sir; Allow your servant to say something to you, and don't get angry, because you are next to Pharaoh. Sir, you once asked your servants whether we have a father or a brother. And we replied, *Yes Lord, we have a father who is an old man, and he has a young son of his old age. [The boy's] brother is dead, so he's the only one left who came from his mother, and his father loves him.*

Beck's American Translation
International Standard V

.
But Judah approached him and begged him, "Your Excellency, please allow your servant to speak to you privately.i Please don't be angry with your servant, since you are equal to Pharaoh. Your Excellency asked his servants, 'Do you have a father or brother?' and we answered Your Excellency, 'We have an aged father and a younger child who was born when he was old. His brother is now dead, so he's the only surviving son of his mother. His father loves him.'

New Advent (Knox) Bible

At this, Judah made bold to draw nearer him; My lord, he said, let thy servant speak a word for thy own hearing, without earning thy displeasure, Pharaoh's viceroy though thou art, and my sovereign lord. When thou didst ask us whether we had a father or a brother living, our answer was, My lord, we have a father well

advanced in years, and one of his sons is still with him, the youngest, who was born to him in his old age. There was another son by the same mother, but he is dead, and now only this one recalls his mother's memory, so that his father loves him dearly.

Today's NIV
Translation for Translators

Judah pleaded that he be allowed to become Joseph's slave instead of Benjamin

Then Judah came near to Joseph and said, "Sir, please let me say something to you. You are equal to the king himself, so you could command that I be executed; but do not be angry with me for speaking to you. You asked us, 'Is your father still living, and do you have another brother?' We answered, 'Our father is alive, but he is an old man. He has a young son who was born after our father became an old man. That son had an *older* brother, who is now dead. So the youngest son is the only one of his mother's sons who is still alive, and his father loves him very much.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Judah was to draw near and was to say: Excuse me please my lord, your servant was to speak a concern, in my lord's ears - was he to be blusteringly furious, against the servant of Pharaoh? - My lord was to ask his servants, to the intent: Persist to you a father or another brother? We were to say to my lord: There persist a father, being old, and a son, of his old age, his youngest, and a brother is to have died. Even is he left of his mother, and his father is to have loved him.

Conservapedia
Ferrar-Fenton Bible

Then Judah approached him and said ; " To me, my lord, grant now for your slave to speak to the ears of my lord, and let not your anger burn with your slave ; — for you are to me like Pharaoh. My lord asked of his slaves, saying, ' Have you a father, or brother living ? ' and we replied to my lord, ' A father lives with us ; an old man, and a lad of his old age, the youngest ; but his brother is dead. And beside him there is none from his mother, so his father loves him.'

God's Truth (Tyndale)

Then Judah went unto him and said: oh my lord, let your servant speak a word in my lord's ear, and be not wroth with your servant: for you are even as Pharaoh. My lord asked his servant saying: have you a father or a brother? And we answered my lord, we have a father that is old, and a young lad which he begat in his age: and the brother of the said lad is dead, and he is all that is left of that mother. And his father loves him.

HCSB

Judah's Plea for Benjamin

But Judah approached him and said, "Sir, please let your servant speak personally to my lord. Do not be angry with your servant, for you are like Pharaoh. My lord asked his servants, 'Do you have a father or a brother?' and we answered my lord, 'We have an elderly father and a younger brother, the child of his old age. The boy's brother is dead. He is the only one of his mother's sons left, and his father loves him.'

Jubilee Bible 2000
Lexham English Bible

But Judah drew near to him and said, "Please my lord, let your servant speak a word in the ears of my lord, and {let not your anger burn} against your servant, for {you are like Pharaoh himself}. My lord had asked his servants, saying, 'Do you have a father or a brother?' And we said to my lord, 'We have an aged father, and a younger [brother], the child of his old age, and his brother died, and he alone remains from his mother, and his father loves him.'

NIV, ©2011

Then Judah went up to him and said: "Pardon your servant, my lord, let me speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself. My lord asked his servants, 'Do you have a father or a brother?' And we answered, 'We have an aged father, and there is a young son born to him

in his old age. His brother is dead, and he is the only one of his mother's sons left, and his father loves him.'

NIV – UK

Tree of Life Version

Parashat Vayigash

Judah Pleads for Benjamin

Then Judah approached him and said, "I beg your pardon, my lord. Please let your servant say a word in my lord's ears, and don't be angry with your servant, since you are like Pharaoh. My lord asked his servants saying, 'Do you have a father or a brother?' So we said to my lord, 'We have a father who is old, a child born to him of his old age is young. Now his brother is dead, so he is the only one of his mother's children left, and his father loves him.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Judah then went forward and said, "My lord, allow your servant to speak. Do not be angry with your servant, al though you are equal to Pharaoh him self. The last time you questioned your servants saying: 'Have you a father or a brother?' We said to my lord: 'We have an aged father who had a child in his old age. His brother is dead and he is the only one left of his mother's children. And his father loves him.'

The Heritage Bible

And Judah came to him, and said, Oh my lord, please, let your servant speak a word in my lord's ears, and let not your nostrils burn against your servant, because you are even as Pharaoh. My lord asked his servants, saying, Do you have a father, or a brother? And we said to my lord, We have a father, an aged one, and a child of his old age, a young one; and his brother is dead, and he is left separate by his mother, and his father loves him.

New American Bible (2002)

New American Bible (2011)

Judah then stepped up to him and said: "I beg you, my lord, let your servant appeal to my lord, and do not become angry with your servant, for you are the equal of Pharaoh. My lord asked his servants [Such frequently repeated expressions in Judah's speech show the formal court style used by a subject in speaking to a high official.], 'Have you a father, or another brother?' So we said to my lord, 'We have an aged father, and a younger brother, the child of his old age. This one's full brother is dead, and since he is the only one by his mother who is left, his father is devoted to him.' Gn 42:13.

New Jerusalem Bible

At this, Judah went up to him and said, 'May it please my lord, let your servant have a word privately with my lord. Do not be angry with your servant, for you are like Pharaoh himself. My lord questioned his servants, "Have you father or brother?" And we said to my lord, "We have an old father, and a younger brother born of his old age. His brother is dead, so he is the only one by that mother now left, and his father loves him."

New RSV

Then Judah stepped up to him and said, 'O my lord, let your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are like Pharaoh himself. My lord asked his servants, saying, "Have you a father or a brother?" And we said to my lord, "We have a father, an old man, and a young brother, the child of his old age. His brother is dead; he alone is left of his mother's children, and his father loves him."

Revised English Bible

Then Judah went up to him and said, "Please listen, my lord, and let your servant speak a word, I beg. Do not be angry with me, for you are as great as Pharaoh himself. My lord, you asked us whether we had a father or a brother. We answered, 'We have an aged father, and he has a young son born in his old age; this boy's full brother is dead, and since he alone is left of his mother's children, his father loves him.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Parashah 11: Vayigash (He approached) 44:18–47:27
	Then Y'hudah approached Yosef and said, "Please, my lord! Let your servant say something to you privately; and don't be angry with your servant, for you are like Pharaoh himself. My lord asked his servants, 'Do you have a father? or a brother?' We answered my lord, 'We have a father who is an old man, and a child of his old age, a little one whose brother is dead; so that of his mother's children he alone is left; and his father loves him.'"
exeGesese companion Bible	Then Yah Hudah comes near to him and says, Oh my adoni, let your servant word a word in the ears of my adoni and kindle not your wrath against your servant: for you are even as Paroh. My adoni asked his servants, saying, Have you a father, or a brother? And we say to my adoni, We have a father - aged and a child of his old age, a youngster; and his brother died: and he alone remains of his mother; and his father loves him.
Hebraic Roots Bible JPS (Tanakh—1985)	. Then Judah went up to him and said, "Please, my lord, let your servant appeal to my lord, and do not be impatient with your servant, you who are the equal of Pharaoh. My lord asked his servants, 'Have you a father or another brother?' We told my lord, 'We have an old father, and there is a child of his old age, the youngest; his full brother is dead, so that he alone is left of his mother, and his father dotes on him.'"
Judaica Press Complete T. Kaplan Translation	. <i>Joseph Reveals Himself to his Brothers</i> Judah walked up to [Joseph] and said, 'Please, your highness, let me say something to you personally. Do not be angry with me, even though you are just like Pharaoh. 'You asked if we still had a father or another brother. We told you, 'We have a father who is very old, and the youngest [brother] is a child of his old age. He had a brother who died, and thus, he is the only one of his mother's children still alive. His father loves him.'"
Orthodox Jewish Bible	Then Yehudah came near unto him, and said, Oh, adoni, let thy eved speak now a davar in oznei adoni, and let not thine anger burn against thy eved; for thou art even like Pharaoh. Adoni asked his avadim, saying, Have ye an av, or an ach? And we said unto adoni, We have an av, a zaken, and a yeled zekunim katan (child of his old age, a little one); and achiv is dead, and he alone is left of immo, and aviv loveth him.
<i>The Scriptures</i> 1998	And Yehudah came near to him and said, "O my master, please let your servant speak a word in my master's hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh. "My master asked his servants, saying, 'Have you a father or a brother?' "And we said to my master, 'We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother's children, and his father loves him.'"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Judah approached him, and said, "O my lord, please let your servant say a word to you in private, and do not let your anger blaze against your servant, for you are equal to Pharaoh [so I speak as if directly to him]. My lord asked his servants, saying, 'Have you a father or a brother?' We said to my lord, 'We have an old
----------------------------	---

father and a young [brother, Benjamin, the] child of his old age. Now his brother [Joseph] is dead, and he alone is left of [the two sons born of] his mother, and his father loves him.'

The Expanded Bible

Then Judah went to Joseph [approached him] and said, "Master [My lord], please let me [your servant] speak plainly to you [a word in your ears], and please don't be angry with me [your servant]. I know that you are as powerful as the king of Egypt [You are like Pharaoh] himself. When we were here before, you asked us [My master/lord asked his servants], 'Do you have a father or a brother?' And we answered you [my master/lord], 'We have an old father. And we have a younger brother, who was born when our father was old [of his old age]. This youngest son's [His] brother is dead, so he is the only one of his mother's children left alive, and our [his] father loves him very much.'

The Geneva Bible

Kretzmann's Commentary

Then Judah came near unto him and said, stepping forward in his great agitation, O my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. His request was made in the greatest humility, in the full consciousness of his own unworthiness. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, we have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. With unconscious, artless skill the love of Jacob for the one remaining son of his old age from his beloved Rachel is here pictured.

NET Bible®

Then Judah approached him and said, "My lord, please allow your servant to speak a word with you [*Heb* "Please my lord, let your servant speak a word into the ears of my lord."]. Please do not get angry with your servant [*Heb* "and let not your anger burn against your servant."], for you are just like Pharaoh. My lord asked his servants, 'Do you have a father or a brother?' We said to my lord, 'We have an aged father, and there is a young boy who was born when our father was old [*Heb* "and a small boy of old age," meaning that he was born when his father was elderly.]. The boy's [*Heb* "his"; the referent (the boy just mentioned) has been specified in the translation for clarity.] brother is dead. He is the only one of his mother's sons left [*Heb* "he, only he, to his mother is left."], and his father loves him.'

Syndein/Thieme

The Voice

But then Judah stepped up to Joseph *and begged him for mercy.*

Judah: O, my lord, let your servant please speak a private word to you. Please don't be angry with me, for you are just like Pharaoh himself. You asked us once if we had a father or a brother, and we told you, "Yes. We have a father, an old man, and a young brother, the child of his old age. His brother is dead, so he alone is left of his mother's children, and his father loves him *dearly.*"

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and Yehudah [Praised] drew near to him and he said, excuse me my lord, please let your servant speak a word in the ears of my lord and do not let your nose flare up with your servant given that one like you is like Paroh [Great house], my lord had inquired his servants saying, is there belonging to you a father or brother, and we said to my lord, there is a father, a bearded one, and a boy of his extreme old age, a small one, and his brother had died and he was reserved by himself for his mother and his father has loved him,...

Concordant Literal Version

And close is Judah coming to him and saying, "O! my lord, Pray, speak will your servant a word in the ears of my lord, and your anger must not be hot against your servant, seeing that such a one as you are as Pharaoh. My lord asked his servants saying, "Forsooth, have you a father or a brother? And said we to my lord,

	<p>Forsooth, we have a father, old, and a boy of his old age, the small and his brother is dead, and left is he alone of his mother, and his father loves him.</p>
Context Group Version	<p>Then Judah came near to him, and said, Oh, my lord, let your slave, I beg of you, speak a word in my lord's ears, and don't let your anger burn against your slave; for you are even as Pharaoh. My lord asked his slaves, saying, Have you { pl } a father, or a brother? And we said to my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father gives allegiance to him.</p>
Darby Translation	<p>Then Judah came near to him, and said, Ah! my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said to my lord, We have an aged father, and a child born to him in his old age, [yet] young; and his brother is dead, and he alone is left of his mother; and his father loves him.</p>
<i>Emphasized Bible</i>	.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	.
Jack Ballinger's translation	.
Modern English Version	<p>Judah's Plea for Benjamin</p> <p>Then Judah approached him and said, "O my lord, please let your servant speak a word in my lord's ears, and do not be angry with your servant, for you are equal to Pharaoh. My lord asked his servants, saying, 'Have you a father or a brother?' And we said to my lord, 'We have a father, an old man, and a young brother, the child of his old age. His brother is dead, and he alone is left of his mother, and his father loves him.'</p>
Modern KJV	.
NASB	.
New European Version	<p>Judah Pleads with Joseph</p> <p>Then Judah came near to him, and said, Oh, my lord, please let your servant speak a word in my lord's ears, and don't let your anger burn against your servant; for you are even as Pharaoh. My lord asked his servants, saying, 'Have you a father, or a brother?' We said to my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loves him'.</p>
New King James Version	<p>Judah Intercedes for Benjamin</p> <p>Then 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. My lord asked his servants, saying, 'Have you a father or a brother?' And 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.'</p>
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster's Bible Translation	<p>Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother,</p>

World English Bible
 Young's Literal Translation
 Young's Updated LT

and his father loveth him.

And Judah comes nigh unto him, and says, "O, my lord, let your servant speak, I pray you, a word in the ears of my lord, and let not your anger burn against your servant—for you are as Pharaoh. My lord has asked his servants, saying, Have you [all] a father or brother? and we say unto my lord, We have a father, an aged one, and a child of old age, a little one; and his brother died, and he is left alone of his mother, and his father has loved him.

The gist of this passage:

Judah reviews the facts, but primarily to emphatically state the relationship between his father Jacob and his brother Benjamin.

Genesis 44:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
nâgash (נָגַשׁ) [pronounced naw-GASH]	to come near, to draw near, to approach, to come hither	3 rd person masculine singular, Qal imperfect	Strong's #5066 BDB #620
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397

Translation: Judah moved closer to him...

Judah continues to assume the leadership role here. He moves closer to Joseph, tentatively, hoping to speak without arousing his anger.

Genesis 44:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Genesis 44:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
bîy (בִּי) [pronounced <i>bee</i>]	<i>please, I pray, excuse me</i> [please]; this is used to introduce an entreaty or a request	particle of entreaty	Strong's #994 BDB #106
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master];</i> can be used to refer to a possessor, an owner; transliterated <i>Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “Oh, that I may not respect any man's person”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
ʿebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
dâbâr (דְּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾôzen (אָזְנִי) [pronounced <i>OH-zen</i>]	<i>[two] ears, both ears; metaphorically for hearing</i>	feminine dual noun; construct form	Strong's #241 BDB #23
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master];</i> can be used to refer to a possessor, an owner; transliterated <i>Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

Genesis 44:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			

Translation: ...and he said, “Please, my adonai, let your servant speak now, a word, to my adonai,...

Judah asks Joseph if he might speak, if he might say a few things to his lord (which is a sign of respect; Judah is not deifying Joseph).

Genesis 44:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
The preposition which follows this verb often determines or colors its meaning. ²² When followed by the bêyth preposition, this means <i>to burn with anger against [someone]</i> . If following by <i>in his eyes</i> , the emphasis is upon the gaze of the person who is angered. Similarly used, but found less often, 'el (אֵל) [pronounced <i>ehl</i>] and 'al (אֲל) [pronounced <i>gahl</i>]. The lâmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled.			
'aph (אָפ) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #639 BDB #60
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and [I pray] your anger will not burn against your servant,...

“I pray that your anger will not burn against your servant,” is the request that Judah makes. He knows that, even though he is now Joseph’s slave, that Joseph could execute him. So he does not want to anger Joseph.

The entire remainder of this chapter is Judah speaking, from v. 18 all the way to v. 34. He is going to recount how they have come to this point, how much his father Jacob loves his son Benjamin—who is judged to be guilty—and then, at the end, Judah will make an offer which is heartfelt and extraordinary.

²² See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 303.

Joseph, the likely writer of this narrative, includes Judah's entire speech (at least, this appears to be his entire speech) without editing. In most conversations in Scripture, it most often seems as if they have been edited. Certainly, one might ask, *how did Joseph remember all of this speech?* Joseph was greatly moved by what Judah said; and God the Holy Spirit guided him to remember all that he heard.

It is my opinion that Joseph planned to remove Benjamin from his brothers and keep him in Egypt (he was not going to put Benjamin in jail, however). He would allow his brothers to leave, with the grain and with their silver; and, best case scenario, Joseph's father might return to plead for Benjamin. This is what I believe Joseph had in mind; and, it is with this understanding that all of his various machinations make perfect sense. Everything that he does is for the purpose of bringing Benjamin to Egypt and then peeling Benjamin away from the rest of the brothers. If these are the brothers that Joseph remembers, and they were given the option of keeping their lives and their freedom and all they had to do was leave Benjamin there (who is clearly guilty), then they would accept that option. In fact, they really do not have a choice.

What is remarkable is, what Judah says will change Joseph's plan; and I don't think that many commentators understand that this is what likely occurred.²³

Genesis 44:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
k ^e mô (כמו) [pronounced <i>k^emoh</i>]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...for you [are] as pharaoh [to us].

Judah points out that he knows his place. In Egypt, there was no higher power than Pharaoh; and Judah is recognizing this great power that Joseph has. Although he does not come out and say it, Judah knows that Joseph has power over their lives.

The NET Bible: *Judah's speech begins with the fear and trembling of one who stands condemned. Joseph has as much power as Pharaoh, either to condemn or to pardon. Judah will make his appeal, wording his speech in such a way as to appeal to Joseph's compassion for the father, whom he mentions no less than fourteen times in the speech.*²⁴

Genesis 44:18 And Judah came near him [Joseph] and said, "O my lord, pray let your servant speak a word in my lord's ears, and do not let your anger burn against your servant, for you are even as Pharaoh.

Judah moves closer to Joseph, but in a non-threatening way. Remember how one of the characteristics of a good leader was, he took responsibility for those under him? This is what Judah is doing. He is looking out for Benjamin, who is under his authority. The leader who does not assume responsibility for those under him is not a good leader.

²³ At this point, I have not ready the opinions of other commentators.

²⁴ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 2, 2016.

Judah also recognizes the authority of Joseph. He understands that speaking to Joseph is like speaking to Pharaoh. He asks for permission to speak freely, hoping not to rouse the anger of Joseph. In defending Benjamin, Judah will be walking a tightrope, being careful not to offend the Prime Minister, who could throw all of them into jail.

Judah reviews what Joseph has said to them and what they said back; and how it is because of Joseph that they brought Benjamin to him.

Bear in mind that we only get the highlights of this conversation; and that all of this is repeated back and forth by a translator.

Judah is speaking one-on-one with the Prime Minister of Egypt, explaining how they have come to this point, where Benjamin, their youngest brother, is set to become the prime minister's servant. Judah asks for the Prime Minister to indulge him.

Often, when a story comes to a climax, some of the previous events are recalled, which are most pertinent to that climax. That is what is happening here. Now, I don't mean that all of this is just a story—all of this literally happened just as it says it did—but the storytelling features established 2 components of writing which come down to us today: (1) the 3rd person, omniscient point of view when telling a story (easily the most common used approach in all books, movies and television shows); and (2) the summing up of events before the *big reveal*; that is, a quick summary is provided prior to the climax. We find #2 used quite often in detective novels (or shows) and in mysteries and thrillers. All of the suspects are gathered into a room with the brilliant detective, and he recounts what has happened and how he has come to his brilliant conclusion. Remember, what we are studying was written 4000 years ago!

Genesis 44:18 And Judah came near him [Joseph] and said, "O my lord, pray let your servant speak a word in my lord's ears, and do not let your anger burn against your servant, for you are even as Pharaoh.

Genesis 44:18 Judah moved closer to him and he said, "Please, my adonai, let your servant speak now, a word, to my adonai, and [I pray] your anger will not burn against your servant, for you [are] as pharaoh [to us]. (Kukis mostly literal translation)

Joseph apparently give Judah the *go-ahead* sign. So Judah continues speak; he will simply say things that both he and Joseph know are true.

As I have done in the past, I will begin and close Judah's entire quote with quotation marks; I will not begin each new paragraph with quotation marks. This is a very extensive quotation.

Genesis 44:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in <i>-ay</i> or <i>-ây</i> is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
shâ'al (שָׂאֵל) [pronounced <i>shaw-AHL</i>]	<i>to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal perfect	Strong's #7592 BDB #981

Genesis 44:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
^e bâdîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers</i> in the plural	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: My adonai asked his servants,...

Without coming out and saying, "Look, this is all your fault;" Judah reviews exactly what happened. "My lord asked his servants,..." says that this whole conversation was initiated by Joseph.

Furthermore, I do not think that it is Judah's intention to even imply that this is all Joseph's fault. He is setting up the basis for his request at the end of this chapter.

Genesis 44:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
Hă (ה) [pronounced <i>heh</i>] usually an interrogative particle; but can act as indirect interrogation and be translated <i>if, whether [or not]</i> .			
yêsh (יֵשׁ) [pronounced <i>yaysh</i>]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
Hă yêsh (הַ יֵשׁ) [pronounced <i>heh-YAYSH</i>] together appear to mean <i>if there is, if there be, whether there is</i> .			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Genesis 44:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
'ōw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'āch (אָח) [pronounced aw ^h k]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun	Strong's #251 BDB #26

Translation: ...saying, 'Is there to you [all] a father or a brother?'

"You asked us if we had any other brothers or a father who was still living."

It does not occur to Judah, or any of the other brothers, that Joseph was asking these questions specifically to find out about Jacob and Benjamin. They simply believed this to be part of the interrogation process (which was never fully realized in the narrative, but probably involved isolated interviews with all of the brothers).

Joseph's intent was to glean any information that he could about his father and younger brother, and, at the same time, to formulate a plan which allowed him to see both of them again.

What I believe Joseph's thinking about his brothers is this: he's forgiven them (so he will not take revenge on them by executing them or making them slaves); but that does not mean that he wants to have them there in Egypt with him. Similarly, revealing his identity at any time to them would not assure him of seeing Jacob, his father, or Benjamin, his full brother, in the future.

Genesis 44:19 My lord asked his servants, saying, 'Do you have a father or a brother?'

Genesis 44:19 My adonai asked his servants, saying, 'Is there to you [all] a father or a brother?' (Kukis mostly literal translation)

Judah is speaking to Joseph; he refers to *Joseph* as *my lord*, which is a term of great respect.

Judah reminds Joseph of the circumstances in detail, not trying to justify the stealing of the cup. Judah reminds Joseph of the facts, which facts Joseph will have to agree to. "Remember, you asked us if we had a father or a brother;" and Joseph knows that he did that. What Judah will state throughout is undeniable. Judah does not color or spin any of the facts.



Joseph Converses With Judah, His Brother (Gouache on board; c. 1896-1902); by James Jacques Joseph

Tissot; from the [Jewish Museum](#), accessed May 2, 2017.

Genesis 44:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person plural, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ādônîy (אדוני) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
yêsh (יש) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition; with the 1 st person plural suffix	No Strong's # BDB #510
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun	Strong's #1 BDB #3
zâqên (זקן) [pronounced zaw-KANE]	<i>old, elderly, aged</i>	masculine singular adjective	Strong's #2205 BDB #278

Translation: So we said to my adonai, 'There [is] to us a father, an older gentleman,...

Judah tells Joseph that they answered honestly. They had a father who was still alive, an older man. If you will recall, Joseph had accused these men of spying on the land of Egypt (perhaps with the idea of invading and taking all the stored grain). The brothers explain their large presence as being due to the fact that they are all brothers, the sons of the same man.

Genesis 44:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yeled (יָלֵד) [pronounced <i>YEH-led</i>]	<i>child, one born; son, boy, youth</i>	masculine singular construct	Strong's #3206 BDB #409
z ^e qûnîym (זָקֵןִים) [pronounced <i>zeh-koo-NEEM</i>]	<i>old age, extreme old age</i>	masculine plural noun (or adjective)	Strong's #2208 BDB #279
qâṭōn (קָטָן) [pronounced <i>kaw-TOHN</i>]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective	Strong's #6996 BDB #882

Translation: ...and a young man, a child of his old age.

They also had a brother remaining to them, a child of their father's old age—Benjamin. Since Judah does not realize who he is speaking to, he does not realize why Benjamin is of particular interest to Joseph.

Genesis 44:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: However, his brother has died...

Then Judah speaks briefly about Joseph himself. He says that Joseph had died (without giving any details).

For the past 20 years, the idea that Joseph had died had simply become accepted in their household. The brothers could never speak of what they actually had done—placed their own brother into slavery. Their father would have disowned them all.

Bear in mind that Joseph is taking all of this in.

Genesis 44:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâthar (רָתַי) [pronounced yaw-THAHR]	<i>to be left over, to be left behind, to remain; to excel, to be superior [to the rest]; to gain a victory</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3498 BDB #451
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bahd]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, only; apart</i> .			
This may possibly be translated <i>besides, as well as</i> in 1Kings 4:23.			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'êm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...and he remains alone regarding his mother.

Judah is saying that this other brother who is not with them is the only son of that mother. Rachel had two children—one who is alive and one who is dead.

Whether Judah expanded on this information or not is unknown. When Jacob met his wife Rachel, within a month, he realized that he was in love with her and he worked for 7 years in order to marry her. His future father-in-law (Laban) deceived Jacob and, as a result, Jacob ended up marrying both of Laban's daughters. However, Rachel is clearly Jacob's favorite of the two daughters.

Genesis 44:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Genesis 44:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
'āhēb (אָהֵב) [pronounced aw-HAYV ^b]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	3 rd person masculine singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #157 BDB #12

Translation: And his father loved him.'

Because of the 3rd person masculine singular suffix, it may seem difficult to determine which brother Judah is speaking of. However, the Qal perfect suggests a past action, or a completed action. So, Joseph had died, and his father *loved* him. A Qal imperfect would be used if this referred to Benjamin.

Genesis 44:20 And we said to my lord, 'We have a father, an old man, and a child of his old age, a little one. And his brother is dead, and he alone is left of his mother, and his father loves him.'

Genesis 44:20 So we said to my adonai, 'There [is] to us a father, an older gentleman, and a young man, a child of his old age. However, his brother has died and he remains alone regarding his mother. And his father loved him.' (Kukis mostly literal translation)

Judah then says, "We answered you by saying, 'Yes, we do have a father and we do have a brother; but let me tell you a bit more about their relationship.' "

Judah speaks up for Benjamin. He tells Joseph details which Joseph already knows. Judah is going to make a point, based upon Joseph's questions and demands. Joseph is the *dead brother* here, and Judah, of course, does not realize that he is actually speaking to Joseph.

Jacob, when in the east (outside of the land of Canaan), fell in love with his Uncle Laban's daughter Rachel. Even though Jacob ended up with two wives and two mistresses in the end, he only loved Rachel, but he only had two sons by her: Joseph and Benjamin (Rachel died when giving birth to Benjamin). Judah has made the assumption that his brother Joseph is deceased now (or as good as dead), and that all Jacob, his father, has left in life from the love of his life is Benjamin. In his youngest son, he could see characteristics of his wife whom he loved.

Genesis 44:18–20 Judah moved closer to him and he said, "Please, my adonai, let your servant speak now, a word, to my adonai, and [I pray] your anger will not burn against your servant, for you [are] as pharaoh [to us]. My adonai asked his servants, saying, 'Is there to you [all] a father or a brother?' So we said to my adonai, 'There [is] to us a father, an older gentleman, and a young man, a child of his old age. However, his brother has died and he remains alone regarding his mother. And his father loved him.' (Kukis mostly literal translation)

Genesis 44:18–20 Judah moved closer and he said, "Please, my lord, allow your servant to speak a word to my lord, and I pray that your anger will not burn against your servant, for you are as pharaoh to us. My lord had asked his servants, 'Do you have a living father or another brother?' So we said to my lord, 'There is a father who

remains—an older man—and he has son, a child of his old age. However, we had another brother who died, leaving that one son remaining of their mother. And his father loved the son who died.’ (Kukis paraphrase)

And so you say unto your servants, ‘You [all] bring him down unto me and let me place my eye upon him.’ And so we say unto my adonai, ‘Is not able the youth to leave his father; and he has left his father and so he has died.’ And so you say unto your servants, ‘If does not come down the brother of you [all] the youngest with you [all], you [all] will not add to see my faces.’

Genesis
44:21–23

Then you said to your servants, ‘Bring him down to me and let me look upon him.’ But we said to my adonai, ‘The lad is not able to leave his father; and [if] he leaves his father, his father [lit., *he*] would die.’ But you said to your servants, ‘Unless your younger brother comes down with you [all], you [all] will never again see my face.’

Then you said to your servants, ‘Bring him down to me that I might see him.’ But we said to my lord, ‘The lad is not able to leave his father, for if he left his father, his father would die.’ But you required of your servants, ‘Unless your younger brother comes down with you, you will never again see my face.’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so you say unto your servants, ‘You [all] bring him down unto me and let me place my eye upon him.’ And so we say unto my adonai, ‘Is not able the youth to leave his father; and he has left his father and so he has died.’ And so you say unto your servants, ‘If does not come down the brother of you [all] the youngest with you [all], you [all] will not add to see my faces.’

Dead Sea Scrolls
Targum of Onkelos

And thou saidst to thy servants, Bring him down to me, and let me set mine eyes upon him. And we told my lord, His father cannot part with the youth; for if our father should part with him, he would die. And thou saidst to thy servants, If your youngest brother come not down with you, you shall not see my face again.

Targum Pseudo Jonathan

And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him. And thou saidst to thy servants, Bring him down to me, and I will set mine eyes on him for good. [Jerusalem Mine eyes shall be gracious upon him.] But we told my lord, The youth cannot leave his father: for if he leave his father, he will die. Yet thou saidst to thy servants, If you bring not your youngest brother down, you shall not again see my face.

Revised Douay-Rheims

Upon this, you did bid us bring the boy to you and let you have sight of him. My lord, we urged, our father cannot do without the boy; the parting would kill him. But you did warn your servants, You shall never have audience of me again, unless you bring your youngest brother with you.

Latin Vulgate
Plain English Aramaic Bible
Peshitta (Syriac)

Then you said to your servants, Bring him down to me, that I may set my eyes upon him. And we said to my lord, The lad cannot leave his father; for if he should leave his father, his father would die. And you said to your servants, Unless your youngest brother comes down with you, you shall see my face no more.

Septuagint (Greek)

And you said to they servants, Bring him down to me, and I will take care of him. And we said to my lord, The child will not be able to leave his father; but if he should leave his father, he will die. But you said to they servants, Except your younger

brother come down with you, you shall not see my face again.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And you said to your servants, Let him come down to me with you, so that I may see him. And we said to my lord, His father will not let him go; for if he went away his father would come to his death. But you said to your servants, If your youngest brother does not come with you, you will not see my face again.

Easy English .
Easy-to-Read Version–2001 .
Easy-to-Read Version–2006 Then you said to us, 'Bring that brother to me. I want to see him.' And we said to you, 'That young boy cannot come. He cannot leave his father. If his father loses him, his father will be so sad that he will die.' But you said to us, 'You must bring your youngest brother, or I will not sell you grain again.'

God's Word[™] .
Good News Bible (TEV) Sir, you told us to bring him here, so that you could see him, and we answered that the boy could not leave his father; if he did, his father would die. Then you said, 'You will not be admitted to my presence again unless your youngest brother comes with you.'

International Children's B. .
The Message "Then you told us, 'Bring him down here so I can see him.' We told you, master, that it was impossible: 'The boy can't leave his father; if he leaves, his father will die.' "And then you said, 'If your youngest brother doesn't come with you, you won't be allowed to see me.'

Names of God Bible .
NIRV .
New Simplified Bible 'Then you said to us, 'Bring him here to me so that I can see him myself.' »We replied, 'The boy cannot leave his father. If the boy leaves him, his father will die.' »Then you said you will not be admitted to my presence again unless your youngest brother comes with you.'

Thought-for-thought translations; paraphrases:

Common English Bible .
Contemporary English V. You ordered us to bring him here, so you could see him for yourself. We told you that our father would die if Benjamin left him. But you warned us that we could never see you again, unless our youngest brother came with us.

The Living Bible And you said to us, 'Bring him here so that I can see him.' But we said to you, 'Sir, the lad cannot leave his father, for his father would die.' But you told us, 'Don't come back here unless your youngest brother is with you.'

New Berkeley Version .
New Century Version Then you said to us, 'Bring that brother to me. I want to see him.' And we said to you, 'That young boy cannot leave his father, because if he leaves him, his father would die.' But you said to us, 'If you don't bring your youngest brother, you will not be allowed to see me again.'

New Life Version .
New Living Translation .

Partially literal and partially paraphrased translations:

American English Bible	'Then you said to your servants: <i>Bring him down here to me, and I will take care of him. And we said to our lord, The child can't leave his father, because if he leaves his father, [his father] will die. But you told your servants: Unless your younger brother comes down with you, you won't see my face again.</i>
Beck's American Translation	.
International Standard V	"But then you ordered your servants, 'Bring him here to me so I can see him for myself.' So we told Your Excellency, 'The young man cannot leave his father, because if he were to do so, his father would die.' But then you told your servants, 'Unless your youngest brother comes back with you, you won't see my face again.' Upon this, thou didst bid us bring the boy to thee and let thee have sight of him. My lord, we urged, our father cannot do without the boy; the parting would kill him. But thou didst warn thy servants, You shall never have audience of me again, unless you bring your youngest brother with you.
New Advent (Knox) Bible	Upon this, thou didst bid us bring the boy to thee and let thee have sight of him. My lord, we urged, our father cannot do without the boy; the parting would kill him. But thou didst warn thy servants, You shall never have audience of me again, unless you bring your youngest brother with you.
Today's NIV	.
Translation for Translators	Then you said to us, 'The next time you come here, bring your younger brother down to me, so that I can see him.' We said to you, 'No, we cannot do that, because the boy cannot leave his father. If he leaves his father, his father will die because of sorrow.' But you told us, 'If your youngest brother does not come down with you, I will not let you see me again!'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	You was to say to your servants: Be bringing him down, I was to set my eyes on him. We were to say to my lord: Was the youth able to leave his father? - even is he to have left his father? - He is to have died! You was to say to your servants, Without you all's youngest brother, who was to come down - were yous to perceive again, a perceiving of my face anymore?
Conservapedia	You said to your servants, 'Bring him down to me, so that I may set my eyes on him.' We said to my lord, 'The lad cannot leave his father. If he were to leave his father, then his father would die.' You said to your servants, 'If your youngest brother does not come down with you, you will never be admitted to my presence again.'"
Ferrar-Fenton Bible	Then you said to your slaves, ' Bring him to me, that I may set my eyes on him.' But we replied to my lord, ' The youth is not able to leave his father ; for if he leaves his father then he will die.' You, however, said to your slaves, ' If you do not bring down your youngest brother with you, you shall not again see my face.'
God's Truth (Tyndale)	Then said my lord unto his servants bring him unto me, that I may set mine eyes upon him. And we answered my lord, that the lad could not go from his father, for if he should leave his father, he were but a dead man. Then said you unto your servants: except your youngest brother come with you, look that you see my face no more.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then you said to us: 'Bring him down so that I can see him for myself.' We told my lord that the boy could not leave his father, for if he did, his father would die. You then told us that if our youngest brother did not come with us, we would not be admitted to your presence.
----------------------------	--

The Heritage Bible	And you said to your servants, Cause him to descend to me, that I may put my eyes on him. And we said to my lord, The youth is not able to leave his father, and if he should leave his father, his father will die. And you said to your servants, If you do not cause your youngest brother to descend with you, you shall no more see my face.
New American Bible (2002)	.
New American Bible (2011)	.
New Jerusalem Bible	Then you said to your servants, "Bring him down to me, so that I can set eyes on him." We replied to my lord, "The boy cannot leave his father. If he leaves him, his father will die." But you said to your servants, "If your youngest brother does not come down with you, you will not be admitted to my presence again."
New RSV	.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	And you said to your servants, Descend him to me, that I set my eyes on him. And we said to my adoni, The lad cannot leave his father: for if he leaves his father, he dies. And you said to your servants, If your youngest brother descend not with you, you see my face never again.
Hebraic Roots Bible	.
JPS (Tanakh—1985)	You said to us, your servants, 'Bring him down to me so that I may set eyes on him.' We told you, my lord, that the boy could not leave his father; his father would die if he left him. But you said, 'Unless your youngest brother comes down with you, you shall not enter my presence again.'
Judaica Press Complete T. Kaplan Translation	.
Orthodox Jewish Bible	'You said to us, 'Bring him to me, so that I may set my eyes on him.' We told you, 'The lad cannot leave his father. If he left him, his father would die.' You replied, 'If your youngest brother does not come with you, you shall not see my face again.' And thou saidst unto thy avadim, Bring him down unto me, that I may set mine eyes upon him. And we said unto adoni, The na'ar cannot leave aviv; for if he should leave aviv, aviv would die. And thou saidst unto thy avadim, Except achichem hakaton (your youngest brother) come down with you, ye shall see my face no more.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then you said to your servants, 'Bring him down to me that I may actually see him.' But we said to my lord, 'The young man cannot leave his father, for if he should leave his father, his father would die.' You said to your servants, 'Unless your youngest brother comes with you, you shall not see my face again.'
The Expanded Bible	Then you said to ·us [^l your servants], 'Bring ·that brother [^l him] to me. I want to ·see [^l set my eyes on] him.' And we said to ·you [^l my master/lord], 'That young boy cannot leave his father, because if he leaves him, his father would die.' But you said to ·us [your servants], 'If you don't bring your youngest brother [^l with you], you will not be allowed to see ·me [^l my face] again.'
The Geneva Bible	.
Kretzmann's Commentary	And thou saidst unto thy servants, Bring him down unto me that I may set mine eyes

upon him. The pleading here is less formal, and more fervent. **And we said unto my lord, The lad cannot leave his father; for if he should leave his father, his father would die.** From this we may conclude that the refusal of the brothers to bring Benjamin had caused their first imprisonment. It was the prospect of a favorable reception on the part of Joseph that had made the brothers consent. **And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more,** which was equivalent to telling them that they could purchase no more grain, unless they complied with this condition.

NET Bible®

“Then you told your servants, ‘Bring him down to me so I can see [The cohortative after the imperative indicates purpose here.] him [*Heb* “that I may set my eyes upon him.”].’ We said to my lord, ‘The boy cannot leave his father. If he leaves his father, his father [*Heb* “he”; the referent (the boy’s father, i.e., Jacob) has been specified in the translation for clarity.] will die [The last two verbs are perfect tenses with vav consecutive. The first is subordinated to the second as a conditional clause.]’ But you said to your servants, ‘If your youngest brother does not come down with you, you will not see my face again.’

Syndein/Thieme
The Voice

.
Judah: Then you told us to bring the boy down to you, so that you could see him. At first we said to you, “The boy cannot leave his father because his father would die without him,” but you told us that unless he came with us, you wouldn’t agree to see us again.

Literal, almost word-for-word, renderings:

Concordant Literal Version
Context Group Version

.
And you said to your slaves, Bring him down to me, that I may set my eyes on him. And we said to my lord, The lad can't leave his father: for if he should leave his father, his father would die. And you said to your slaves, Unless your { pl } youngest brother come down with you { pl }, you { pl } shall see my face no more.

Darby Translation

And thou saidst unto thy servants, Bring him down to me, that I may set mine eye on him. And we said to my lord, The youth cannot leave his father: if he should leave his father, [his father] would die. And thou saidst to thy servants, Unless your youngest brother come down with you, ye shall see my face no more.

Emphasized Bible

English Standard Version

English Standard V. – UK

Evidence Bible

Green’s Literal Translation

H. C. Leupold

.
And thou didst say to thy servants: Bring him down to me that I may set eyes on him. And we said to my lord: The lad cannot leave his father; his father would die if he should leave him. And thou didst say to thy servants: If your youngest brother does not come down along with you, you cannot appear in my presence.

Jack Ballinger’s translation

Modern English Version

Modern KJV

NASB

New European Version

New King James Version

.
Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’ And 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.’

Owen’s Translation

Benner’s Mechanical Trans.

.
...and you said to your servants, bring him down to me and I will set in place my eye upon him, and we said to my lord, the young man will not be able to leave his father,

then he will leave his father then he will die, and you said to your servants, if your small brother will not go down with you, you will not again see my face,...

Stuart Wolf
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster's Bible Translation

.
 .
 .
 .
 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

World English Bible
 Young's Literal Translation
 Young's Updated LT

.
 .
 "And you said unto your servants, 'Bring him down unto me, and I set mine eye upon him;' and we say unto my lord, 'The youth is not able to leave his father, when he has left his father, then he has died;' and you said unto your servants, 'If your young brother come not down with you, you [all] add not to see my face.'

The gist of this passage:

Judah continues speaking to Joseph, saying that he required them to bring Benjamin down and that they would be unable to buy grain unless they did.

Genesis 44:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ebādîym (עֲבָדִים) [pronounced ée ^b -vaw-DEEM]	slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
yârad (יָרַד) [pronounced yaw-RAHD]	cause to go [or, come] down, make come down, bring down, lead down	2 nd person masculine plural, Hiphil imperative; with the 3 rd person masculine singular suffix	Strong's #3381 BDB #432
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: Then you said to your servants, 'Bring him down to me...

Judah continues to recount their conversation, which he accurately presents. “You told us to bring him down to you.”

Genesis 44:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂיַם) [pronounced <i>seem</i>]; also spelled sūwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal imperfect; with the cohortative hê	Strong's #7760 BDB #962
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
ʿayin (עַיִן) [pronounced <i>GAH-yin</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744
ʿal (עַל) [pronounced <i>gahʾ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...and let me look upon him.'

You required that we bring him down so that you could see him.

Genesis 44:21 And you said to your servants, 'Bring him down to me, and let me see him.'

Genesis 44:21 Then you said to your servants, 'Bring him down to me and let me look upon him.' (Kukis mostly literal translation)

“The only reason that Benjamin is here,” Judah explains, “is because you required that of us. He would still be back at home with his father had you not made this a requirement in order to see you again.”

Judah is implying that, it was not necessary for them to bring Benjamin. None of this had to happen. Benjamin could have remained behind with his father (which was the clear preference of their father). At this point, there would be no disagreement. Judah, obviously, has no idea as to what Joseph is doing, deliberately manipulating the situation so that Benjamin would be brought to Egypt and then kept in Egypt. Judah simply assumes that what he observes on the surface is what is actually happening.

Judah continues to recall the succession of events. He reminds Joseph (not knowing that he is Joseph) that he said his father could not go on living if he lost his son Benjamin:

Genesis 44:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person plural, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ădônîy (אֲדֹנָי) [pronounced uh-doh-NEE]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10
The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.			
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לכי) [also yâkôwl (לוכי)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine singular, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
na'ar (נער) [pronounced NAH-gahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âzab (עזב) [pronounced gaw-ZA ^{BV}]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	Qal infinitive construct	Strong's #5800 BDB #736
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

Genesis 44:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3

Translation: But we said to my adonai, 'The lad is not able to leave his father;...

"But we told you that he could not leave his father's side," is the gist of what Judah said. Judah and the others made it clear how tied this son was to their father.

Genesis 44:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
'āzab (אָזַב) [pronounced 'gaw-ZA ^B V]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine singular, Qal perfect	Strong's #5800 BDB #736
'ēth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'āb (אָב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
mūwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...and [if] he leaves his father, his father [lit., he] would die.'

For the reasons previously stated, that the other brother had died, this child could not leave his father's side or he, the father, would die.

The purpose here is so that Joseph understands what this means to the father of all these men.

Genesis 44:22 And we said to my lord, 'The boy cannot leave his father, for if he should leave his father, he [the father] would die.'

Genesis 44:22 **But we said to my adonai, 'The lad is not able to leave his father; and [if] he leaves his father, his father [lit., he] would die.'** (Kukis mostly literal translation)

Judah reminds him, "We clearly told you about this; that Benjamin cannot be taken from his father."

Jacob has been playing favorites all of his life; and, at this point, his sons have accepted that. Particularly Judah. This is simply the way that it is, and Judah accepts that. His father has a favorite son; he understands that and is able to live with that understanding. Judah, along with the rest of his brothers, recognizes their father's need for a son to remain at home with him. They no longer hold this against the young son, as if he has done something wrong.

He tells Joseph, "It was you who required Benjamin to come down here with us. You gave us no choice in this matter."

Genesis 44:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ebādîym (עבדֵיךָ) [pronounced é ^b -vaw-DEEM]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'îm (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, 'îm lô' (אם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
yârad (ירד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
'âch (אח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26

Genesis 44:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
qâṭôn (קָטוֹן) [pronounced kaw-TOHN]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #882
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine plural suffix	Strong's #854 BDB #85

Translation: But you said to your servants, 'Unless your younger brother comes down with you [all],...

Joseph gave his brothers no choice. He told them that the youngest brother must be brought down to them all.

Genesis 44:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3254 BDB #414
With the negative, this verb means <i>to stop, to discontinue [doing something], to no longer [do something], to never again [do something]</i> .			
lâmed (ל) [pronounced le'	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.

Translation: ...you [all] will never again see my face.'

Joseph told them, "Unless I see your younger brother, you will never see my face again." This would mean, they would be unable to buy grain from Egypt.

Genesis 44:23 And you said to your servants, 'Unless your youngest brother comes down with you, you will see my face no more.'

Genesis 44:23 But you said to your servants, 'Unless your younger brother comes down with you [all], you [all] will never again see my face.' (Kukis mostly literal translation)

Judah reminds him, "You made this a requirement. Benjamin would not be here, had you not required him to be."

Judah gives no excuse for the finding of the silver chalice. Obviously, it makes no sense to him, but he saw it being found with his own eyes. But, Benjamin being in Egypt in the first place was the choice and the requirement of the prime minister.

Judah goes into this in more detail; and you think he is going in a particular direction with his argument (that is, you think he is building up to laying the blame for everything on Joseph's shoulders), but he will suddenly veer in another direction.

Genesis 44:21–23 Then you said to your servants, 'Bring him down to me and let me look upon him.' But we said to my adonai, 'The lad is not able to leave his father; and [if] he leaves his father, his father [lit., *he*] would die.' But you said to your servants, 'Unless your younger brother comes down with you [all], you [all] will never again see my face.' (Kukis mostly literal translation)

Genesis 44:21–23 Then you said to your servants, 'Bring him down to me that I might see him.' But we said to my lord, 'The lad is not able to leave his father, for if he left his father, his father would die.' But you required of your servants, 'Unless your younger brother comes down with you, you will never again see my face.' (Kukis paraphrase)

And so he is when we went up unto your servant my father, and so we made known to him words of my adonai. And so says our father, 'Return; buy for us a little of [the] food.' And so we say, 'We are unable to go down, if there [is not] our brother the youngest with us. And we have gone down, for we are unable to see faces of the man and our brother the younger he [is] not with us.'

Genesis
44:24–26

And so it is, when we went up to your servant, my father, and we made known to him the words of my adonai. Our father then said, 'Return and buy a little food for us.' But we said, 'We are unable to go down unless our younger brother is with us. [If] we go down, we will be unable to see the man's face [if] our younger brother is not with us.'

So it happened that, when we went up to speak to our father, your servant, we told him what you said. Our father then replied, 'Return anyway and purchase a little food for all of us.' But we explained, 'We cannot go down unless our younger brother goes with us. If we go down without our younger brother, we will not be able to see this man's face.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is when we went up unto your servant my father, and so we made known to him words of my adonai. And so says our father, 'Return; buy for us a little of [the] food.' And so we say, 'We are unable to go down, if there [is not] our brother the youngest with us. And we have gone down, for we are unable to see faces of the man and our brother the younger he [is] not with us.'

Dead Sea Scrolls
Targum of Onkelos

.
And it was when we had gone up to our father, we told him these words of my lord. And our father said to us, Return, and buy us a little corn. And we said, We cannot

	go down: if our youngest brother go down with us, we will go down; for we shall not be able to see the man's face unless our youngest brother go down with us.
Targum Pseudo Jonathan	And it was when we went up to thy servant our father, we related to him my lord's words. And our father said to us, Return, and buy us a little corn. But we told him, We cannot go down if our youngest brother be not with us when we go down, for we shall not be able to see the man's face, unless our youngest brother be with us.
Revised Douay-Rheims	Then we went back to our father, and told him of the warning which you, his master and ours, had given us. And when our father bade us come here again and buy a little bread, we told him we could not, unless our youngest brother was allowed to come down with us. In his company, we said, we will go willingly enough, but we dare not face the man we told you of without him.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	And when we came up to your servant our father, we told him the words of my lord. And your servant our father said to us, Go back again and buy us a little grain. And we said to our father, We cannot go down; if our youngest brother goes down with us, then we will go down; for we cannot see the mans face unless our youngest brother is with us.
Septuagint (Greek)	And it came to pass, when we went up to your servant our father, we reported to him the words of our lord. And our father said, Go again, and buy us a little food. And we said, We shall not be able to go down; but if our younger brother go down with us, we will go down; for we shall not be able to see the man's face, our younger brother not being with us.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when we went back to your servant, our father, we gave him an account of my lord's words. And our father said, Go again and get us a little food. And we said, Only if our youngest brother goes with us will we go down; for we may not see the man's face again if our youngest brother is not with us.
Easy English	We went back to my father, your servant. We told him what my *lord had said. Our father asked us to go again, in order to buy a little food. Then we told him that we could not come down. We told him this: We could come down only if our youngest brother was with us. Then we could come down. We could not meet the man unless our youngest brother was with us.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So we went back to our father and told him what you said. “Later, our father said, ‘Go back and buy us some more food.’ We said to our father, ‘We cannot go without our youngest brother. The governor said he will not sell us grain again until he sees our youngest brother.’
God's Word™	When we went back to our father, we told him what you had said. “Then our father said, ‘Go back and buy us a little more food.’ We answered, ‘We can't go back. We can only go back if our youngest brother is with us. The man won't see us unless our youngest brother is with us.’
Good News Bible (TEV)	.
International Children's B.	.
The Message	“When we returned to our father, we told him everything you said to us. So when our father said, ‘Go back and buy some more food,’ we told him flatly, ‘We can't. The only way we can go back is if our youngest brother is with us. We aren't allowed to even see the man if our youngest brother doesn't come with us.’

Names of God Bible
NIRV

.
So we went back to my father. We told him what you had said.
“Then our father said, ‘Go back. Buy a little more food.’ But we said, ‘We can’t go down. We’ll only go if our youngest brother goes there with us. We can’t even see the man’s face unless our youngest brother goes with us.’

New Simplified Bible

»We went back and told our father what you said. »He told us to return and buy a little food. »We answered, ‘We cannot go. We will not be admitted to the man’s presence unless our youngest brother is with us. We can go only if our youngest brother also goes.’

Thought-for-thought translations; paraphrases:

Common English Bible

“When we went back to my father your servant, we told him what you said. Our father told us, ‘Go back and buy for us a little food.’ But we said, ‘We can’t go down. We will go down only if our youngest brother is with us. We won’t be able to gain an audience with the man without our youngest brother with us.’

Contemporary English V.

So we returned to our father and reported what you had said. Later our father told us to come back here and buy more grain. But we answered, “We can’t go back to Egypt without our youngest brother. We will never be let in to see the governor, unless he is with us.”

The Living Bible
New Berkeley Version
New Century Version

.
So we went back to our father and told him what you had said.
“Later, our father said, ‘Go again and buy us a little more food.’ We said to our father, ‘We cannot go without our youngest brother. Without our youngest brother, we will not be allowed to see the governor.’

New Life Version
New Living Translation

.
“So we returned to your servant, our father, and told him what you had said. Later, when he said, ‘Go back again and buy us more food,’ we replied, ‘We can’t go unless you let our youngest brother go with us. We’ll never get to see the man’s face unless our youngest brother is with us.’

Partially literal and partially paraphrased translations:

American English Bible

And so, when we went up to your servant our father, we told him what our lord said. Then, when our father said, *Return and buy a little food for us*, we said, *We can’t return, unless our younger brother goes with us. We can go there, but we won’t be able to see the man unless we bring our younger brother along!*

Beck’s American Translation
International Standard V

.
Later on, after we had gone back to your servant, my father, we told him what Your Excellency had said.
“‘Go back,’ our father ordered, ‘and buy us a little food.’
“But we told him, ‘We can’t go back there. If our youngest brother accompanies us, we’ll go back, but we cannot see the man’s face again unless our youngest brother accompanies us.’

New Advent (Knox) Bible

Then we went back to our father, and told him of the warning which thou, his master and ours, hadst given us. And when our father bade us come here again and buy a little bread, we told him we could not, unless our youngest brother was allowed to come down with us. In his company, we said, we will go willingly enough, but we dare not face the man we told thee of without him.

Today’s NIV
Translation for Translators

.
When we returned to our father, we told him what you said. Months later our father said, ‘Go back to Egypt and buy some more grain!’ But we said, ‘We cannot go back by ourselves. We will go only if our youngest brother is with us. We will not be

able to see the man who sells grain if our youngest brother is not with us.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	We are to have gone up to your servant's father, even were we to tell him the concern of my lord. Our father was to say: Be turning back, be buying grain and a little food. We were to say: Were we able to go down? - it persist our youngest brother is to have come down. Were we able to perceive the man's face without our youngest brother?
Conservapedia Ferrari-Fenton Bible	. And when we went up to your slave, my father, he was informed of the demand of my lord, so that when our father said, 'Return and buy us a little food,' we replied 'We cannot go down unless our youngest brother is with us. Even should we descend, we cannot see the face of the man unless our youngest brother is with us.'
God's Truth (Tyndale)	And when we came unto your servant our father, we showed him what my lord had said. And when our father said unto us, go again and buy us a little food: we said, that we could not go. Nevertheless if our youngest brother go with us then will we go, for we may not see the mans face, except our youngest brother be with us.
HCSB	"This is what happened when we went back to your servant my father: We reported your words to him. But our father said, 'Go again, and buy us some food.' We told him, 'We cannot go down unless our younger brother goes with us. So if our younger brother isn't with us, we cannot see the man.'
Jubilee Bible 2000	.
Lexham English Bible	.
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	"Now when we went up to your servant, my father, we told him my lord's words. Then our father said, 'Go back, buy us a little grain for food.' So we said, 'We won't go down unless we have our youngest brother with us—then we'll go down. For we won't see the man's face unless our youngest brother is with us.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All this we said to our father on returning there. So when he told us to come back and buy a little food, we said: 'We cannot go down again unless our youngest brother is with us. We shall not be admitted to the lord's presence unless our brother is with us.'
The Heritage Bible	And it was that we ascended to your servant, my father, and we caused to stand out boldly to him the words of my lord. And our father said, Return, and buy for us a little food. And we said, We are not able to descend; if our youngest brother is with us, then we will descend, because we are not able to see the man's face if our youngest brother is not with us.
New American Bible (2002)	.
New American Bible (2011)	When we returned to your servant my father, we reported to him the words of my lord. "Later, our father said, 'Go back and buy some food for us.' So we reminded him, 'We cannot go down there; only if our youngest brother is with us can we go, for we may not see the man if our youngest brother is not with us.'
New Jerusalem Bible	When we went back to your servant my father, we repeated to him what my lord had said. So when our father said, "Go back and get us a little food," we said, "We cannot go down. We shall go only if our youngest brother is with us for, unless our youngest brother is with us, we shall not be admitted to the man's presence."
New RSV	.
Revised English Bible	We went back to your servant my father, and reported to him what your lordship had said, so when our father told us to go again and buy food, we answered, 'We cannot

go down; for without our youngest brother we cannot enter the man's presence; but if our brother is with us, we will go.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	.	And so be it, we ascended to your servant my father and we told him the words of my adoni. And our father said, Return and market us kernels for a little food. And we said, We cannot descend: if our youngest brother be with us, then we descend: for we see not the face of the man unless our youngest brother is with us.
Hebraic Roots Bible JPS (Tanakh—1985)	.	When we came back to your servant my father, we reported my lord's words to him. "Later our father said, 'Go back and procure some food for us.' We answered, 'We cannot go down; only if our youngest brother is with us can we go down, for we may not show our faces to the man unless our youngest brother is with us.'
Judaica Press Complete T. Kaplan Translation	.	'We went to your servant our father and told him what you said. When our father told us to go back and get some food, we replied, 'We cannot go. We can go only if our youngest brother is with us. If he is not with us, we cannot even see the man [in charge].'
Orthodox Jewish Bible	.	And it came to pass when we came up unto thy eved Avi we told him the divrei adoni. And avinu said, Shuvu, (go back, return) and buy us a little ochel. And we said, We cannot go down; if achinu hakaton (our youngest brother) be with us, then will we go down; for we may not see the face of Halsh, except achinu hakaton be with us.
<i>The Scriptures</i> 1998	.	

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.	So when we went back to your servant my father, we told him what my lord had said. Our father said, 'Go back [to Egypt], and buy us a little food.' But we said, 'We cannot go down [to Egypt]. If our youngest brother is with us, then we will go down [there]; for we [were sternly told that we] cannot see the man's face unless our youngest brother is with us.'
The Expanded Bible	.	So we went back to [-your servant] our father and told him ·what you had said [-the words of my master/lord]. "Later, our father said, '·Go again [Return] and buy us a little more food.' We said to our father, 'We cannot go without our ·youngest [smallest] brother. Without our ·youngest [smallest] brother, we will not be allowed to see the ·governor [-face of the man].'
The Geneva Bible Kretzmann's Commentary NET Bible®	.	When we returned to your servant my father, we told him the words of my lord. "Then our father said, 'Go back and buy us a little food.' But we replied, 'We cannot go down there [The direct object is not specified in the Hebrew text, but is implied; "there" is supplied in the translation for stylistic reasons.]. If our youngest brother is with us, then we will go [<i>Heb</i> "go down."], for we won't be permitted to see the man's face if our youngest brother is not with us.'

Syndein/Thieme
The Voice .
When we went back to your servant, our father, we told him what you said, my lord. And when our father asked us to go again to buy more food, we told him, "We cannot go without our youngest brother, or we won't be able to get in to see him." *So our youngest brother came with us.*

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans. ...and it came to pass that we went up to your servant, my father, and we told him the words of my lord, and our father said, turn back, exchange for us a small amount of foodstuff, and we said, we will not be able to go down, if our small brother is with us, we will go down given that we were not able to see the face of the man as our small brother is not with us,...

Concordant Literal Version And coming is it that we went up to your servant, our father, and we told him the words of my lord. And saying is our father, `Return. Purchase for us a little food.. And said we, `We cannot go down. Should, forsooth, our small brother go down with us, then we will go down, for we cannot see the man's face if our small brother is not with us.

Context Group Version .

Darby Translation .

Emphasized Bible .

English Standard Version .

English Standard V. – UK .

Evidence Bible .

Green's Literal Translation .

H. C. Leupold .

Jack Ballinger's translation .

Modern English Version .

Modern KJV .

NASB .

New European Version It happened when we came up to your servant my father, we told him the words of my lord. Our father said, 'Go again, buy us a little food'. We said, 'We can't 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'.

New King James Version "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; 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.'

Owen's Translation .

Stuart Wolf .

Third Millennium Bible .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT "And it comes to pass, that we have come up unto your servant my father, that we declare to him the words of my lord; and our father says, Turn back, buy for us a little food, and we say, We are not able to go down; if our young brother is with us, then we have gone down; for we are not able to see the man's face, and our young brother not with us.

The gist of this passage: The brothers had returned to their father and told them what Joseph said to them. Later on, when they began to run out of grain, their father wanted them to return to

Egypt and purchase more grain. The brothers reminded their father that Benjamin must return with them in order to buy grain.

Genesis 44:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
‘âlâh (אָלַח) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person plural, Qal perfect	Strong's #5927 BDB #748
’el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
‘ebed (עֶבֶד) [pronounced ĠE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
’âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: [And so it is, when we went up to your servant, my father,...](#)

Judah continues to walk Joseph through their conversation and what happened when they returned to their father.

It was through conversations like that that Joseph was able to fill in the gaps of narrative that he was not personally a part of. Now, the fact that there are portions of the final section of Genesis that Joseph was not one of the people in the narrative, that does not disqualify him as the author. Nor does that mean that, hundreds of years later, there are two manuscripts floating about and someone decides to integrate them into one narrative. Whereas there is no evidence for the latter scenario, this passage itself gives us evidence that Joseph listened to and formulated the entire narrative based upon his own experiences and the things which his brother made known to him.

Genesis 44:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	1 st person plural, Hiphil imperfect	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^e bârîym (דְּבָרַיִם) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural construct	Strong's #1697 BDB #182
'ădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in –ay or –ây is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Translation: ...and we made known to him the words of my adonai.

Judah continues to explain. “You told us what you required and we explained that to our father.”

Genesis 44:24 And it happened when we came up to your servant my father, we told him the words of my lord.

Genesis 44:24 And so it is, when we went up to your servant, my father, and we made known to him the words of my adonai. (Kukis mostly literal translation)

Judah and his brothers returned home after their first time in Egypt. Simeon was left behind in jail in Egypt. They had to tell their father that Simeon was in jail and that they could not return to Egypt without their youngest brother coming with them.

“We told this to our father,” Judah explains. “You told us that we had to bring our youngest brother back with us to Egypt. You gave us no alternative. We explained this to our father, but he did not want his favorite son to leave his side.”

It appears that Judah is leading up to the conclusion, “All of this has come to pass because of your demands, my lord. Had you not required this of us, none of this would have happened.” That is where he appears to be going in this conversation.

At this point, Judah is speaking to Joseph, the Prime Minister, summarizing what has happened thus far (not realizing, of course, that this is the brother he sold into slavery). The brothers had gone to Egypt, purchased grain, but they had to leave Simeon behind in prison because the Prime Minister, to whom Judah is speaking, believed them all to be spies. Simeon was placed in jail to insure that the brothers would all return with their youngest brother, a requirement to prove to the Prime Minister that they are indeed all brothers and not spies. We know this to be an elaborate scheme by Joseph to see his younger brother Benjamin.

What follows is a continuation of a long quotation, Judah speaking to Joseph:

Genesis 44:23–24 And you said to your servants, ‘Unless your youngest brother comes down with you, you will see my face no more.’ And it happened when we came up to your servant my father, we told him the words of my lord.

A year later, their grain had been exhausted, and all of the families needed food again. The brothers had families, and children and they needed to be fed. As the patriarch, Jacob instructs them as to what must be done.

Because time passes between vv. 24 and 25, many Bible translations begin v. 25 as a new paragraph.

Genesis 44:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'āb (אָב) [pronounced aw ^b]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3
shûwb (שׁוּב) [pronounced shoo ^b]	<i>return, turn, turn back, reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine plural, Qal imperative	Strong's #7725 BDB #996
shābar (שָׁבַר) [pronounced shaw ^b -VAHR]	<i>purchase, buy [grain]</i>	2 nd person masculine plural, Qal imperative	Strong's #7666 BDB #991
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person plural suffix	No Strong's # BDB #510
m ^e aṭ (מָעוֹט) [pronounced m ^e -GAHT]	<i>a little, fewness, few</i>	masculine singular construct	Strong's #4592 BDB #589

Genesis 44:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'ôkel (אֶכֶל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; provisions</i>	masculine singular noun	Strong's #400 BDB #38

Translation: Our father then said, 'Return and buy a little food for us.'

What appears to be the case is, they told their father what Joseph said, their father then said, "Okay, fine," and then did nothing. However, at some point, their food supply began to run low and there was no harvest on the horizon enough to meet their needs. So their father said, "Go back down to Egypt and buy some food."

What is said in v. 26 is moderately difficult for two reasons: (1) The same explanation is repeated so that their father understands clearly what is required. (2) There are words which are placed at the beginning, which are reasonably added in later into the sentence. My translation will make perfect sense; but when you go back and compare it to the words in the Hebrew, you will note some minor discrepancies.

Genesis 44:25 And our father said, 'Go again. Buy us a little food.'

Genesis 44:25 Our father then said, 'Return and buy a little food for us.' (Kukis mostly literal translation)

Obviously, a year passes between the events recalled in vv. 24 and 25. Judah skips over many events and conversations.

The brothers told all of this to their father; and he refused to allow them to return with Benjamin, his favorite son. Since they did not need any more grain, for a year, all of the sons remained at home. No one returned to Egypt. But, after a year, the famine persisted and Jacob's family was in dire straits once again. The family needs food again; Simeon is still in jail in Egypt and there is still the outstanding requirement that the brothers return with Benjamin in tow. As you will recall, they would either all starve or go to Egypt for more grain. Jacob had no choice but to allow his son Benjamin to go to Egypt with his older brothers.

Genesis 44:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person plural, Qal imperfect	Strong's #559 BDB #55
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Genesis 44:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person plural, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	Qal infinitive construct	Strong's #3381 BDB #432
'îm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
yêsh (יֵשׁ) [pronounced yaysh]	<i>being, substance, existence; used as a substitute for to be (without reference to number or tense); there [is, are]; to be present, to be ready, to exist</i>	substantive; the verb <i>to be</i> may be implied	Strong's #3426 BDB #441
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #251 BDB #26
qâṭôn (קָטָן) [pronounced kaw-TOHN]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #882
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: But we said, 'We are unable to go down unless our younger brother is with us.

This is the requirement, the brothers explain: "We are unable to go down unless our younger brother is with us."

In the translation, I have taken the negative from the beginning, and inserted it with the hypothetical; together, the hypothetical particle + the negative mean, *unless*. Sometimes a negative can be carried down like that and repeated.

Genesis 44:26c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to descend, to come down, to go down</i>	1 st person plural, Qal perfect	Strong's #3381 BDB #432
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (יָכַל) [also yâkôwl (יָכַל)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	1 st person plural, Qal imperfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
pânîym (פְּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 1 st person plural suffix	Strong's #251 BDB #26
qâṭôn (קָטָן) [pronounced <i>kaw-TOHN</i>]	<i>small, insignificant, unimportant; lesser; a word particularly used for youth, younger</i>	masculine singular adjective; with the definite article	Strong's #6996 BDB #882

Genesis 44:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êyn (אין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 3 rd person masculine singular suffix	Strong's #369 BDB #34
'êth (את) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: [If] we go down, we will be unable to see the man's face [if] our younger brother is not with us.'

They continue to explain: "Listen, we cannot even meet with the man to sell us the grain unless Benjamin is with us." This means that they would be unable to purchase any grain, because Joseph was in charge of selling the grain.

Genesis 44:26 And we said, 'We cannot go down. If our youngest brother is with us, we will go down, for we may not see the man's face unless our youngest brother is with us.'

Genesis 44:26 But we said, 'We are unable to go down unless our younger brother is with us. [If] we go down, we will be unable to see the man's face [if] our younger brother is not with us.' (Kukis mostly literal translation)

"And this was the problem. You required that we bring Benjamin and we were starving as a family. We did not have a choice, by *your* requirements. All we wanted was to purchase grain for our families; nothing more, nothing less. It is you, sir, who required us to bring Benjamin here—much to the objection of our father."

This is a very long, continuous quotation, from vv. 18–34, when Judah recalls how they all got to this point. Apart from the words of Jacob, near this end of Genesis, where he blesses each of his sons, this is the most extensive quotation. Even though this is not proper English, I have placed the quotation marks only at the beginning and end of this lengthy quotation (and not at the beginning of each new paragraph).

When Jacob became aware that the entire family needed food, he had to be reminded that, the brothers could not return to Egypt without the youngest brother with them. If the brothers went without Benjamin, they probably would not be allowed to return; and no grain would have been brought back. Therefore, they had but one real choice, and that was for them to return to Egypt with Benjamin. Judah knew that this was their only option; and Joseph, who required this, knew that this was their only option.

All of this conveys the fact that there is no other way that this could have gone down. Because of the requirements of the prime minister, Benjamin had to come with them when the brothers returned to Egypt.

Judah continues to explain all that happened from their perspective.

Genesis 44:24–26 And so it is, when we went up to your servant, my father, and we made known to him the words of my adonai. Our father then said, 'Return and buy a little food for us.' But we said, 'We are unable to go down unless our younger brother is with us. [If] we go down, we will be unable to see the man's face [if] our younger brother is not with us.' (Kukis mostly literal translation)

Genesis 44:24–26 So it happened that, when we went up to speak to our father, your servant, we told him what

you said. Our father then replied, 'Return anyway and purchase a little food for all of us.' But we explained, 'We cannot go down unless our younger brother goes with us. If we go down without our younger brother, we will not be able to see this man's face.' (Kukis paraphrase)

And so says your servant my father unto us, 'You [all], [even] you [all] know that two [sons] bore to me my woman. And so goes forth the one from with me. And so I say, Surely, tearing in pieces he was torn apart; and I have not seen him until here. And you all have taken again this [one] from with my faces and befalls him harm and you [all] have brought down my gray hairs in evil to Sheol.'

Genesis
44:27–29

Then your servant, my father, said to us, 'You [all] surely know that my wife bore me two [sons]. The one went out from me, and I [later] concluded, *Surely he is torn to pieces*. And I have not seen him until this time. So if you [all] take from me this [one] and harm comes upon him, then you [all] will bring down my gray head in distress to Sheol.'

Then your servant, my father, said to us, 'You all surely know that my wife Rachel only bore me two sons. One of them went out from my home, never to return, and I concluded that he had been torn into pieces by a wild animal. I have never seen him again. So, if you take this son of mine and harm comes upon him, then you will bring down my gray head in sorrow to Sheol.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says your servant my father unto us, 'You [all], [even] you [all] know that two [sons] bore to me my woman. And so goes forth the one from with me. And so I say, Surely, tearing in pieces he was torn apart; and I have not seen him until here. And you all have taken again this [one] from with my faces and befalls him harm and you [all] have brought down my gray hairs in evil to Sheol.'
Dead Sea Scrolls	.
Targum of Onkelos	And thy servant our father said to us, You know that my wife bare me two (sons). One went forth from me, and I have said, Dying he is dead; and I have not beheld him since. And if you take this one also from me, and death happen to him, you will bring down my age with evil unto sheol.
Targum Pseudo Jonathan	And thy servant our father said to us, You know that my wife bare me two sons. One went forth from me, and I said, Surely he is dead, and I have not beheld him since; and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave.
Revised Douay-Rheims	You know, he answered, that my own wife only bore me two sons; I let one of them go out of my sight, and your news was, that some beast had made a prey of him; he was never seen again. If you take this one too, and any harm befalls him on the way, you will send an old man sorrowing to the grave.
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	Then your servant our father said to us, You know that my wife bore me two sons; And the one of them left me, and I said, Surely he has been killed; and I have never seen him since; And now you want to take this one also from me, and if misfortune should befall him, you will bring down my gray hairs with sorrow to Sheol.
Septuagint (Greek)	And your servant our father said to us, Ye know that my wife bore me two sons; and one is departed from me; and you said that he was devoured of wild beasts, and I have not seen him until now. If then you take this one also from my presence, and an affliction happen to him by the way, then shall you bring down my old age with

sorrow to the grave.

NETS (Greek) .
Brenton's Septuagint .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And our father said to us, You have knowledge that my wife gave me two sons; The one went away from me, and I said, Truly he has come to a violent death; and from that time I have not seen him, If now you take this one from me, and some evil comes to him, you will make my grey head go down in sorrow to the underworld.
Easy English	Then my father, your servant, said this to us: As we knew, his wife had two sons. My father said that one son went out. He has never seen that son since. It was certain that an animal tore the son to pieces. My father told us this: If we took this son away, this son too might die. Then my father would be very sad. And that would cause him to die, since he is an old man. So in that way we, your servants, would have killed him.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Then my father said to us, 'You know that my wife Rachel gave me two sons. I let one son go away, and he was killed by a wild animal. And I haven't seen him since. If you take my other son away from me, and something happens to him, I will be sad enough to die.'
God's Word™	.
Good News Bible (TEV)	.
International Children's B.	Then my father said to us, 'You know that my wife Rachel gave me two sons. One son left me. I thought, "Surely he has been torn apart by a wild animal." And I haven't seen him since. Now you want to take this son away from me also. But something terrible might happen to him. Then I would be sad until the day I die.'
The Message	"Your servant, my father, told us, 'You know very well that my wife gave me two sons. One turned up missing. I concluded that he'd been ripped to pieces. I've never seen him since. If you now go and take this one and something bad happens to him, you'll put my old gray, grieving head in the grave for sure.'
Names of God Bible	"Then our father said to us, 'You know that my wife Rachel gave me two sons. One is gone, and I said, "He must have been torn to pieces!" I haven't seen him since. If you take this one away from me too and anything happens to him, you'll drive this gray-haired old man to his grave.'
NIRV	"Your servant my father said to us, 'You know that my wife had two sons by me. One of them went away from me. And I said, "He must have been torn to pieces." I haven't seen him since. What if you take this one from me too and he is harmed? Then you would cause me to die as a sad old man. I would go down into the grave full of pain and suffering.'
New Simplified Bible	»Our father said, 'You know that my wife Rachel bore me only two sons. »'One has already left me. He must have been torn to pieces by wild animals, because I have not seen him since he left. »'If you take this one from me now and something happens to him, the sorrow you would cause me would kill me, as old as I am.'

Thought-for-thought translations; paraphrases:

Common English Bible	Your servant my father said to us, 'You know that my wife gave birth to two sons for me. One disappeared and I said, "He must have been torn up by a wild animal," and I haven't seen him since. And if you take this one from me too, something terrible will happen to him, and you will send me—old as I am—to my grave in despair.'
----------------------	---

Contemporary English V.	Sir, our father then reminded us that his favorite wife had given birth to two sons. One of them was already missing and had not been seen for a long time. My father thinks the boy was torn to pieces by some wild animal, and he said, "I am an old man. If you take Benjamin from me, and something happens to him, I will die of a broken heart."
The Living Bible	"Then my father said to us, 'You know that my wife had two sons, and that one of them went away and never returned—doubtless torn to pieces by some wild animal; I have never seen him since. And if you take away his brother from me also, and any harm befalls him, I shall die with sorrow.'
New Berkeley Version New Century Version	. Then my father said to us, 'You know that my wife Rachel gave me two sons. When one son left me, I thought, "Surely he has been torn apart by a wild animal," and I haven't seen him since. Now you want to take this son away from me also. But something terrible might happen to him, and I would be miserable until the day I die.'
New Life Version New Living Translation	. "Then my father said to us, 'As you know, my wife had two sons, and one of them went away and never returned. Doubtless he was torn to pieces by some wild animal. I have never seen him since. Now if you take his brother away from me, and any harm comes to him, you will send this grieving, white-haired man to his grave.'

Partially literal and partially paraphrased translations:

American English Bible	<i>And your servant (our father) said to us: You know that my woman gave birth to two [sons] for me. Now, one [of the two] is gone from me. For you told me that wild animals ate him, and I haven't seen him since. So, if you take this one away from me also, and something should happen to him along the road, the sorrow will bring me to the grave in my old age.</i>
Beck's American Translation International Standard V	. "Then your servant, our father, told us, 'You know my wife bore me two sons. One of them left me, so I concluded "I'm certain that he has been torn to pieces," and I haven't seen him since then. If you take this one from me, too, and then something harmful happens to him, then it will be death for me and my sad, gray hair [Lit. <i>then you'll send me and my gray hair to Sheol</i> ; i.e. to the realm of the dead]!'
New Advent (Knox) Bible	You know, he answered, that my own wife only bore me two sons; I let one of them go out of my sight, and your news was, that some beast had made a prey of him; he was never seen again. If you take this one too, and any harm befalls him on the way, you will send an old man sorrowing to the grave.
Today's NIV Translation for Translators	. Our father replied, 'You know that my wife Rachel gave birth to two sons for me. One of them disappeared, and I said, "A wild animal has surely torn him to pieces." And I have not seen him since then. If you take this other one from me, too, and something harms him, you would cause me, an old gray-haired man, to die because of my sorrow.'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Your servant's father, was to say: Yous are to have known, that my wife is to have bore two. One was to go out, as I was to direct him, and he is to have been torn a tearing, as you is to have perceived him there. Are yous to have taken him away besides, from being turned before me, and harm is to have befallen him? - Yous are to have brought down my gray hair in misery to damnation.
Conservapedia	"Any your servant my father said to us, 'You know that my wife gave birth to two

sons for me. The one went away from me,' and I said, "He must have been torn to pieces." And I never saw him again. If you take this one also from me, and anything bad happens to him, you will bring down my gray hairs in evil toward the Unseen Place.'" That is, *Sheol*.

Ferrar-Fenton Bible

Then your slave, my father, said to us, ' You know that my wife bore me two lads, and one went from me, and I said, alas ! he has been torn to pieces, and I shall see him no more. And if you take this one from my face, and an accident should happen to him, you will bring my grey hairs with sorrow to the grave.'

God's Truth (Tyndale)

Then said your servant our father unto us. you know that my wife bare me two sons. And the one went out from me and it is said of a surety that he is torn in pieces of wild beasts, and I saw him not since. If you shall take this also away from me and some misfortune happen upon him, then shall you bring my gray head with sorrow unto the grave.

HCSB

.

Jubilee Bible 2000

.

Lexham English Bible

.

NIV, ©2011

.

NIV – UK

.

Tree of Life Version

"Then your servant my father said to us, 'You yourselves know that my wife bore me two sons. One went out from me, so I said, "He must have been torn to shreds," and I haven't seen him since. And if you also take this one away from before me and an accident happens to him, then you'll bring my grey hair down to the evil of *Sheol*.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

.

The Heritage Bible

And your servant, my father, said to us, You know by seeing that my wife bore me two sons; And one went out from me, and I said, Surely he is torn in pieces, and I have not seen him since then; And if you take this one also from my face, and harm happens to him, you will cause my old age to descend with sorrow to the world of the dead.

New American Bible (2002)

Then your servant our father said to us, 'As you know, my wife bore me two sons. One of them, however, disappeared, and I had to conclude that he must have been torn to pieces by wild beasts; I have not seen him since. If you now take this one away from me too, and some disaster befalls him, you will send my white head down to the nether world in grief.'

New American Bible (2011)

.

New Jerusalem Bible

So your servant our father said to us, "You know that my wife bore me two children. When one of them left me, I supposed that he must have been torn to pieces, and I have never seen him since. If you take this one from me too and any harm comes to him, you will send my white head down to Sheol with grief."

Revised English Bible

.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Then your servant my father said to us, 'You know that my wife bore me two sons: the one went out from me, and I said, "Surely he has been torn to pieces," and I haven't seen him since. Now if you take this one away from me too, and something happens to him, you will bring my gray hair down to Sh'ol with grief.'

exeGesés companion Bible

And your servant my father said to us,
You know that my woman birthed me two:
and the one goes out from me
and I say, In tearing, he is torn;

and I see him not since:
and if you take this also from my face
and mischief befalls him,
you descend my grayness with evil to sheol.

Hebraic Roots Bible
JPS (Tanakh—1985)

.
Your servant my father said to us, 'As you know, my wife bore me two sons. But one is gone from me, and I said: Alas, he was torn by a beast! And I have not seen him since. If you take this one from me, too, and he meets with disaster, you will send my white head down to Sheol in sorrow.'

Judaica Press Complete T.
Kaplan Translation

.
'Your servant our father said, 'You know that my wife [Rachel] bore me two sons. One has already left me, and I assume that he was torn to pieces by wild animals. I have seen nothing of him until now. Now you want to take this one from me too! If something were to happen to him, you will have brought my white head down to the grave in evil misery.'

Orthodox Jewish Bible

And thy eved Avi said unto us, Ye know that my wife bore me two banim; And the one went out from me, and I said, Surely he is torn to pieces; and I saw him not ad-hennah (until now); And if ye take this also from me, and ason (evil, harm) befall him, ye shall bring down my gray hair in ra'ah (misery) to Sheol.

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Your servant my father said to us, 'You know that my wife [Rachel] bore me [only] two sons. And one [son] went out from me, and I said, "Surely he is torn to pieces," and I have not seen him since. If you take this one also from me, and harm or an accident happens to him, you will bring my gray hair down to Sheol in sorrow.'

The Expanded Bible

Then [your servant] my father said to us, 'You know that my wife Rachel gave [wife bore] me two sons. When one son left me, I thought, "Surely he has been torn apart by a wild animal," and I haven't seen him since. Now you want to take this son away from me [my face/presence] also. But something terrible [tragic; disastrous] might happen to him, and I would be miserable until the day I die [you would bring my gray head down to Sheol in sorrow].'

The Geneva Bible
Kretzmann's Commentary

.
And thy servant, my father, said unto us, Ye know that my wife, Rachel, whom only he really considered such in the full name of the word, bore me two sons; and the one went out from me, he was taken from Jacob in a violent manner, and I said, Surely, he is torn in pieces, that was the only conclusion he could reach from the evidence presented; and I saw him not since; and if ye take this also from me, and mischief, some harm or danger, befall him, ye shall bring down my gray hairs with sorrow to the grave. It was a masterly presentation of the love and devotion which now characterized the relationship in the family of Jacob. With these words Judah reached the conclusion of his plea, in a remarkably eloquent outburst.

NET Bible®

"Then your servant my father said to us, 'You know that my wife gave me two sons [*Heb* "that two sons my wife bore to me."]. The first disappeared [*Heb* "went forth from me."] and I said, "He has surely been torn to pieces." I have not seen him since. If you take this one from me too and an accident happens to him, then you will bring down my gray hair [The expression *bring down my gray hair* is figurative, using a part for the whole – they would put Jacob in the grave. But the gray head signifies a long life of worry and trouble. See Gen 42:38.] in tragedy [*Heb* "evil/calamity." The term is different than the one used in the otherwise identical statement recorded in v. 31 (see also 42:38).] to the grave [*Heb* "to Sheol," the dwelling place of the dead].'

Syndein/Thieme

The Voice

Then your servant, my father, responded, "You know that my wife *Rachel* bore me two sons: one went off *and never came back*, and I know he was without a doubt torn to pieces. I haven't seen him since he left. But *now* if you take my youngest also from me and any harm should come to him, the sorrow would kill me. *I can't allow* you to condemn this old, gray head to the grave."

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.	...and your servant, my father, said to us, you know that my woman brought forth for me two, and the one went up from me and I said, surely he was completely torn into pieces and I will not see him ever again, and you will take this one also from my face and harm will meet him and you will bring down my gray head in dysfunction unto the underworld,...
Concordant Literal Version	And saying is your servant, our father, to us, `You know that two were borne for me by my wife. And forth is one faring from me. And saying am I, "Yea, as prey is he torn to pieces!" And not seen him have I hitherto. And take this one, moreover, from before my face, and a mishap befalls him on the way, down will you bring my gray hairs by evil to the unseen.
Context Group Version	And your slave my father said to us, You { pl } know that my woman { or wife } bore me two sons: and the one went out from me, and I said, Surely he is torn in pieces; and I haven't seen him since: and if you { pl } take this one also from me, and harm befalls him, you { pl } will bring down my gray hairs with sorrow to the Place of Death { or grave, Heb. "Sheol" }.
Darby Translation	And thy servant my father said to us, Ye know that my wife bore me two [sons]; and the one went out from me, and I said, He must certainly have been torn in pieces; and I have not seen him [again] hitherto. And if ye take this one also from me, and mischief should befall him, ye will bring down my grey hairs with misery to Sheol.
<i>Emphasized Bible</i>	Then said thy servant my father, unto us,—Ye yourselves, know, that, two, did my wife bear to me, and the one went forth from me, and I said—Certainly he hath been, torn in pieces,— And I have never seen him since. As surely as ye take, this one also, away from before my face and there befall him any mischief, so surely shall ye bring down my grey hairs, with misfortune to hades.
English Standard Version	.
English Standard V. – UK	.
Evidence Bible	.
Green's Literal Translation	.
H. C. Leupold	And thy servant, my father, said to us: Ye know that my wife bore me two sons, and the one went forth from my presence; all I could say was: surely he hath been rent by a wild beast, and I have not seen him to this day. If ye shall take this one too from me, and evil should befall him, ye should bring down my gray hairs with trouble to Sheol.
Jack Ballinger's translation	.
Modern English Version	"Your servant, my father, said to us, 'You know that my wife bore me two sons. And the one went out from me, and I said, "Surely he was torn in pieces," and I have not seen him since. And if you take this one also from me and he is harmed, you will bring down my gray hairs with sorrow to the grave.'
Modern KJV	.
NASB	Your servant my father said to us, 'You know that my wife bore me two sons; and the one went out from me, and I said, "Surely he is torn in pieces," and I have not seen him since. If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.'
New European Version	.
New King James Version	.
Owen's Translation	.

Stuart Wolf
 Third Millennium Bible
 Updated Bible Version 2.11
 A Voice in the Wilderness
 Webster’s Bible Translation

And thy servant my father said unto us, Ye know that my wife bare me two sons: And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

World English Bible
 Young’s Literal Translation
 Young’s Updated LT

“And your servant my father says unto us, ‘You [all]—you [all] have known that two did my wife bare to me, And the one goes out from me, and I say, Surely he is torn—torn! and I have not seen him since; when you [all] have taken also this from my presence, and mischief has met him, then you [all] have brought down my grey hairs with evil to sheol.’”

The gist of this passage: Judah recounts what his father told them: “You know that I had two sons by my wife Rachel, and one is certainly torn to pieces by wild animals; so if the second son is taken from me, I will go down to the grave in great misery.”

Genesis 44:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
’ebed (עבד) [pronounced GE ^B -ved]	slave, servant; underling; subject	masculine singular noun with the 2 nd person masculine singular suffix	Strong’s #5650 BDB #713
’ab (אב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 1 st person singular suffix	Strong’s #1 BDB #3
’el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong’s #413 BDB #39

Translation: Then your servant, my father, said to us,...

Judah is speaking to Joseph, but recounting what his father, Jacob had said, when informed that his youngest son must go with the brothers back to Egypt.

Genesis 44:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'attem (אתם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
yâda' (יָדָעַ) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine plural, Qal perfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
yâlad (יָלַד) [pronounced yaw-LAHd]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun with the 1 st person singular suffix	Strong's #802 BDB #61

Translation: ...'You [all] surely know that my wife bore me two [sons].

We continue with what Judah is saying to Joseph. He is recounting what Joseph had told him to do and his conversations with his father.

Genesis 44:27 And your servant my father said to us, 'You know that my wife bore me two sons.

Genesis 44:27 Then your servant, my father, said to us, 'You [all] surely know that my wife bore me two [sons]. (Kukis mostly literal translation)

Now Judah relates what their father said to them. He only had two sons by his lovely wife Rachel. Rachel was the woman that Jacob loved. Despite Jacob's shortcomings (and they were legend), his relationship with Rachel is one of the great love stories of Scripture. In each of his sons, he could see his wife, which would have been of no little comfort to him.

Judah has no idea, but what he says here to Joseph is quite affecting.

Genesis 44:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person singular suffix	Strong's #854 BDB #85

Together, min 'êth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

Translation: [The one went out from me,...](#)

Jacob had two sons by the wife he loved, Rachel: Joseph and Benjamin. Joseph is gone. Judah has no idea that he is standing right in front of him.

Genesis 44:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
'ak ^e (אָכֵּן) [pronounced ahk ^e]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36

Genesis 44:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ṭāraph (טָרַף) [pronounced <i>taw-RAHF</i>]	<i>to pull, to tear, to tear in pieces [like a wild animal]; to rend, to pluck off</i>	Qal infinitive absolute	Strong's #2963 BDB #382
<p>The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i>; or it may act as a complement of condition, and therefore be translated <i>at all, freely</i> or <i>indeed</i>.²⁵ Its primary use when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong.²⁶</p>			
ṭāraph (טָרַף) [pronounced <i>taw-RAHF</i>]	<i>to be torn in pieces [like a wild animal]</i>	3 rd person masculine singular, Pual/Poal perfect	Strong's #2963 BDB #382

I do not recall seeing an infinitive absolute used with the same verb of a different stem before.

Translation: ...and I [later] concluded, *Surely he is torn to pieces.*

This literally reads, *I said*, which can also refer to something that a person concludes. Jacob has concluded that Joseph went out and was killed by a wild animal. This is carefully worded, so that Judah is not saying this, but he is quoting his father. Judah knows what really happened.

Genesis 44:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal perfect; with the 3 rd person masculine singular suffix	Strong's #7200 BDB #906
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

²⁵ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

²⁶ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

Genesis 44:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
hênnâh (הֵנָּה) [pronounced HAYN-naw]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Together, 'ad hênnâh mean *thus far, so far, hitherto, up until this time*. This prepositional phrase does not extend backward into time indefinitely, but sets up some relatively close parameters.

Translation: *And I have not seen him until this time.*

Judah is still quoting his father to Joseph. Since Jacob decided that his son had been killed by wild animals, he has never seen him since.

Genesis 44:28 *And the one went out from me, and I said, Surely he is torn in pieces. And I never saw him since.*

Genesis 44:28 *The one went out from me, and I [later] concluded, Surely he is torn to pieces. And I have not seen him until this time.* (Kukis mostly literal translation)

One son was lost, Jacob thought. All of this time, Jacob believed his son Joseph to have been torn to pieces by a wild animal; and his sons all believed Joseph to be wasting away as a slave in Egypt. Judah had no idea that he was speaking to Joseph (remember that Pharaoh gave Joseph an Egyptian name and that is how the brothers would have known Joseph).

I have interpreted this quotation to be Judah speaking to Joseph, telling him what their father Jacob said in vv. 27b–29. The italics above indicate what Jacob said to his sons, surmising what had happened to Joseph, his son.

Genesis 44:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine plural, Qal perfect	Strong's #3947 BDB #542

The NET Bible: *The construction uses a perfect verbal form with the vav consecutive to introduce the conditional clause and then another perfect verbal form with a vav consecutive to complete the sentence: "if you take...then you will bring down."*²⁷ According to Owens, these are wâw conjunctions and not wâw consecutives.

gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260

²⁷ From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed August 4, 2016.

Genesis 44:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 1 st person singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârâh (קָרָה) [pronounced <i>kaw-RAWH</i>]	<i>to encounter, to meet, to go to meet [this can be taken in a hostile sense]; to happen, to befall</i>	3 rd person masculine singular, Qal perfect; with the 3 rd person masculine singular suffix	Strong's #7136 BDB #899
ʿâçôwn (אָפוֹן) [pronounced <i>aw-SOWN</i>]	<i>mischief, evil, harm, hurt</i>	masculine singular noun	Strong's #611 BDB #62

Translation: So if you [all] take from me this [one] and harm comes upon him,...

Jacob is very concerned about his sons taking Benjamin away from him.

Genesis 44:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced <i>yaw-RAHD</i>]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	2 nd person masculine plural, Hiphil perfect	Strong's #3381 BDB #432
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sêybâh (הַבֵּישׁ) [pronounced <i>say^b-VAW</i>]	<i>age, old age, gray hair</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7872 BDB #966
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râʾâh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun	Strong's #7451 BDB #949

Genesis 44:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
Sh ^e ôl (שְׁאוֹל) [pronounced Sh ^e oʹl]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol</i>	proper singular feminine noun; with the directional hê	Strong's #7585 BDB #982

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...then you [all] will bring down my gray head in distress to Sheol.'

The end result is, Benjamin may die or not return, and Jacob will spend the rest of his life in distress until he dies.

Genesis 44:29 And if you take this one also from me, and mischief befall him, you will bring down my gray hairs with sorrow to the grave.'

Genesis 44:29 So if you [all] take from me this [one] and harm comes upon him, then you [all] will bring down my gray head in distress to Sheol.' (Kukis mostly literal translation)

Joseph continues to recount what his father Jacob had said to them. Jacob warns that losing Benjamin would make him inconsolable. There would be nothing left for Jacob apart from death. He would have no reason for living.

Genesis 44:27–29 Then your servant, my father, said to us, 'You [all] surely know that my wife bore me two [sons]. The one went out from me, and I [later] concluded, *Surely he is torn to pieces*. And I have not seen him until this time. So if you [all] take from me this [one] and harm comes upon him, then you [all] will bring down my gray head in distress to Sheol.' (Kukis mostly literal translation)

Genesis 44:27–29 Then your servant, my father, said to us, 'You all surely know that my wife Rachel only bore me two sons. One of them went out from my home, never to return, and I concluded that he had been torn into pieces by a wild animal. I have never seen him again. So, if you take this son of mine and harm comes upon him, then you will bring down my gray head in sorrow to Sheol.' (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Judah Offers Himself in Exchange for Benjamin

And now, as my coming in unto your servant, my father, and the boy, he [is] not with us; and his soul is being bound with his soul. And he has been, as his seeing that nothing to the boy and he has died. And have gone down your servants to gray hair of your servant our father in grief to Sheol, for your servant has been pledged to the boy from with my father, to say, 'If I do not bring him unto you and I have sinned towards my father all the days.'

Genesis
44:30–32

But now, when I come in to your servant, my father, and the boy, he [is] not with us (his soul is [closely] bound to the boy's [lit., *his*] soul); then it will be, when he sees the boy [is] not [with us], then he will die. Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol. For your servant has been given as a pledge for the boy [who was] with my father, saying, 'If I do not bring him back to you, then I will have sinned against my father for the rest of his days [lit., *all the days*].'

Now, when I return to your servant, my father, and the boy is not with us (my father's soul is closely bound to the soul of his youngest son), and he sees that the boy is not with us, then he will die. Consequently, your servants will bring down our father's gray head into the grave. You see, your servant has been given as a pledge for the boy who had been with him. I told my father, 'If I do not bring him back to you, then I will have sinned against you for the rest of your days.'

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now, as my coming in unto your servant, my father, and the boy, he [is] not with us; and his soul is being bound with his soul. And he has been, as his seeing that nothing to the boy and he has died. And have gone down your servants to gray hair of your servant our father in grief to Sheol, for your servant has been pledged to the boy from with my father, to say, If I do not bring him unto you and I have sinned towards my father all the days.

Dead Sea Scrolls
Targum of Onkelos

.
And now, when I come to thy servant my father, and the youth be not with us, and his soul loveth him as his (own) soul; when he seeth that the youth is not with us, he will die; and thy servant will have brought down the age of thy servant our father with mourning unto Sheol. For thy servant was surety for the youth with our father, saying, If I bring him not to thee, let my father hold me guilty all the days.

Targum Pseudo Jonathan

Therefore thy servant became surety for the youth with my father, saying, If I restore him not to thee, let me be guilty before my father all the days. There appear to be verses missing, perhaps because of the similarity between them.

Revised Douay-Rheims

My lord, shall I present myself before my father, and the boy not with me? His life is bound up with his son's, and if he finds we have not brought him with us, it will be the death of him; must we bring an old man to the grave in sorrow? Enslave me instead; with full justice, I made myself answerable for him. If I do not bring him back, I said, I will never claim my own father's forgiveness.

Latin Vulgate

Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him,) And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell. Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever.

Plain English Aramaic Bible
Peshitta (Syriac)

.
Now therefore when we come to your servant our father, and the lad is not with us; seeing that his life is dear to him like his own life; It shall come to pass when he sees that the lad is not with us, he will die; and your servants shall bring down the gray hairs of your servant our father with sorrow to Sheol. For your servant became surety for the lad to our father, saying, If I do not bring him back to you, then I shall

Septuagint (Greek)	be guilty before my father forever. Now then, if I should go in to they servant, and our father, and the boy should not be with us, (and his life depends on this lad's life) -- it shall even come to pass, when he sees the boy is not with us, that he will die, and your servants will bring down the old age of your servant, and our father, with sorrow to the grave. For your servant has received the boy in charge from his father, saying, If I bring him not to you, and place him before you, I shall be guilty towards my father for ever.
NETS (Greek)	.
Brenton's Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If then I go back to your servant, my father, without the boy, because his life and the boy's life are one, When he sees that the boy is not with us, he will come to his death, and our father's grey head will go down in sorrow to the underworld. For I made myself responsible for the boy to my father, saying, If I do not give him safely back to you, let mine be the sin for ever.
Easy English	Therefore, let us suppose that I go back to your servant my father without the boy. Then my father will die, because he lives only for this boy. My father will die because he will be so sad. So in that way your servants will have killed our father, your servant. I, your servant, promised this to my father: I said, "If I do not bring the boy back to you, you can consider me guilty all my life."
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	Now, imagine what will happen when we go home without our youngest brother—he is the most important thing in our father's life! Our father will die if he sees that the boy isn't with us—and it will be our fault. We will send our father to his grave a very sad man. "I took responsibility for the young boy. I told my father, 'If I don't bring him back to you, you can blame me for the rest of my life.'
<i>God's Word</i> TM	"Our father's life is wrapped up with the boy's life. If I come home without the boy and he sees that the boy isn't with me, he'll die. The grief would drive our gray-haired old father to his grave. "I guaranteed my father that the boy would come back. I said, 'If I don't bring him back to you, then you can blame me the rest of my life, Father.'
Good News Bible (TEV)	"And now, sir," Judah continued, "if I go back to my father without the boy, as soon as he sees that the boy is not with me, he will die. His life is wrapped up with the life of the boy, and he is so old that the sorrow we would cause him would kill him. What is more, I pledged my life to my father for the boy. I told him that if I did not bring the boy back to him, I would bear the blame all my life.
International Children's B.	Now what will happen if we go home to our father without our youngest brother? He is the most important thing in our father's life. When our father sees that the young boy is not with us, he will die. And it will be our fault. We will cause the great sorrow that kills our father. "I gave my father a guarantee that the young boy would be safe. I said to my father, 'If I don't bring him back to you, you can blame me all my life.'
<i>The Message</i>	"And now, can't you see that if I show up before your servant, my father, without the boy, this son with whom his life is so bound up, the moment he realizes the boy is gone, he'll die on the spot. He'll die of grief and we, your servants who are standing here before you, will have killed him. And that's not all. I got my father to release the boy to show him to you by promising, 'If I don't bring him back, I'll stand condemned before you, Father, all my life.'
Names of God Bible	.

NIRV	“So now, what will happen if the boy isn’t with us when I go back to my father? His life depends on the boy’s life. When he sees that the boy isn’t with us, he’ll die. Because of us, he’ll go down into the grave as a sad old man. I promised my father I would keep the boy safe. I said, ‘Father, I’ll bring him back to you. If I don’t, you can put the blame on me for the rest of my life.’
New Simplified Bible	»That is why Benjamin must be with us when I go back to my father. He loves him so much »that he will die if Benjamin does not come back with me. »I promised my father I would bring him home safely. If I do not, I told my father he could blame me the rest of my life.

Thought-for-thought translations; paraphrases:

Common English Bible	When I now go back to your servant my father without the young man—whose life is so bound up with his— and when he sees that the young man isn’t with us, he will die, and your servants will have sent our father your servant—old as he is—to his grave in grief. I, your servant, guaranteed the young man’s safety to my father, telling him, ‘If I don’t bring him back to you, it will be my fault forever.’
Contemporary English V.	That’s why Benjamin must be with us when I go back to my father. He loves him so much that he will die if Benjamin doesn’t come back with me. I promised my father that I would bring him safely home. If I don’t, I told my father he could blame me the rest of my life.
The Living Bible	And now, sir, if I go back to my father and the lad is not with us—seeing that our father’s life is bound up in the lad’s life— when he sees that the boy is not with us, our father will die; and we will be responsible for bringing down his gray hairs with sorrow to the grave. Sir, I pledged my father that I would take care of the lad. I told him, ‘If I don’t bring him back to you, I shall bear the blame forever.’
New Berkeley Version New Century Version	. Now what will happen if we go home to our father without our youngest brother? He is so important in our father’s life that when our father sees the young boy is not with us, he will die. And it will be our fault. We will cause the great sorrow that kills our father.
New Life Version	“I gave my father a guarantee that the young boy would be safe. I said to my father, ‘If I don’t bring him back to you, you can blame me all my life.’ My father’s life and the boy’s life are one. If I return to your servant my father, and the boy is not with us, when he sees that the boy is not with us, he will die. So your servants will bring the white hair of your servant our father down to the grave in sorrow. For I put myself as trust for the boy to my father. I said, ‘If I do not return him to you, then let the blame be on me forever.’
New Living Translation	“And now, my lord, I cannot go back to my father without the boy. Our father’s life is bound up in the boy’s life. If he sees that the boy is not with us, our father will die. We, your servants, will indeed be responsible for sending that grieving, white-haired man to his grave. My lord, I guaranteed to my father that I would take care of the boy. I told him, ‘If I don’t bring him back to you, I will bear the blame forever.’

Partially literal and partially paraphrased translations:

American English Bible	‘Therefore, if I should return to your servant (our father) and the boy doesn’t return with us (remember that his life depends on this [boy’s] life); well, when he sees that the boy isn’t with us, he will die. And then your servants [will be responsible for] bringing your servant (our elderly father) to his grave in his sorrow. For when I (your servant) took the boy from his father, I said, <i>If I don’t return him to you and stand him before you, I will be guilty before my father through the age.</i>
Beck’s American Translation International Standard V	. “So when I go back to your servant, my father, and the young man isn’t with us,

since he's constantly living life focused on his son [Lit. *since his soul is bound to his son's soul*], when he notices that the young man hasn't come back with us, he'll die, and your servants really will have brought death to your servant, our father [Lit. *have brought your servant, our father, to Sheol*; i.e. to the realm of the dead], along with his sad, gray hair! Also, your servant pledged his own life as [The Heb. lacks *his own life as*] a guarantee of the young man's safety. I told my father, 'If I don't bring him back to you, you can blame me forever.'

New Advent (Knox) Bible

My lord, shall I present myself before my father, and the boy not with me? His life is bound up with his son's, and if he finds we have not brought him with us, it will be the death of him; must we bring an old man to the grave in sorrow? Enslave me instead; with full justice, I made myself answerable for him. If I do not bring him back, I said, I will never claim my own father's forgiveness.

Today's NIV

Translation for Translators

.
So please listen. My father will remain alive only if his youngest son remains alive. If he sees that the boy is not with us when we return to him, he will die. We will cause our gray-haired father to die because of his sorrow. I guaranteed/promised to my father that the boy would return safely. I told him, 'You can require me to do what I am promising. If I do not bring him back to you, you can say forever that I am to blame/it is my fault *for not bringing him back to you.*'

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Am I to come to your servant's father? - for the youth's breath is being bound together with his breath - is he to see the youth? - He is to have died! Even your servant is to have brought down, the grey hairs of your servants father in sorrow, to damnation. Your servant is to have become surety for the youth, against my father, to the intent: I was to bring him in, and am to have been made clear of my father, that day.

Conservapedia

So if I come back to your servant my father, and the lad is not with us, given that his life is tied so closely to the lad's life then what will happen is that, when he sees that the lad is not with us, he will die--and your servants will have brought down the gray hairs of your servant our father in affliction to the Unseen Place. In fact, your servant pledged himself as a security for the lad to my father. I told him, 'If I don't bring him back to you, then may I bear the blame for my father for all my days.'

Ferrar-Fenton Bible

So now if I should go to your slave, my father, and the youth is not with us, whose life is bound to his life, it will be then when he sees that the youth is not with us, he will die, and your slave will cause the grey hairs of your slave, our father, to go down in agony to the grave. Besides, your slave pledged himself for the youth to my father, saying, ' If we do not bring him back to you, then let me be banished from my father all my days.'

God's Truth (Tyndale)

Now therefore when I come to your servant my father, if the lad be not with me: seeing that his life hangeth by the lads life, then as soon as he sees that the lad is not come, he will die. So shall we your servants bring the gray head of your servant our father with sorrow unto the grave. For I your servant became surety for the lad unto my father and said: if I bring him not unto you again. I will bear the blame all my life long.

HCSB

"So if I come to your servant my father and the boy is not with us—his life is wrapped up with the boy's life— when he sees that the boy is not with us, he will die. Then your servants will have brought the gray hairs of your servant our father down to Sheol in sorrow. Your servant became accountable to my father for the boy, saying, 'If I do not return him to you, I will always bear the guilt for sinning against you, my father.'

Jubilee Bible 2000

Lexham English Bible

.
So now, when I come to your servant, my father, and the boy is not with us--now his

life is bound up with his life-- it shall happen [that] when he sees that the boy is gone, he will die. And your servants will bring down the gray head of your servant, our father, to Sheol with sorrow. For your servant is pledged as surety for the boy by my father, saying, If I do not bring him to you, then I shall be culpable to my father forever.

NIV, ©2011

NIV – UK

Tree of Life Version

“Now if I come to your servant my father and the boy isn’t with us, since his life is bound to his life, when he sees that the boy is no more, he’ll die. Then your servants will bring the grey hair of your servant our father down to Sheol in grief. For your servant became pledge for the boy with my father saying, ‘If I don’t bring him back to you, I will bear the blame before my father all my days.’

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Now I can’t return to my father without the boy, for my father loves him very much. If he sees that the boy is not there, he will die and we will have sent the gray hairs of our father in sorrow to the grave. Now I, your servant, guaranteed the boy’s safety and said to my father: ‘If I do not bring him back, I will bear the blame before you all my life.’

The Heritage Bible And now, when I come to your servant, my father, and the youth is not with us, his soul being bound to the youth’s soul, It will be, he will see that the youth is not with us, and he will die; and your servants will cause the old age of your servant, our father, to go down grieving into the world of the dead, Because your servant became security for the youth to my father, saying, If I do not bring him to you, then I shall be a sinner to my father all days.

New American Bible (2002) "If then the boy is not with us when I go back to your servant my father, whose very life is bound up with his, he will die as soon as he sees that the boy is missing; and your servants will thus send the white head of our father down to the nether world in grief. Besides, I, your servant, got the boy from his father by going surety for him, saying, 'If I fail to bring him back to you, father, you can hold it against me forever.'

New American Bible (2011) “So now, if the boy is not with us when I go back to your servant my father, whose very life is bound up with his, he will die as soon as he sees that the boy is missing; and your servants will thus send the white head of your servant our father down to Sheol in grief. Besides, I, your servant, have guaranteed the boy’s safety for my father by saying, ‘If I fail to bring him back to you, father, I will bear the blame before you forever.’ Gn 43:9.

New Jerusalem Bible

New RSV

Now therefore, when I come to your servant my father and the boy is not with us, then, as his life is bound up in the boy’s life, when he sees that the boy is not with us, he will die; and your servants will bring down the grey hairs of your servant our father with sorrow to Sheol. For your servant became surety for the boy to my father, saying, “If I do not bring him back to you, then I will bear the blame in the sight of my father all my life.”

Revised English Bible

Now, my lord, if I return to my father without the boy -- and remember, his life is bound up with the boy's -- what will happen is this: he will see that the boy is not with us and he will die, and your servants will have brought down our father's grey hairs in sorrow to the grave. Indeed, my lord, it was I who went surety for the boy to my father. I said, 'If I do not bring him back to you, then you can blame me for it all my life.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So now if I go to your servant my father, and the boy isn’t with us — seeing how his

exeGesés companion Bible	<p>heart is bound up with the boy's heart — (ii) when he sees that the boy isn't with us, he will die; and your servants will bring the gray hair of your servant our father down to Sh'ol with grief. For your servant himself guaranteed his safety; I said, 'If I fail to bring him to you, then I will bear the blame before my father forever.'</p> <p>And now, when I come to your servant my father, and the lad is not with us; seeing that his soul is bound up in the soul of the lad; so be it, when he sees not the lad, he dies: and your servants descend the grayness of your servant our father with grief to sheol.</p> <p>For your servant pledged for the lad to my father, saying, If I bring him not to you, then I have sinned against my father all days.</p>
Hebraic Roots Bible JPS (Tanakh—1985)	<p>.</p> <p>"Now, if I come to your servant my father and the boy is not with us—since his own life is so bound up with his—when he sees that the boy is not with us, he will die, and your servants will send the white head of your servant our father down to Sheol in grief. Now your servant has pledged himself for the boy to my father, saying, 'If I do not bring him back to you, I shall stand guilty before my father forever.'</p>
Judaica Press Complete T. Kaplan Translation	<p>.</p> <p>'And now, when I come to your servant our father, the lad will not be with us. His soul is bound up with [the lad's] soul! When he sees that the lad is not there, he will die! I will have brought your servant our father's white head down to the grave in misery. Besides, I offered myself to my father as a guarantee for the lad, and I said, 'If I do not bring him back to you, I will have sinned to my father for all time.'</p>
Orthodox Jewish Bible	<p>Now therefore when I come to thy eved Avi, and the na'ar be not with us; seeing that his nefesh is bound up in the nefesh of the na'ar; It shall come to pass, when he seeth that the na'ar is not with us, that he will die; and thy avadim shall bring down the gray hair of thy eved avinu with yagon (sorrow) to Sheol, For thy eved became surety for the na'ar unto Avi, saying, If I bring him not unto thee, then I shall bear the blame before Avi kol hayamim.</p>
<i>The Scriptures</i> 1998	<p>"And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to the grave. "For your servant went guaranty for the boy to my father, saying, 'If I do not bring him back to you, then I shall be a sinner before my father forever.'</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Now, therefore, when I come to your servant my father, and the young man is not with us, since his life is bound up in the young man's life, when he sees that the young man is not with us, he will die; and your servants will bring the gray hair of your servant our father down to Sheol in [great] sorrow. For your servant became security for the young man to my father, saying, 'If I do not bring him back to you, then let me bear the blame before my father forever.'</p>
The Expanded Bible	<p>Now what will happen if we go home to [^Lyour servant] our father without our ·youngest [smallest] brother? ·He is so important in our father's life [^LAnd his life/soul is so bound up in his life/soul] that when our father sees the young boy is not with us, he will die. ·And it will be our fault. We will cause the great sorrow that kills our father [^LYour servants will have brought the gray head of your servant to Sheol in grief].</p> <p>“·I gave my father a guarantee that the young boy would be safe [^LFor your servant</p>

provided surety for the young boy for his father]. I said to my father, 'If I don't bring him back to you, you can blame me [I will be condemned before my father] all my life.'

The Geneva Bible
Kretzmann's Commentary

Now, therefore, when I come to thy servant, my father, and the lad be not with us; seeing that his life is bound up in the lad's life, his soul was literally tied to the soul of Benjamin; it shall come to pass, when he seeth that the lad is not with us, that he will die; and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave, to the realm of the dead. For thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father forever.

NET Bible®

"So now, when I return to your servant my father, and the boy is not with us – his very life is bound up in his son's life [*Heb* "his life is bound up in his life."]. When he sees the boy is not with us [*Heb* "when he sees that there is no boy."], he will die, and your servants will bring down the gray hair of your servant our father in sorrow to the grave. Indeed [Or "for."], your servant pledged security for the boy with my father, saying, 'If I do not bring him back to you, then I will bear the blame before my father all my life.'

Syndein/Thieme
The Voice

So now if I go back to your servant, my father, without the boy, he will die because his life depends completely on the welfare of his boy. As soon as he sees that Benjamin is not with us, the sorrow will kill him and we, your servants, will condemn the old, gray head of our father, your servant, to the grave. I gave my father my word that I would take care of the boy *and return him safely home*. I told him, "If I don't bring him back to you *in one piece*, then I am perfectly willing to bear the blame forever."

Literal, almost word-for-word, renderings:

Benner's Mechanical Trans.

...and now, as I come to your servant, my father, and the young man is not with us, his being will be tied up in his being, and it will come to pass, as he sees that the young man is not, then he will die and your servants will bring down the gray head of your servant, our father, in sorrow, unto the underworld, given that your servant had bartered the young man from my father saying, if I do not bring him to you then I will err to my father all the days,...

Concordant Literal Version

And now, as I come to your servant, our father, and the youth is not with us, when his soul is tied to his soul, and it comes as he sees that no youth is with us, he will die, and down will your servants bring the gray hairs of your servant, our father, by affliction to the unseen. For your servant became surety for the youth with my father, saying, 'Should I not bring him to you and set him before you, I sin against my father all my days.

Context Group Version

Now therefore when I come to your slave my father, and the lad is not with us; seeing that his life { soul } is bound up in the lad's life { soul }; and when he sees that the lad is not there, he will die: and your slaves will bring down the gray hairs of your slave our father with sorrow to the Place of Death { or grave, Heb. "Sheol"}. For your slave became surety for the lad to my father, saying, If I don't bring him to you, then I shall carry the blame to my father forever.

Darby Translation

And now, when I come to thy servant my father, and the lad is not with us, -- seeing that his life is bound up with his life, it will come to pass when he sees that the lad is not [there], that he will die; and thy servants will bring down the grey hairs of thy servant our father with sorrow to Sheol. For thy servant became surety for the lad to my father, saying, If I bring him not to thee, then I shall be guilty toward my father all my days.

Emphasized Bible

English Standard Version	.
English Standard V. – UK	“Now therefore, as soon as I come to your servant my father, and the boy is not with us, then, as his life is bound up in the boy's life, as soon as he sees that the boy is not with us, he will die, and your servants will bring down the grey hairs of your servant our father with sorrow to Sheol. For your servant became a pledge of safety for the boy to my father, saying, ‘If I do not bring him back to you, then I shall bear the blame before my father all my life.’
Evidence Bible	.
Green’s Literal Translation	.
H. C. Leupold	.
Jack Ballinger’s translation	.
Modern English Version	.
Modern KJV	.
NASB	.
New European Version	Now therefore when I come to your servant my father, and the boy is not with us; since his life is bound up in the boy’s life; it will happen, when he sees that the boy is no more, that he will die. Your servants will bring down the gray hairs of your servant, our father, with sorrow to Sheol. For your servant became collateral for the boy to my father, saying, ‘If I don’t bring him to you, then I will bear the blame to my father forever’.
New King James Version	“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, it 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. For 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.’
Owen's Translation	.
Stuart Wolf	.
Third Millennium Bible	.
Updated Bible Version 2.11	.
A Voice in the Wilderness	.
Webster’s Bible Translation	Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad’s life; It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	“And now, at my coming in unto your servant my father, and the youth not with us (and his soul is bound up in his soul), then it has come to pass when he sees that the youth is not, that he has died, and your servants have brought down the grey hairs of your servant our father with sorrow to sheol; for your servant obtained the youth by surety from my father, saying, If I bring him not in unto you—then I have sinned against my father all the days.
The gist of this passage:	Judah tells Joseph that if he returns without Benjamin, his father will die; and he, Judah, will be responsible for this pain all the rest of his life.

I found these verses particularly difficult to translate; particularly v. 32.

Genesis 44:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (עַתָּה) [pronounced <i>ghat-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
bôw’ (בוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #935 BDB #97
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ²⁸			
‘el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
‘âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: *But now, when I come in to your servant, my father,...*

Judah is still speaking to Joseph (throughout this latter half of Genesis 44), and he speaks of coming in to speak with Joseph's servant, Judah's father.

Obviously, Judah has no idea who Joseph really is.

Genesis 44:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

²⁸ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

Genesis 44:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
'eyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation with the 3 rd person masculine singular suffix	Strong's #369 BDB #34
'eth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: ...and the boy, he [is] not with us...

Judah speaks of returning home and coming in to his father, but without the boy.

Genesis 44:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
qāshar (קָשָׁר) [pronounced kaw-SHAHR]	<i>being bound together; being in a conspiracy; strong, firm [and therefore] robust</i>	Qal passive participle	Strong's #7194 BDB #905
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...(his soul is [closely] bound to the boy's [lit., his] soul);...

The father and the son's souls are intertwined. Judah's father greatly loves his son Benjamin, over all his other sons. Judah seems to have accepted this.

Genesis 44:30 And now when I come to your servant my father, and the boy is not with us, since his life is bound up in his life,...

Genesis 44:30 But now, when I come in to your servant, my father, and the boy, he [is] not with us (his soul is

[closely] bound to the boy's [lit., *his*] soul);... (Kukis mostly literal translation)

Judah is not concerned about himself; but he is concerned about his father. Let's briefly explore the psychology of this. It was apparently very difficult for Judah to continue with the lie that all of his brothers agreed to—that Joseph was probably killed by a wild beast, when they all knew that they had sold Joseph as a slave to Egypt. This bothered Judah to such a great extent, that he separated himself from his family for about 20 years. Bear in mind, this lie would have to be kept up every single day by every brother; and all the while, the heart of their father was hurting.

Judah knows intimately just how difficult it was for his father, day by day, to be without his favorite son, Joseph. This was a real struggle for his father, and he knew that the loss of another son would be too much for him. And all the time, Judah and his brothers had made a pact to lie to their father about what happened to Joseph, and to allow him to believe something which broke his heart (as the truth would have been far more difficult for their father to deal with).

Genesis 44:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #7200 BDB #906
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ²⁹			
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced <i>ân</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; construct state	Strong's #369 BDB #34

²⁹ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

Genesis 44:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נָעַר) [pronounced NAH-ġahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559

Translation: ...then it will be, when he sees the boy [is] not [with us], then he will die.

If the father sees that they all return, but Benjamin is not with them, then the father will die.

Genesis 44:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	3 rd person plural, Hiphil perfect	Strong's #3381 BDB #432
'ebādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sêybâh (שֵׂבַח) [pronounced say ^b -VAW]	<i>age, old age, gray hair</i>	feminine singular construct	Strong's #7872 BDB #966
'ebed (עֶבֶד) [pronounced ġE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person plural suffix	Strong's #1 BDB #3

Genesis 44:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâgôwn (יגון) [pronounced yaw-GOHN]	<i>grief, sorrow, anguish</i>	masculine singular noun	Strong's #3015 BDB #387
Sh ^e ôl (שׁוֹל) [pronounced Sh ^e o]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol</i>	proper singular feminine noun; with the directional hê	Strong's #7585 BDB #982

Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol.

If the brothers return without Benjamin, then they will bring down their father to the grave, through his heartbreak.

Genesis 44:31 ...it will be, when he sees that the boy is not with us, he will die. And your servants will bring down the gray hairs of your servant our father with sorrow to the grave.

Genesis 44:31 ...then it will be, when he sees the boy [is] not [with us], then he will die. Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol. (Kukis mostly literal translation)

Judah truly fears that his father may die, if faced with his son being detained. Or, if he does not die, he will be in such a state of misery as to be all but dead before his family.

Joseph, the prime minister, may not exactly understand why Judah is taking the lead here; or why Judah is potentially blaming himself for Benjamin going into slavery. Judah appears to recognize that and explains his position further:

Genesis 44:30–31 But now, when I come in to your servant, my father, and the boy, he [is] not with us (his soul is [closely] bound to the boy's [lit., his] soul); then it will be, when he sees the boy [is] not [with us], then he will die. Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol. (Kukis mostly literal translation)

Genesis 44:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
'ârab (בָּרַע) [pronounced gaw-RAH ^{BV}]	<i>to mix, to mingle, to intermingle; to take on a pledge, to give in pledge, to exchange; to be sweet, to be pleasing</i>	3 rd person masculine singular, Qal perfect	Strong's #6148 & #6149 (& #6147) BDB #786–787
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'im (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
'âb (אָב) [pronounced aw ^{bV}]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: For your servant has been given as a pledge for the boy [who was] with my father,...

Judah had given his father a pledge regarding Benjamin. He had made Jacob a guarantee about the return of his son.

Genesis 44:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Genesis 44:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾim (אם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לא or לוא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, ʾim lô' (לא אם) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
bôw' (אוב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	1 st person singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...saying, 'If I do not bring him back to you,...

The pledge began with, "If I don't bring him back to you..."

Genesis 44:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châtâ' (חטא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 st person singular, Qal perfect	Strong's #2398 BDB #306
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
kôl (כל) [pronounced koh]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Genesis 44:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	days, time of life, lifetime; a specific time period, a year	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

Translation: ...then I will have sinned against my father for the rest of his days [lit., *all the days*].

"If I don't bring him back, then I will have sinned against my father for the rest of his life (and mine)."

Genesis 44:32 For your servant became surety for the boy to my father, saying, 'If I do not bring him to you, then I will bear the blame to my father forever.'

Genesis 44:32 For your servant has been given as a pledge for the boy [who was] with my father, saying, 'If I do not bring him back to you, then I will have sinned against my father for the rest of his days [lit., *all the days*]. (Kukis mostly literal translation)

It is Judah specifically who gave his word that he would look out for Benjamin. If anything happens to Benjamin, it is on him. That was Judah's personal assurance to his father. Judah made no excessive promises like, "Kill my children, if I return without Benjamin" (which is what Reuben said, to assure his father). Judah, instead, simply gave his father his word.

It is at this point that Judah's words and direction take an unexpected turn. We would, no doubt, expect him to simply blame the prime minister for what happened and say, "Look, none of this would have happened if you had not demanded that we bring Benjamin to you." But that is not the direction that Judah goes. That only appears to be what he is building up to.

What Judah says instead is quite disarming.

Genesis 44:30–32 But now, when I come in to your servant, my father, and the boy, he [is] not with us (his soul is [closely] bound to the boy's [lit., *his*] soul); then it will be, when he sees the boy [is] not [with us], then he will die. Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol. For your servant has been given as a pledge for the boy [who was] with my father, saying, 'If I do not bring him back to you, then I will have sinned against my father for the rest of his days [lit., *all the days*]. (Kukis mostly literal translation)

Genesis 44:30–32 Now, when I return to your servant, my father, and the boy is not with is (my father's soul is closely bound to the soul of his youngest son), and he sees that the boy is not with us, then he will die. Consequently, your servants will bring down our father's gray head into the grave. You see, your servant has been given as a pledge for the boy who had been with him. I told my father, 'If I do not bring him back to you, then I will have sinned against you for the rest of your days.' (Kukis paraphrase)

And now will remain your servant in exchange for the boy, a slave to my adonai; and the boy will go up with his brothers, for how can I go up unto my father and the boy [is] not with me? [Please allow me to do this], lest I see in the evil which comes upon my father.”

Genesis
44:33–34

Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai; and [allow] the lad to go up with his brothers; for how can I go up to my father but the lad [is] not with me? [Please allow me to do this], lest I see evil come upon my father.”

Please allow your servant to remain here with you instead of the lad. Let me be your slave and allow the lad to return home with his brothers. How could I return to my father, but without his son? Please allow me to do this, so that no evil comes upon my father.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And now will remain your servant in exchange for the boy, a slave to my adonai; and the boy will go up with his brothers, for how can I go up unto my father and the boy [is] not with me? [Please allow me to do this], lest I see in the evil which comes upon my father.”
Dead Sea Scrolls	.
Targum of Onkelos	And now let thy servant remain instead of the youth, as the servant of my lord, and let the youth go up with his brothers. For how can I go up to my father, and the youth be not with me? lest I should see the evil that will come upon my father!
Targum Pseudo Jonathan	And now let thy servant remain, I beseech thee, as the slave of my lord, instead of the young man; and let the young man go up with his brothers. For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through!
Revised Douay-Rheims	I, therefore, my lord, would be left here as your servant, to wait upon you in his stead; let the boy go home with his brethren. Should I go back to my father without him, and witness the blow that strikes my father down?
Latin Vulgate	.
Plain English Aramaic Bible	.
Peshitta (Syriac)	Now therefore, let your servant stay here instead of the lad as a servant to my lord; and let the lad go up with his brothers. 34 For how can I go up to my father, if the lad is not with me? Lest I see the misfortune which will come on my father.
Septuagint (Greek)	Now then I will remain a servant with you instead o the lad, a domestic of my lord; but let the lad go up with his brethren. For how shall I go up to my father, the lad not being with us? lest I behold the evils which will befall my father.
NETS (Greek)	.
Brenton’s Septuagint	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So now let me be my lord's servant here in place of the boy, and let him go back with his brothers. For how may I go back to my father without the boy, and see the evil which will come on my father?
Easy English	Now therefore, please let me stay as my *lord's slave instead of the boy. Let the boy go home with his brothers. I cannot go back to my father without the boy. I am afraid to see how much my father would suffer.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So now I beg you, please let the boy go back with his brothers, and I will stay and

	be your slave. I cannot go back to my father if the boy is not with me. I am very afraid of what would happen to my father.”
<i>God's Word™</i>	.
Good News Bible (TEV)	And now, sir, I will stay here as your slave in place of the boy; let him go back with his brothers. How can I go back to my father if the boy is not with me? I cannot bear to see this disaster come upon my father.”
International Children's B.	So now, please allow me to stay here and be your slave. And let the young boy go back home with his brothers. I cannot go back to my father if the boy is not with me. I couldn't stand to see my father that sad.”
<i>The Message</i>	“So let me stay here as your slave, not this boy. Let the boy go back with his brothers. How can I go back to my father if the boy is not with me? Oh, don't make me go back and watch my father die in grief!”
Names of God Bible	Sir, please let me stay and be your slave in the boy's place, and let the boy go back with his brothers. How could I go back to my father if the boy isn't with me? I couldn't bear to see my father's misery!”
NIRV	“Now then, please let me stay here. Let me be your slave in place of the boy. Let the boy return with his brothers. How can I go back to my father if the boy isn't with me? No! Don't let me see the pain and suffering that would come to my father.”
New Simplified Bible	»Sir, I am your slave. Please let me stay here in place of Benjamin. Please let him return home with his brothers. »How can I face my father if Benjamin is not with me? I could not bear to see my father in such sorrow.«

Thought-for-thought translations; paraphrases:

Common English Bible	Now, please let your servant stay as your slave instead of the young man so that he can go back with his brothers. How can I go back to my father without the young man? I couldn't bear to see how badly my father would be hurt.”
Contemporary English V.	Sir, I am your slave. Please let me stay here in place of Benjamin and let him return home with his brothers. How can I face my father if Benjamin isn't with me? I couldn't bear to see my father in such sorrow.
The Living Bible	Please sir, let me stay here as a slave instead of the lad, and let the lad return with his brothers. For how shall I return to my father if the lad is not with me? I cannot bear to see what this would do to him.”
New Berkeley Version	.
New Century Version	So now, please allow me to stay here and be your slave, and let the young boy go back home with his brothers. I cannot go back to my father if the boy is not with me. I couldn't stand to see my father that sad.”
New Life Version	So let your servant stay and work for my lord, instead of the boy. Let the boy go home with his brothers. For how can I return to my father if the boy is not with me? I am afraid to see the sorrow that my father would suffer.”
New Living Translation	“So please, my lord, let me stay here as a slave instead of the boy, and let the boy return with his brothers. For how can I return to my father if the boy is not with me? I couldn't bear to see the anguish this would cause my father!”

Partially literal and partially paraphrased translations:

American English Bible	'Now, may I stay here as your slave instead of the boy. I will work in my lord's house; but let the boy [return home] with his brothers. For, how could I return to my father without the boy and cause evil things to happen to him?'
Beck's American Translation	.
International Standard V	Therefore, please allow your servant to remain as a slave to Your Excellency, instead of the young man, and let the young man go back home with his brothers. After all, how can I go back to my father if the young man doesn't accompany me? I'm afraid of what might happen to my father.”

New Advent (Knox) Bible	I, therefore, my lord, would be left here as thy servant, to wait upon thee in his stead; let the boy go home with his brethren. Should I go back to my father without him, and witness the blow that strikes my father down?
Today's NIV Translation for Translators	.
	So, please let me remain here as your slave instead of my youngest brother, and let the boy return home with his other older brothers. I cannot return to my father if the boy is not with me!/How can I return to my father if the boy is not with me? [RHQ] I do not want to see how miserable/sad my father would become!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Your servant is to have become surety for the youth, against my father, to the intent: I was to bring him in, and am to have been made clear of my father, that day. Your servant was to remain for the youth, as a servant to my lord, and the youth was to go up with his brothers. For how was I to go up to my father? Was he to see the youth? - Misery was to come upon my father.
Conservapedia	So please, let your servant dwell as a slave to my lord instead of the lad. Let the lad go up with his brother. For how am I to face my father, if the lad is not with me? If that happens, I will see the affliction that will come upon my father."
Ferrar-Fenton Bible	So now, I pray, let your slave remain, instead of the youth, a slave to my lord, and let the youth return with his brothers ; for if I go up to my father, and the youth is not with me, then I shall see the misery that will come upon my father ! "
God's Truth (Tyndale)	Now therefore let me your servant bide here for the lad, and be my lords bondman: and let the lad go home with his brethren. For how can I go unto my father, and the lad not with me: least I should see the wretchedness that shall come on my father.
HCSB	.
Jubilee Bible 2000	.
Lexham English Bible	So then, please let your servant remain in place of the boy as a slave to my lord, and let the boy go up with his brothers. For how can I go up to my father if the boy is not with me? {I do not want to see} the misery which will find my father."
NIV, ©2011	.
NIV – UK	.
Tree of Life Version	So now, please let your servant remain as my lord's slave in the boy's place, and let the boy go up with his brothers. For how can I go up to my father and the boy is not with me? Else I must see the evil that would come upon my father!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	So now let me take the place of the boy and stay here as slave and let the boy go with his brothers, for I can't return to my father without the boy. Do not let me see the misery that would be too much for my father."
The Heritage Bible	And now, please, let your servant sit down instead of the youth, a servant to my lord, and let the youth ascend with his brothers, Because how shall I ascend to my father, and the youth is not with me? Lest I see the evil that shall come on my father.
New American Bible (2002)	.
New American Bible (2011)	So now let me, your servant, remain in place of the boy as the slave of my lord, and let the boy go back with his brothers. How could I go back to my father if the boy were not with me? I could not bear to see the anguish that would overcome my father."
New Jerusalem Bible	Let your servant stay, then, as my lord's slave in place of the boy, I implore you, and let the boy go back with his brothers. How indeed could I go back to my father and not have the boy with me? I could not bear to see the misery that would overwhelm my father.'

New RSV	Now therefore, please let your servant remain as a slave to my lord in place of the boy; and let the boy go back with his brothers. For how can I go back to my father if the boy is not with me? I fear to see the suffering that would come upon my father.'
Revised English Bible	Now, my lord, let me remain in place of the boy as my lord's slave, and let him go with his brothers. How can I return to my father without the boy? I could not bear to see the misery which my father would suffer.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Therefore, I beg you, let your servant stay as a slave to my lord instead of the boy, and let the boy go up with his brothers. For how can I go up to my father if the boy isn't with me? I couldn't bear to see my father so overwhelmed by anguish."
exeGeseges companion Bible	And now, I beseech you, instead of the lad, sit your servant as servant to my adoni; and ascend the lad with his brothers. For how ascend I to my father and the lad is not with me? lest perhaps I see the evil that finds my father.
Hebraic Roots Bible JPS (Tanakh—1985)	. Therefore, please let your servant remain as a slave to my lord instead of the boy, and let the boy go back with his brothers. For how can I go back to my father unless the boy is with me? Let me not be witness to the woe that would overtake my father!"
Judaica Press Complete T. Kaplan Translation	. 'So now let me remain as your slave in place of the lad. Let the lad go back with his brothers! For how can I go back to my father if the lad is not with me? I cannot bear to see the evil misery that my father would suffer!'
Orthodox Jewish Bible	Therefore, let thy eved, now, abide instead of the na'ar, an eved to adoni; and let the na'ar go up with his echium. For how shall I go up to Avi, and the na'ar be not with me? Lest I see the rah that would overtake Avi.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now, therefore, please let your servant (Judah) remain here instead of the youth [to be] a slave to my lord, and let the young man go home with his brothers. 34 How can I go up to my father if the young man is not with me—for fear that I would see the tragedy that would overtake my [elderly] father [if Benjamin does not return]?"
The Expanded Bible	So now, please allow ·me [-your servant] to stay here and be your ·slave [-servant in place of the young boy], and let the young boy go back home with his brothers. I cannot go back to my father if the boy is not with me. I couldn't stand to see my father ·that sad [suffer]."
The Geneva Bible Kretzmann's Commentary	. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. This entreaty was a wonderful exhibition of love, both for the aged father and for Benjamin, since it involved becoming a slave in Egypt without hope of redemption. For how shall I go up to my father, and the lad be not with me? Lest peradventure I see the evil that shall come on (find or strike) my father. This lofty and impressive, vivid and passionate prayer, culminating in the last touching appeal with its self-sacrificing offer, is one of the sublimest passages in the entire Old Testament, reminding us, incidentally, of the infinitely greater sacrifice which the Champion out of the tribe of Judah, who

became surety for His brethren according to the flesh, made by giving His life for theirs.

NET Bible®

“So now, please let your servant remain as my lord’s slave instead of the boy. As for the boy, let him go back with his brothers. For how can I go back to my father if the boy is not with me? I couldn’t bear to see [The Hebrew text has “lest I see,” which expresses a negative purpose – “I cannot go up lest I see.”] my father’s pain [Heb “the calamity which would find my father.”].”

Syndein/Thieme
The Voice

.
So please let me, your servant, remain as your slave in place of the boy; and let him go back with his brothers. For how can I go back to my father without the boy? I couldn’t stand to see the terrible suffering this would put him through.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And now, dwell, pray, will your servant, instead of the youth, a servant to my lord, and the youth shall go up with his brothers. For how shall I go up to my father, and the youth is not with us, lest I shall see the evil which will find my father?.

Context Group Version

Now therefore, let your slave, I beg of you, stay instead of the lad a slave to my lord; and let the lad go up with his brothers. For how shall I go up to my father, if the lad is not with me? Or else, I will see the evil that shall come on my father.

Darby Translation
Emphasized Bible

.

English Standard Version

.

English Standard V. – UK

.

Evidence Bible

.

Green’s Literal Translation

.

H. C. Leupold

And now let thy servant stay in place of the lad as servant to my lord. And let the lad go up with his brethren. For how could I go up to my father and the lad be not with me? Oh that I might not be obliged to see the evil that would come upon my father!

Jack Ballinger’s translation

.

Modern English Version

“Now therefore, please let your servant stay as a slave to my lord instead of the boy, and let the boy go up with his brothers. For how can I go up to my father if the boy is not with me, lest perhaps I see the evil that would find my father?”

Modern KJV

.

NASB

Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?”

New European Version

.

New King James Version

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 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?”

Owen's Translation

.

Benner’s Mechanical Trans.

...and now, please, your servant will settle in place of the young man, the servant of my lord, and the young man will go up with his brothers, but how will I go up to my father and the young man is not with me, otherwise, I will see the dysfunction which will find my father,...

Stuart Wolf

.

Third Millennium Bible

.

Updated Bible Version 2.11

.

A Voice in the Wilderness

.

Webster’s Bible Translation

Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

World English Bible
 Young's Literal Translation
 Young's Updated LT

“And now, let your servant, I pray you, abide instead of the youth a servant to my lord, and the youth goes up with his brothers, for how do I go up unto my father, and the youth not with me? lest I look on the evil which does find my father.”

The gist of this passage: Judah asks that he remain Joseph's slave instead of Benjamin, so that he does not have to see his father end up succumbing to the harm of not seeing his youngest son again.

Genesis 44:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אָתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then, in conclusion</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
nâ' (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: “ Oh, that I may not respect any man's person ”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Genesis 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Genesis 18:4), and depreciation with a negation (Genesis 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
na'ar (נָעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Genesis 44:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
ʾădônîy (אֲדֹנָי) [pronounced <i>uh-doh-NEE</i>]	<i>my Lord, my Master, my Sovereign; my lord [master]; can be used to refer to a possessor, an owner; transliterated Adoni, adoni</i>	masculine singular noun with the 1 st person singular suffix	Strong's #113 & #136 BDB #10

The difference between this spelling and those which end in *-ay* or *-ây* is a vowel point, which would have been added much later by the Massorites. However, there would have been a difference in pronunciation.

Translation: Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai;...

Judah asks that Joseph take him on as a slave, rather than Benjamin.

Let me suggest to you that this came out of the blue. One commentator that I read said that Joseph was doing is testing his brothers to see if they had improved over the years, the implication being that they would look out for their youngest brother. Let me suggest that Joseph was not expecting for this to happen (nor did he put these various problems upon his brothers in order to coax them into the direction of standing up for Benjamin). That Judah makes this offer is likely unanticipated by Joseph and, up until a few hours ago, it may have been unanticipated by Judah. Perhaps Judah thought about this long and hard as they all returned to Joseph's home, considering that, worse case scenario, he offer himself in the place of Benjamin.

Genesis 44:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
na'ar (נָעַר) [pronounced <i>NAH-ğahr</i>]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
ʿălâh (עָלָה) [pronounced <i>ğaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect; apocopated voluntative	Strong's #5927 BDB #748

The cohortative expresses volition. In the English, we often render this with *let* or *may*; in the plural, this can be *let us*. The cohortative is designed for the 1st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this. This might be called *apocopated* in Owens' *Analytical Keys to the Old Testament*.

ʿîm (עִם) [pronounced <i>ğeem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾachîym (אֲחֵימ) [pronounced <i>awhk-EEM</i>]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26

Translation: ...and [allow] the lad to go up with his brothers;...

What Judah is proposing is a trade. He will remain behind in the place of Benjamin, and Benjamin will be allowed to return with his brothers to their father.

Remember back to Judah's homelife—it was not ideal. He is apparently living with his daughter-in-law (his son deceased) and he has two twins by this woman, whom he apparently believes to be *bad luck*. Even though they appear to be living together or in some proximity, they are not cohabiting as husband and wife. Judah, in fact, tried to get her condemned to death for adultery (that would require some explanation). However, it turned out that her adulterous relationship was with Judah. So, they have twins together, but these people appear to be fairly wary of one another. He thinks that she might be bad luck (two sons died having a relationship with her) and she knows that he tried to have her executed. In other words, this is *not* Ozzie and Harriet. So, Judah could reasonably extricate himself from that relationship and it might be okay for him.

Genesis 44:33 And now please let your servant remain instead of the boy as a slave to my lord. And let the boy go up with his brothers.

Genesis 44:33 Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai; and [allow] the lad to go up with his brothers;... (Kukis mostly literal translation)

Judah makes an offering now that is quite unexpected. He will remain as a slave rather than his youngest brother. "You want a slave? Please take me. Let my younger brother Benjamin return to his father."

Judah pleads with Joseph on behalf of Benjamin. Taken from [Children's Church](#); accessed May 9, 2017. I don't know the actual artist or origins of this illustration. It may have come from the [Golden Children's Bible](#).

Bear in mind that this is a strong offer. Benjamin would have been an unwilling slave; and Judah would have been a willing slave. That makes a lot of difference. If things were exactly as they seem, it would be difficult to pass on this offer.

Joseph was surprised that the 10 brothers returned with Benjamin to plead his case; and this is even more surprising. Judah offers himself to Joseph as a slave instead of Benjamin. He would be a willing slave. This offer was completely unexpected.



Genesis 44:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyk (אֵיךְ) [pronounced <i>ayche</i>]; 'êykâh (אֵיכָּה) [pronounced <i>ā-KAW</i>]	<i>how; in what manner; where</i>	interrogative adverb; also used as an exclamation	Strong's #349 BDB #32
BDB's complete set of meanings: 1) <i>how?</i> (interrogative adverb); 2) <i>how!</i> (in lamentation) (interjection); 3) <i>expression of satisfaction</i> (interjection). There are 3 alternate spellings for this word.			
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal perfect	Strong's #5927 BDB #748

Genesis 44:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'âb (אב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
na'ar (נער) [pronounced NAH- <i>gahr</i>]	<i>boy, youth, young man, lad; personal attendant; slave-boy</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
'êyn (אין) [pronounced <i>ān</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; with the 3 rd person masculine singular suffix	Strong's #369 BDB #34
'êth (את) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 1 st person plural suffix	Strong's #854 BDB #85

Translation: ...for how can I go up to my father but the lad [is] not with me?

Judah poses the question, *how can I possibly return to my father, but without my youngest brother?* Judah looks at it from the point of view that, if he returns and Benjamin is not with them, then how can he interact with his father, knowing that the loss of Benjamin would kill his father?

Genesis 44:33–34a Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai; and [allow] the lad to go up with his brothers; for how can I go up to my father but the lad [is] not with me? (Kukis mostly literal translation)

Genesis 44:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
pen (פן) [pronounced pen]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
râ'âh (ראה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person singular, Qal imperfect	Strong's #7200 BDB #906

Genesis 44:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's #
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ra' (עַר) [pronounced rahg']	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular adjective/noun; with the definite article	Strong's #7451 BDB #948
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person masculine singular, Qal perfect	Strong's #4672 BDB #592
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âb (אָב) [pronounced aw ^{bv}]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1 BDB #3

Translation: [Please allow me to do this], lest I see evil come upon my father.”

Essentially, Judah asks to be approved as a substitute for Benjamin, rather than to come and see harm come to his father at the loss of his favorite son.

Genesis 44:34 For how will I go up to my father, and the boy is not with me lest perhaps I see the evil that will find my father?”

Genesis 44:34 ...for how can I go up to my father but the lad [is] not with me? [Please allow me to do this], lest I see evil come upon my father.” (Kukis mostly literal translation)

Joseph closes out by explaining, “Look, I cannot return to my father without Benjamin. Since that is clearly the case, please allow me to remain here in his stead. I will be your slave.”

Obviously, this is analogous to the Lord Jesus Christ dying for His brothers, in their stead.

Judah's actions are not completely altruistic. No doubt, he has felt guilt about selling Joseph into slavery over 20 years ago. Judah liked women, and now he has a wife that he does not have sexual relations with (Tamar) (I think this is by Judah's choice³⁰).

³⁰ Scripture tells us that Judah and Tamar never had relations after he assumed responsibility for her; but we are not told *why* they did not have relations. On the one hand, Judah was ready to have Tamar executed (that would certainly have cooled her ardor); and on the other hand, Judah was clearly worried that relations with Tamar could result in his death.

However, it is the type, rather than the motivations, which is important to us. Judah is a type of Christ, offering himself up for the life of his youngest brother. This sets Judah not just as the leader of his brothers; but as a Christ figure as well. For this reason, the line of the Messiah will go through Judah.

There is no reason for this to stop here and begin a new chapter. We continue this conversation between Joseph and his brothers in Genesis 45.

Genesis 44:33–34 Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai; and [allow] the lad to go up with his brothers; for how can I go up to my father but the lad [is] not with me? [Please allow me to do this], lest I see evil come upon my father.” (Kukis mostly literal translation)

Genesis 44:33–34 Please allow your servant to remain here with you instead of the lad. Let me be your slave and allow the lad to return home with his brothers. How could I return to my father, but without his son? Please allow me to do this, so that no evil comes upon my father.” (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

An Abbreviated Exegesis of Genesis 44:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y^ehowah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Joseph Tests His Brothers

In the previous chapter, the sons of Jacob have come to Joseph to purchase some grain for the second time. They brought Benjamin with them, as per Joseph's demand. Joseph knows that these are his brothers. They do not know that he is the brother they tried to sell into slavery. Joseph has them over to his home for a large afternoon meal.

His brothers originally came to purchase grain, so this chapter opens up with Joseph giving instructions to his

servants when it comes to filling up their sacks with grain.

Genesis 44:1 *And he commanded the one over his house, saying, "Fill the men's sacks with food, as they are able to bear, and put each man's silver in the mouth of his sack.*

The brothers brought to Egypt twice the amount of silver and Joseph is placing this money back in their sacks at the very opening of the sack.

Now, one reason for doing this is, the brothers, if they need grain, will have the money to return to buy grain. Joseph did not want them to starve to death due to lack of funds.

Genesis 44:2 *"And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain." And he did according to the word of Yosēph [= Joseph] which he spoke.*

Joseph specifically instructed the workers (slaves?) filling the sack to also place his silver chalice into Benjamin's sack.

As I see it, Joseph's intent is to isolate Benjamin and keep him in Egypt. However, this is not going to work because his brothers will react differently than Joseph expects.

Genesis 44:3 *As soon as the morning was light, the men were sent away, they and their donkeys.*

So the brothers were served a great meal on the day they arrived. They apparently stayed the night at Joseph's home. By the next morning, their donkeys were saddled up with grain and ready for them to go.

Joseph's servants saw to everything. The brothers did not do anything, insofar as we know.

Genesis 44:4 *And when they had gone out of the city, not having gone far, Yosēph said to the one over his house, "Rise up, follow the men, and when you overtake them, say to them, 'Why have you repaid evil for good?"*

After they left, Joseph send his most trusted servant, the one over his home, with a band of men. They were to pursue the brothers, overtake them, and accusingly say, "Why have you repaid evil for good?"

This servant knows exactly what has been done. However, his loyalties are to Joseph, so he does exactly as he is told.

Genesis 44:5 *Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.' "*

Joseph's servants will inform the brothers that Joseph's silver chalice is missing.

Genesis 44:6 *So he overtook them and spoke these words to them.*

The servant does exactly as Joseph says.

Genesis 44:7 *And they said to him, "Why does my master say these words? Far be it from us that your servants should do according to this word.*

Joseph's brothers complain. "Why would he say these things? We would not steal from him!"

Genesis 44:8 *"See, we brought back to you from the land of Kena'an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master's house?"*

The brothers reminded this troops that they brought all of the silver back which they believed to be mistakenly

placed in their bags. They make a very good, logical argument here. If they were honest and brought back the silver; then why would they steal anything from Joseph?

Genesis 44:9 “With whomever of your servants it is found – he shall die and we shall become my master’s slaves as well.”

One of the brothers was so confident, he said, “Listen, if this silver cup is found with any one of us, that brother will die and we will serve as slaves in Egypt.” The idea that anyone actually took the prime minister’s cup was absurd to them all.

Genesis 44:10 And he said, “Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent.”

The trusted slave says, “Whoever took this chalice will become my slave. The rest of you will be judged innocent.”

Whose slave would Benjamin become? Joseph’s or Joseph’s servant. Essentially both. Joseph’s main servant was probably over his entire house.

Genesis 44:11 And they hurried, each man let down his sack to the ground, and each opened his sack.

Each brother lowered his sack to the ground and opened the sack, offering it for inspection.

Genesis 44:12 And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin’s [= Benjamin’s] sack.

Only one man would search, and that was Joseph’s trusted servant. He would have known about the silver being returned and he would have known where the silver chalice was. So, when he reaches his hand into every sack, he knows the silver is right there in every sack. He chooses to be the only person to do the searching (obviously the brothers could not search their own bags). So, he would ignore the silver if he felt it in the bags.

When he came to Benjamin, he already knew that the silver chalice was there. He reached in and brought out the cup. Everyone is shocked.

Genesis 44:13 And they tore their garments, and each man loaded his donkey and went back to the city.

The brothers load up their donkeys and return with the servant back to the city in Egypt. I would submit to you that this was unexpected.

I believe that Joseph’s plan was this. He would keep Benjamin there with him (revealing himself to Benjamin) and the others would return home with their grain. Maybe his own servant was to say, “If you come back here again, you must bring your father with you and he can answer for this act of thievery.”

However, because all of the brothers came back to Egypt, Joseph’s exact plan was not working out. However, Joseph is brilliant, and he will be able to deal with this.

Genesis 44:14 And Yehudah [= Judah] and his brothers came to Yosëph’s house, and he was still there. And they fell before him on the ground.

Judah again takes the lead. They are called Judah and his brothers in the narrative. Judah is going to do all of the talking with Joseph. There were not going to be four or five brothers all talking at once.

My guess would be, the brothers discussed this on the way back to Joseph’s home, and they came to the decision that only one of them would speak to Joseph.

Genesis 44:15 And Yosēph said to them, “What deed is this you have done? Did you not know that a man like me indeed divines?”

Joseph pretends to be shocked and asks, “What did you do? Do you not realize that I can know this sort of thing?”

Genesis 44:16 And Yehudah said, “What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master’s slaves, both we and he also with whom the cup was found.”

Judah speaks: “We are all here. How can we clear ourselves. We submit to you as your slaves.

Judah will do all of the talking. Not even Benjamin speaks on his own behalf.

Genesis 44:17 But he said, “Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father.”

Joseph’s intent is to separate Benjamin from the rest. That was the purpose of this ruse.

I think the fact that Judah is right there speaking with him probably was a surprise to Joseph.

Genesis 44:18 And Yehudah came near to him and said, “O my master, please let your servant speak a word in my master’s hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh.

Judah asks to speak directly with Joseph (they would have done so through an interpreter).

Genesis 44:19 “My master asked his servants, saying, ‘Have you a father or a brother?’

“Let me remind you of how this all started: you asked us if we had a father or another brother.”

Genesis 44:20 “And we said to my master, ‘We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

Several of the brothers were probably asked this question when they came to Egypt the first time. They all answered the same. They have a father who is still alive and a young child. “The other brother is dead (referring to Joseph).”

Genesis 44:21 “And you said to your servants, ‘Bring him down to me, and let me set my eyes on him.’

“Benjamin is here because you demanded that he come here with us.”

Genesis 44:22 “And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’

“We warned you that the boy was not to leave his father because of their close relationship.”

Genesis 44:23 “But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face again.’

“No matter. You made the appearance of our youngest brother a requirement of our returning to purchase more grain. He would not even be here if not for your demands.”

Genesis 44:24 “And it came to be, when we went up to your servant my father, that we told him the words of my master.

“We told this to our father.”

Genesis 44:25 “And our father said, ‘Go back and buy us a little food.’

“Our father said, ‘Go back and buy us some food.’ ”

Genesis 44:26 “But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’

“But we told him that we could not return unless our youngest brother came with us.” Judah is still talking.

Genesis 44:27–28 “Then your servant my father said to us, ‘You know that my wife bore me two sons, and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since.

Jacob apparently, in these many conversations, spoke of his son Joseph, whom he believed to have been killed by beasts. This is what the brothers told him, bringing back Joseph’s tunic covered in animal’s blood.

Genesis 44:29 And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to She’ol.’

“Then he told us, ‘Take this little one from me and I will die.’ ”

Genesis 44:30–31 “And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to She’ol.

Judah tells Joseph that this cannot be allowed to happen. It would kill their father not to return with Benjamin.

Genesis 44:32 “For your servant went guaranty for the boy to my father, saying, ‘If I do not bring him back to you, then I shall be a sinner before my father forever.’

Judah adds, “I said that I would take full and complete responsibility for this young man. I cannot allow us to return to my father without Benjamin.”

Genesis 44:33 “And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers.

Finally, Judah concludes, “Please allow me to remain as your slave and allow the boy to return to his father.”

Genesis 44:34 “For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?”

“How can I return to my father under these circumstances?”

The idea here is, there are things which we find in this chapter which are extremely important.

Why Genesis 44 is in the Word of God

1.

These are things which we learn while studying this particular chapter.

What We Learn from Genesis 44

1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Beginning of Document](#)

[Doctrines Covered or Alluded to](#)

[Chapters of the Bible Alluded to](#)

[Definition of Terms](#)

[Introduction and Text](#)

[Addendum](#)

www.kukis.org

[Exegetical Studies in Genesis](#)

Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

CONTAINING THE INTERVAL OF THREE THOUSAND EIGHT HUNDRED AND THIRTY-THREE YEARS.
FROM THE CREATION TO THE DEATH OF ISAAC.

From: <http://www.sacred-texts.com/jud/josephus/ant-1.htm> accessed . Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

This comes from Chapter 16, entitled *Isaac's Blessing obtained by Jacob deceitfully - Esau's Sorrow - Evil Consequences of their error to all the members of their family - Jacob is sent to Laban - Isaac renews and fully gives him the Blessing of Abraham (GENESIS 27-28:9)*.

Edersheim Summarizes Genesis 44

Edersheim Summarizes Genesis 44

From http://philologos.org/_eb-bhot/vol_/contents.htm accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes Genesis 44

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; Genesis 25:19-28:9. Updated.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Genesis 44

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Joseph gives special instructions regarding the filling of the sacks with grain

Joseph [lit., *he*] commanded the one over his house, saying, “Fill the men’s sack with food, as much as he is able [to] carry, and place [each] man’s silver in the mouth of his sack.

Joseph commanded the one who is over his house, “Fill up the men’s sack with food and grain, as much as they are able to carry, and place each man’s silver into the mouth of the sack.

You will also place my cup, the silver cup, into the mouth of the sack of the youngest, along with the silver for his grain.”

Furthermore, take my silver cup and place that into the sack of the youngest brother, along with the silver for his grain.”

And he did just as Joseph ordered [him].

Joseph’s servant did just as he was ordered to do.

The brothers leave, but Joseph’s servants go after them

[In] the morning light, then men were sent away, they and their asses.

The men were given a send-off in the morning light, and they left with their donkeys.

They had gone out of the city, not going far, and Joseph said to [him] who [is] over his house, “Get up [and] follow after the men, and [when] you have overtaken them, you will say to them, ‘Why have you repaid [me with] evil instead of [with] good? Is this not [the cup] that my adonai drinks [from]? And [is this not the cup, that] divining, he divines [from]? You have done evil [in all] that you have done.’ ”

They had not gone far out of the city, when Joseph said to the man over his house, “Get up and follow after those men, and when you have overtaken them, say to them, ‘Why have you repaid me with evil instead of good? Is this not the cup that my lord divines from? In these actions, you have done evil.’ ”

He overtook them [Jacob’s sons] and he spoke to them [according to] these words.

He overtook Jacob’s sons and Joseph’s servants said exactly what Joseph told him to say.

A Complete Translation of Genesis 44	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
They said to him, "Why does my adonai speaks these words? [It is] an absurdity for your servants to be doing that [sort of] thing. Listen, the silver that we found in the mouth of our sacks, we have returned to you from the land of Canaan. So, how [exactly] do we steal gold or silver from your adonai's home?"	They said to him, "Why would my lord say such things? It is absolutely absurd for us to be doing these sorts of things. Listen, we returned the silver that we found in the mouth of our sacks; we brought it to you back from the land of Canaan. So, explain to us just exactly how did we steal gold or silver from your lord's home?"
Whomever is found with the cup [lit., <i>it</i>], then he will die; and we will be slaves to my adonai."	Whomever is found with your lord's cup will be put to death and we will all become your slaves."
So he said, "Therefore, as your words, so it [will be]. Whomever is found with the cup [lit., <i>it</i>] will be my slave. [The rest of] you will be cleared."	The servant of Joseph responded, "Therefore, just as you spoke, so it will be. Whomever is found with the cup will become my slave. The rest of you can go free."
They act quickly and each man lowers his sack to the ground and then opens his sack. Joseph's servant [lit., <i>he</i>] carefully searches [their stuff], beginning with [the bag of] the eldest and finishing with [the bag of] the youngest. He found [Joseph's] cup in Benjamin's bag. Consequently, Joseph's brothers [lit., <i>they</i>] tore their clothing [in utter despair].	They acted quickly and each man lowered his sack to the ground. Joseph's servant carefully search through their bags, starting with the oldest and working down to the youngest. He found Joseph's cup in Benjamin's bag, causing Joseph's brothers to tear their clothing in despair.
Then each man loaded up his ass and they [all] returned to the city.	Then they loaded up their donkeys and returned to the city.
Judah and the brothers return to Joseph	
So Judah and his brothers came to Joseph's house and he [is] still there. They fall on the ground before him.	Therefore, Judah and his brothers returned with Joseph's servant to Joseph's house, and Joseph is still there. They fall on the ground before him.
Joseph said to them, "What [is] this thing which you [all] have done? Do you not realize that a man who [is] like me is surely able to divine [such information]?"	Joseph said to them, "What is this thing that you have done? Do you not realize that a man like me can indeed divine such information?"
Judah acts as the spokesman for his brothers	
Judah said, "What can we say to my adonai? [With] what [words] can we speak? And how can we clear ourselves? The Elohim has discovered the guilt of your servants. Here we are, slaves to my adonai, us and whomever was found [with] the cup in his hand."	Judah said, "What words can we say, my lord? How can we possibly justify ourselves before you? God has uncovered our guilt. Therefore, we are your slaves, including the one with whom the cup was found."
He said, "Far be it from me to do this [thing]. Whomever was found [with] the cup in his possession, he will be my slave; and [the rest of] you, go up in peace to your father."	He said, "I will not do that. Only the person who had the cup, that man will become my slave. The rest of you may go up in peace to your father."

A Complete Translation of Genesis 44	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Judah moved closer to him and he said, "Please, my adonai, let your servant speak now, a word, to my adonai, and [I pray] your anger will not burn against your servant, for you [are] as pharaoh [to us]. My adonai asked his servants, saying, 'Is there to you [all] a father or a brother?' So we said to my adonai, 'There [is] to us a father, an older gentleman, and a young man, a child of his old age. However, his brother has died and he remains alone regarding his mother. And his father loved him.'	Judah moved closer and he said, "Please, my lord, allow your servant to speak a word to my lord, and I pray that your anger will not burn against your servant, for you are as pharaoh to us. My lord had asked his servants, 'Do you have a living father or another brother?' So we said to my lord, 'There is a father who remains—an older man—and he has son, a child of his old age. However, we had another brother who died, leaving that one son remaining of their mother. And his father loved the son who died.'
Then you said to your servants, 'Bring him down to me and let me look upon him.' But we said to my adonai, 'The lad is not able to leave his father; and [if] he leaves his father, his father [lit., <i>he</i>] would die.'	Then you said to your servants, 'Bring him down to me that I might see him.' But we said to my lord, 'The lad is not able to leave his father, for if he left his father, his father would die.'
But you said to your servants, 'Unless your younger brother comes down with you [all], you [all] will never again see my face.'	But you required of your servants, 'Unless your younger brother comes down with you, you will never again see my face.'
And so it is, when we went up to your servant, my father, and we made known to him the words of my adonai. Our father then said, 'Return and buy a little food for us.'	So it happened that, when we went up to speak to our father, your servant, we told him what you said. Our father then replied, 'Return anyway and purchase a little food for all of us.'
But we said, 'We are unable to go down unless our younger brother is with us. [If] we go down, we will be unable to see the man's face [if] our younger brother is not with us.'	But we explained, 'We cannot go down unless our younger brother goes with us. If we go down without our younger brother, we will not be able to see this man's face.'
Then your servant, my father, said to us, 'You [all] surely know that my wife bore me two [sons]. The one went out from me, and I [later] concluded, <i>Surely he is torn to pieces</i> . And I have not seen him until this time.'	Then your servant, my father, said to us, 'You all surely know that my wife Rachel only bore me two sons. One of them went out from my home, never to return, and I concluded that he had been torn into pieces by a wild animal. I have never seen him again.'
So if you [all] take from me this [one] and harm comes upon him, then you [all] will bring down my gray head in distress to Sheol.'	So, if you take this son of mine and harm comes upon him, then you will bring down my gray head in sorrow to Sheol.'
Judah asks that he might replace his younger brother as a slave to Joseph	
But now, when I come in to your servant, my father, and the boy, he [is] not with us (his soul is [closely] bound to the boy's [lit., <i>his</i>] soul); then it will be, when he sees the boy [is] not [with us], then he will die.	Now, when I return to your servant, my father, and the boy is not with is (my father's soul is closely bound to the soul of his youngest son), and he sees that the boy is not with us, then he will die.
Consequently, your servants will bring down the gray hairs of your servant, our father, in grief, to Sheol. For your servant has been given as a pledge for the boy [who was] with my father, saying, 'If I do not bring him back to you, then I will have sinned against my father for the rest of his days [lit., <i>all the days</i>].'	Consequently, your servants will bring down our father's gray head into the grave. You see, your servant has been given as a pledge for the boy who had been with him. I told my father, 'If I do not bring him back to you, then I will have sinned against you for the rest of your days.'

A Complete Translation of Genesis 44

A Reasonably Literal Translation

Now, therefore, [allow] your servant to remain in exchange for the lad, [as] a slave to my adonai; and [allow] the lad to go up with his brothers; for how can I go up to my father but the lad [is] not with me? [Please allow me to do this], lest I see evil come upon my father.”

A Reasonably Literal Paraphrase

Please allow your servant to remain here with you instead of the lad. Let me be your slave and allow the lad to return home with his brothers. How could I return to my father, but without his son? Please allow me to do this, so that no evil comes upon my father.”

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Doctrinal Teachers* Who Have Taught Genesis 44

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered this chapter in any available series.		
R. B. Thieme, Jr.	1963 Dispensations (#201)	#35 Genesis 44
Ken Reed	https://www.lakeeriebiblechurch.org/exegesis/	Genesis 38–50
Dr. Robert Dean	https://deanbible.org/old-testament-menuitem/genesis-menuitem	Genesis 1–50
Bill Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124	Genesis 1–50
Jack M. Ballinger	http://www.versebyverse.org/classnotes/Genesis/genesisindex.html	Genesis 1–49
Ron Snider	http://www.makarios-bible-church.org/oldtest.html	Genesis 1–50

* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand the context of a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage, word-by-word whenever necessary).

